

Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift of power of the Holy Ghost." — 1 Nephi 3:187.

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No. 2

Light



"The spirit of man is the candle of the Lord . . ."

Proverbs 20:7

Within each candle there is a potential light.

Some lights never seem to ever get lit.

Some flare and sputter for a brief interval and then go out; a burned out torch is of little value.

Some lights are merely decorative — their shining serves no purpose but to attract attention to themselves.

Some lights are so dim that it is only the impingement of the surrounding darkness that makes their burning noticeable.

Some lights shed a soft radiance which illuminates the area around them to a certain extent, some lesser,

some greater, and those who come within the border of that illumination can benefit from their glow.

Then there are other lights — so obscured in their stationing — that no thought is given to the lights themselves, but all awareness is directed to the object upon which they focus, which it is their purpose to magnify.

Such is the lighting, of an evening, at Grand Coulee Dam. Although there is other lighting for general illumination, so powerful are the lights which focus upon the mighty falls, glorifying in rainbows of color the source of their own power of light, that awareness of all other illumination is lost in the magnificence and majesty of that source.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).

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TEMPLES OF GOD

Editorial

"Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, WHICH TEMPLE YE ARE" (1 Corinthians 3:16-17).

"What? know ye not that YOUR BODY is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6:19-20).

In order to become the temple of God certain requirements must be fulfilled. Of these, faith and repentance are necessary prerequisites followed by baptism. But to be a temple of God means to be possessed of the Spirit of the Lord as an indwelling presence. It is more than just the abiding Comforter. Jesus, in speaking of the Spirit of Truth, said to His disciples, "... but ye know him; for he dwelleth with you, AND SHALL BE IN IN YOU" (John 14:17). Though these disciples were baptized and had been called to the apostleship and had performed certain miracles, yet they had not yet received the Holy Spirit as an indwelling power. The following scripture from Acts confirms this thinking.

Jesus, "being assembled together with them, commanded them that they should not depart from Jerusalem, BUT WAIT FOR THE PROMISE OF THE FATHER, WHICH, SAITH HE, YE HAVE HEARD OF ME. For John truly baptized with water; BUT YE SHALL BE BAPTIZED WITH THE HOLY GHOST NOT MANY DAYS HENCE" (Acts 1:4-5). This shows that the apostles had not yet received the baptism of the Spirit even though the Spirit had blessed them in their ministry previously. It is therefore evident that the indwelling of the Spirit is accomplished through the baptism of the Holy Ghost. This is what constitutes conversion, or the mighty change which is wrought upon the hearts of men, or the putting on the new man, or becoming a new creature in Christ, or the new birth, thus becoming spiritual as opposed to carnal. Then are we able to speak with the tongue of angels and have power to move mountains.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. AND THEY WERE ALL FILLED WITH THE HOLY GHOST" (Acts 2:1-4).

This experience literally transformed them into in-

struments of power. And by this they were made vessels of honor. They were no longer creatures of timidity but men of strength and boldness. And was it not so? To Peter the Lord had said, ". . . I have prayed for thee, that thy faith fail not: AND WHEN THOU ART CONVERTED, STRENGTHEN THY BRETHREN" (Luke 22:32).

What is conversion?

1. **It is a spiritual rebirth.** In Mosiah 3:9 we read, "For behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him, and have become his sons and his daughters." And from Alma 3:27-29, "And now behold, I ask of you, MY BRETHREN OF THE CHURCH, Have ye spiritually been born of God? Have ye received his image in your countenances? Have ye experienced this mighty change in your hearts?"

Let's apply this same question to us today. Have we truly been born of God? Are we truly the temples of the Holy Spirit? Have we really experienced this mighty change? And if so, does our light shine so brilliantly that the whole world knows of us?

2. **It is becoming a new creature in Christ, a putting on of the new man.**

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17). "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature" (Galatians 6:15). From the Book of Mormon we read, ". . . Marvel not that all mankind, yea, men, and women, all nations, kindreds, tongues and people, must be born again; Yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters; AND THUS THEY BECOME NEW CREATURES; and unless they do this, they can in no wise inherit the kingdom of God" (Mosiah 11:187-188).

It is the putting on of the new man.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6). And, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; . . . And that ye put on the new man, which after God is created in righteousness and true holiness" (Ephesians 4:22 & 24). Again, "Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him" (Colossians 3:9-10).

4. **It is the mighty change which is wrought upon the hearts of the righteous.**

"We know of their surety and truth, because of

the Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts, **that we have no more disposition to do evil**, but to do good continually" (Mosiah 3:3). "And according to his faith there was a mighty change wrought in his heart" (Alma 3:23). Perhaps we should ask ourselves the question which was asked of the Nephite saints. "And now behold, I say unto you my brethren, If ye have experienced a change of heart, and if ye have felt to sing the song of redeeming love, I would ask, Can ye feel so now?" (Alma 3:46). One observation which we can make concerning those who no longer have any disposition to do evil is that should such return again to evil, it would be because of a deliberate turning away from God and a wilful choosing of the evil.

"And after Alma had said these words, both Alma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the Spirit" (Mosiah 9:45). "And behold the Holy Spirit of God did come down from heaven, and did enter into their hearts, and they were filled as if with fire; and they could speak forth marvelous words" (Helaman 2:111). And again, ". . . blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost" (3 Nephi 5:53). Finally, "And it came to pass when they were all baptized, and had come up out of the water, the Holy Ghost did fall upon them, AND THEY WERE FILLED WITH THE HOLY GHOST, AND WITH FIRE" (3 Nephi 9:14).

How is the indwelling of the Holy Spirit to be compared to the possession of Satan? In Matthew we read, "As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake" (Matthew 9:32-33).

It is evident from this scripture that the devil was within the man, and further, that as an inner presence the devil had complete control and possession of the body. This fact is shown by reference to another scripture regarding the "legion." "For he said unto him, **Come out of the man, thou unclean spirit**" (Mark 5:8). And in another place we read, "And he said unto her, For this saying go thy way; **the devil is gone out of thy daughter**" (Mark 7:29).

If the habitation of a man's body by an evil spirit constitutes possession, then the opposite must also be true, for when the Holy Spirit takes up his abode within our bodies we could conceivably say that we are possessed of God. Though the scriptures do not state it in this manner, yet the principle is the same. Our bodies may either become the temple of God or the abode of Satan, whichever we choose.

There is, however, a constant battle being waged between the forces of good and evil for the possession of our souls. Further, it appears that the way **through which** the soul may be possessed is the body. For when the body becomes the possession of either spirit our

whole being becomes sold to that spirit which possesses us, moreover our aims will reflect this condition.

"Behold, I know that thou believest, but thou art possessed with a lying spirit, and ye have put off the Spirit of God, that it may have no place in you; but the devil has power over you, and he doth carry you about, working devices, that he may destroy the children of God" (Alma 16:51).

It is the flesh which gives the devil power to captivate our souls. We are admonished not to "... choose eternal death, according to the will of the flesh and the evil which is therein, WHICH GIVETH THE SPIRIT OF THE DEVIL POWER TO CAPTIVATE, to bring you down to hell, that he may reign over you in his own kingdom" (2 Nephi 1:124-125). And "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).

We can see that it is through the instrumentality of the flesh and power of Satan that we are brought to the decision of choosing between good and evil. If in the body we can still choose God and keep that choice inviolate till death we show that our love for God is true. The flesh is our testing ground through which we must prove ourselves.

Listen to the words of Alma, "... for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world" (Alma 16:232). Whether it be the evil spirit or the Holy Spirit that possesses us when we go out of this life, such will possess us in the life to come.

The possession of our bodies by the evil power is spoken of elsewhere as a possession of a man's heart. This implies control of a man's being from the very seat of his power. We read,

"And thus did Satan get possession of the hearts of the people again, insomuch that he did blind their eyes, and lead them away to believe that the doctrine of Christ was a foolish and vain thing."

The tragedy of yielding to the power of the evil one is shown by reference to various New Testament scriptures. It is evident that a man who allows himself, or gives himself over to the control of demonic power, seemingly loses much of his ability to choose or to make choice again for Christ. It is a dangerous thing to depart so far from God that Satan is able to gain entry into our very being. For then we become the instrument of the devil to the fullest extent. This is what occurred in the case of Judas. He finally arrived to a point in his rebellion that Jesus could no longer claim him as His own. Then Satan entered into him taking possession and motivating him to commit the dastardly crime of which he was afterward guilty.

We mentioned that when a man once allows himself to be possessed of Satan that he is incapable of freeing

himself from this bondage. He is a prisoner to his captor. Only Christ can bring deliverance. Yet, strange as it may seem, this situation is true of all sin wherewith we are afflicted: we lack the power to free ourselves of them in our human strength alone.

Just before Jesus departed this life to return to the Father He prayed a very beautiful prayer for us. These are some of His words: "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:20-23).

What brought about this oneness in the part of Jesus and His Father? It was the indwelling of the one in the other. It is in this very manner that we are to become one. Obviously, this is not to be understood as two persons merging into one person, but is accomplished by the inner presence of the Holy Spirit. God is then in control and our wills will be completely submerged in our Father's will. "At that day ye shall know that I am in my Father, and ye in me, and I in you" (John 14:20).

"So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:8-11).

It becomes of the utmost importance then that the Spirit of God dwell in us, otherwise we can not hope to throw off the fiery darts of our adversary. We become like Peter and the disciples before the day of Pentecost when even though the Spirit was with them (it did not dwell within them), the adversary caused them to forsake their Lord. But when the Spirit of the Lord makes His abode in us, we become new creatures, being transformed from that which we were, that is, from our carnal state to a spiritual state. King Lamoni inquired at the time of his conversion, "Yea, what shall I do that I may be born of God, having this wicked spirit rooted out of my breast, and receive his Spirit, that I may be filled with joy, that I may not be cast off at the last day?" (Alma 13:49).

Consider the following scriptures:

"He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John 6:56). "If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his

Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John 4:12-16).

Paul in describing the indwelling of the Spirit of God likened himself as a prisoner of Christ, even as Paul, acknowledges, ". . . I Paul, the prisoner of Jesus Christ for you Gentiles . . ." (Ephesians 3:1). Again, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Ephesians 4:1). How much better to be a prisoner of Christ than to be a slave of Satan.

THE IMPORTANCE OF THE BODY

". . . even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Romans 8:23). "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Romans 6:12). "Now the body is not for fornication, but for the Lord; and the Lord for the body . . . **Know ye not that your bodies are the members of Christ?** shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit . . . What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6:13, 15-17, 19-20).

The principle involved in making two bodies "one flesh" is the very principle involved in making two spirits "one spirit." As a man and his wife do not literally become one body or person, neither does the spirit of man merge with the Holy Spirit to become one spirit or being. Rather it is the identity of the flesh or spirit that is involved in this oneness. The woman becomes identified with the man and the man with the woman. They belong to each other. They are not foreign to one another. And so it is with the Spirit of God and the spirit of man. They are related to each other by virtue of the union that exists between them. Identity between them has been established. That we belong to Him is shown by our fruits.

It is the body which makes the trial of our faith so effective. This is why it is said that the man who is able to bridle the tongue is greater than one who takes a city. Also, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2).

We have already commented on how, when a man becomes possessed of the Spirit of God, that an amazing transformation takes place within him. To

state it another way, "Therefore if any man be in Christ, he is a new creature" (2 Corinthians 5:17). A word of admonition - the putting on of the new man does not guarantee that we cannot fall or choose evil again if we so desire. "And now, I say unto you, my brethren, that after ye have known and have been taught all these things, if ye should transgress, and go contrary to that which has been spoken, that ye do withdraw yourselves from the Spirit of the Lord, that it may have no place in you to guide you in wisdom's path, that ye may be blessed, prospered, and preserved. I say unto you, that the man that doeth this, the same cometh out in open rebellion against God; Therefore he listeth to obey the evil spirit, and becometh an enemy to all righteousness; Therefore, the Lord has no place in him, for he dwelleth not in unholy temples" (Mosiah 1:79-82).

What is the end of such a one? Says Paul, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Corinthians 3:17). Again, ". . . what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Corinthians 6:16).

From all of this we can see that we can be possessed of either spirit. We may belong to God or we may belong to Satan, and as the case may be, God and Satan claim their own. We may become either prisoners of Christ or slaves to a devil. To recapitulate, "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).

Harvey E. Seibel

JUST FOR TODAY

Help me, dear Lord, if I should fall
or stumble on the way,
That I may not give up
But live just for today.

That I may help encourage one
Who might be led astray,
I want to be a shining light
Just for today.

I know we're tempted here
in, oh! so many ways,
But help me, Lord, to do Thy Will
Today and every day.

Dorothy Burgin

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.

BY WHAT AUTHORITY A FIRST PRESIDENCY?

by Charles E. Cottrill

This subject can hardly be discussed apart from the changing of the revelations which took place in the reprinting in 1835, wherein the 1833 printing of the Book of Commandments was subjected to many revisions by which many verses, sentences and words were omitted and many verses, sentences and words interpolated. Therefore I will touch only briefly on this matter and refer the reader to "The Book of Commandments Controversy Reviewed" by Clarence L. Wheaton and Angela Wheaton, the "Changing of the Revelations" by Daniel McGregor, and "The First Presidency" by Willard J. Smith.

I do want to state that we are in a peculiar situation when God Himself does not know and foresee the future well enough to tell it right the first time and must require His prophets to go back and correct what He has said by making numerous additions and subtractions to His word. God must have changed since John the Revelator wrote the Book of Revelation, for he pronounced dire consequences upon anyone who took away or added anything to that book.

The changes made in the Revelations referred to not only affect the pure gospel (See D. C. 17:8c), but became the coverup for apostacy that had already taken place in regard to the addition of officers to the church.

It seems that it did not occur to Joseph Smith when he read and approved the Book of Commandments in 1833 for printing, that he would need a coverup for what had already been done in 1832, and it was not until 1835 that he gave way to the urging of Sidney Rigdon and consented to the changes. Oliver Cowdery was in on it and consented to it at the time, but repented of it later on. That such a coverup has its weakness is demonstrated by the fact that it lacks authority to cover actions already taken. No addition to the revelations contains specific authority for a first presidency. The first presidency existed from 1832 to 1835 without such a thing being mentioned in the revelations.

We read in Church History, Volume 1, page 78 where Joseph Smith says, we now proceeded to call out and ordain some others of the brethren to different offices of the priesthood, according as the Spirit manifested unto us; and after a happy time spent in witnessing and feeling for ourselves the powers and the blessings of the Holy Ghost, through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually members of, organized in accordance with commandments and revelations given by Him to ourselves in the last days,

as well as according to the order of the church as recorded in the New Testament."

Now if the church was now organized in accord with the Commandments and Revelations given him in the last days as well as in accordance with the order of the church as recorded in the New Testament, then why is a first presidency never mentioned? Surely if the New Testament Church had a first presidency the newly formed church must have had a president to be in accord with it.

We must therefore assume, according to the evidence, that the First Presidency came as an afterthought and as a matter of expediency in the effort to centralize power in the hands of a few leaders.

That the churches formed by the apostles were practically autonomous is clearly evident. The church at Antioch is evidence of this, and when Paul came to Jerusalem and the apostles there, with the problem of circumcision for the Gentiles, James said it was his judgment (sentence being a mistranslation) that they cease to bother the Gentiles with this matter. He gave no order as to what was to be done, but rather expressed his opinion in the matter.

Paul's instructions given from time to time were not given by the way of restraint, but in brotherly love, as advice to those who were less sophisticated in the work. When there were irreconcilable differences each went his own way, as Paul and Barnabas did on their mission to revisit the cities where they had previously preached.

Getting back to Joseph Smith, he was ordained President by a special council of high priests in 1832, and it took three years to discover that they needed an excuse to cover what had been done without authority and/or common consent at a General Conference. Hence the changing of the revelations at the urging of Sidney Rigdon. This parallels what the Catholics did to the New Testament to support some of their beliefs and customs adopted 300 years after Christ established His church. This fact was mentioned by Joseph Smith when he said many plain and precious things had been taken away and he could have said some things added, as for example, in Acts where they substituted the word Easter for the Passover. This can be proved, but in order to keep this as brief as possible we will not go into side issues now.

Did Joseph Smith tell the truth when he told Oliver Cowdery June 1829 to rely on the things already given, for "in them are all things given concerning My Church, My Gospel and My Rock?" I believe this was a true revelation of God's will.

There is no revelation to be found in the Bible, Book of Mormon, Book of Commandments, or even the

Doctrine and Covenants, which says that the church must have a first presidency. There is nothing even in the Doctrine and Covenants calling on Joseph Smith to be ordained at a council of high priests, three years before a president is mentioned in the Doctrine and Covenants.

What about the rule of common consent mentioned in Doctrine and Covenants 27:4c? "Neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith." Anything such as the office of president, which affects the whole church, would, in order to be legal, have to be taken up in a General Conference of the whole church and ordered by common consent.

In the changed Revelations Doctrine and Covenants 17:17 we find the **interpolation** as follows: "Every president of the high priesthood (or presiding elder) bishop, high councilor, and high priest, is to be ordained by the direction of a high council, or General Conference." This was written three years after the fact and 2 years after Sidney Rigdon and Oliver Cowdery were chosen counselors, simply to cover what had already been done. Note specifically the high council mentioned as an alternative to the General Conference. This is to cover two previous illegal acts, one the ordaining of a president, two at the direction of a council of high priests instead of the General Conference.

It might be well to note here that up to the time of the changing of the revelations there was no authority for, or even mention made of, high priests in the Book of Commandments. To cover this the interpolation of paragraph 17, section 17, was inserted along with many other interpolations in the same section. This provided a cover for both high priests and presidents. Refer to Book of Commandments Chapter 24 for proof of this. You will find no such paragraphs.

They also changed Chapter 44 of Book of Commandments to assist in this coverup. This will be found in Doctrine and Covenants, Section 42:8c and 19a. Compare with Book of Commandments 44:26 and 54. You will find no mention of High Priests either place. Elders only are mentioned. High Priests were inserted after the two references to Elders.

Christ was the last High Priest. See the many references to high priests in the Book of Hebrews. All the other high priests mentioned in the New Testament were high priests who ministered under the law and were descendants of Aaron, consequently they were of the lesser priesthood, the higher priesthood having been taken away. Christ was of the Melchizedek order, a High Priest forever, by which we have a high priest over the house of God. Hebrews 10:21.

Christ is the only High Priest ever mentioned in the New Testament except those who ministered under the law which was fulfilled in Christ, and none of them were after the order of Melchizedek. All were

of the Aaronic order. The argument that they put up about Peter, James and John being left in charge because they were with Christ on the Mount and the Garden of Gethsemane, and trying to clinch the argument by quoting Galatians 2:9 (Elbert A. Smith), the fact was overlooked that this was another James, the Lord's brother. James, the brother of John, who was with Christ on the Mount and Gethsemane had already been slain, Acts 12:2. Eight years had elapsed and James, the Lord's brother, was now one of the apostles.

If there were to be 15 apostles, why do we find in Acts 1:26 eleven apostles mentioned (nothing about the first presidency) and the choosing of Matthias to restore the apostles to their original number of 12.

Also, one year after Pentecost we find the apostles sending Peter and John to Samaria, Acts 8:14. This implies that the other apostles were jointly in charge, because it says that they sent Peter and John. Would the apostles tell the first presidency what to do? Some high men of the church have admitted that they could not defend the first presidency by any of the writings except the Doctrine and Covenants. This was written after the fact in 1835, to support what had been done three years earlier in 1832 in the case of the president and two years in the case of the counselors; even so there is nothing in the Doctrine and Covenants in support of authority for what was done.

Joseph Smith said that the Bible and Book of Mormon contained the fullness of the Gospel; if this be so why was a first presidency not mentioned in connection with the government of His Church? At Antioch, Paul and Barnabas were ordained apostles without the authority of any first presidency. Paul declared himself as in nothing behind the chiefest apostles (2 Corinthians 12:11). Would not a president have changed this statement and again what becomes of a first presidency in the light of Paul's statement that there was laid upon him the care of all the churches (2 Corinthians 11:28)?

In regard to the statement about the keys being given to Peter, Christ was addressing the whole group of apostles and after some gave various answers He asked them, not Peter alone, "Whom do ye say that I am?" When Peter spoke up saying who He was, Christ, addressing the group of apostles, said, "I give unto thee the keys of the kingdom." To prove He meant all the apostles we can go to Matthew 18:18 where he was again addressing them all. He repeats the last part of His statement in Matthew 16:13-19 as follows, "Verily I say unto you whatsoever you bind on earth shall be bound in heaven and whatsoever you loose on earth shall be loosed in heaven." So, while it appears in the first reference that He might be speaking to Peter alone, the last reference shows that He meant all of the apostles. See also John 20:21-23.

As an excuse for rewriting the revelations it was said that there were many typographical errors and

omissions in the Book of Commandments. Joseph Smith in his lectures on faith acknowledged it to be correct except for three or four typographical errors, so we can dismiss the charge of many typographical errors. As for the omissions, it is peculiar that many revelations in the Book of Commandments were left just as they were while in some others whole paragraphs were omitted. Some sentences and words were deleted.

The word "unto" in the line "unto 12 apostles" (Book of Commandments 15:27 and Doctrine and Covenants 16:5a) is one of them. It is in these changes they find the excuse for changing the laws and doctrines of the church, in spite of the fact that some of the changes were made prior to the changing of the revelations on which is based their doubtful authority for making these changes.

As part of this dubious authority compare Book of Commandments 6 and Doctrine and Covenants 7 in regard to keys. 112 words were added, principally to support the idea of a first presidency, making Peter the elect one and James and John subordinates.

The argument that the chief high priests among the Jews and Israelites constituted a presidency is erroneous because these high priests were of the Aaronic order and Doctrine and Covenants 104:11b states they are to be of the Melchizedek order, thus their own revelations refute their arguments. The same applies to the priesthood in the Book of Mormon, that is, until Christ came. See also Doctrine and Covenants 83:4c and 104:31e.

One peculiar thing about the claims made for a first presidency is that some of the leaders of the Reorganized Church could not agree on who was the supposed First Presidency in the Church Christ organized.

J. W. Peterson claimed it was James, the Lord's brother, and Peter and John: Apostle W. H. Kelley claimed James, Silas and Jude were the three. Gomer T. Griffith affirms that it was Peter, James and John.

If the supporters of a first presidency need any further clarification of the issue I will cite three scriptures before closing. Book of Commandments 29:14: "And again, verily, verily I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine apostles, the twelve which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else."

1 Corinthians 12:28: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

Revelation 12:1: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the

moon under her feet, and upon her head a crown of twelve stars."

In the first scripture we see the 12 apostles of the Lamb are to stand at His right hand on the day of His coming. This says twelve, not fifteen, apostles and no mention of a first presidency among the twelve.

The second scripture plainly states who are to be first in the church. No first presidency here.

The third and last scripture, while it has to be interpreted, plainly shows the woman or the church with a crown of twelve stars on her head, or the twelve apostles at the head of the church, and nothing that can be interpreted as a first presidency.

Again we can state unequivocally that the only authority for what has been done is found in the revelations changed after the fact, and consequent revelations. There is no direct revelation instituting a first presidency. It is hard to show retroactive authority for what has been done already.

FOOT NOTE RE: High priests, See Doctrine and Covenants 68:2d; 80:18; 103:1a; 104:32b & c.

FOOT NOTE NO. 2: In the crowning of a king, the crown is representative of his authority: hence the woman (church) in Revelation Chapter 12 with a crown of 12 stars (12 Apostles) positively shows the twelve apostles at the head of the church with authority. No first presidency is shown.

TIME FROM CHRIST'S DEATH TO RESURRECTION

(Continued from January Issue)

By Elder M. Harvey Seibel

WHAT OF SAMUEL'S SPACE OF THREE DAYS?

"And there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead" (Hel. 5:76; cf. 1 Ne. 5:242; 1 Ne. 4:21). That this 3 days of darkness was fulfilled is attested to by 3 Ne. 4:61-62. "And it came to pass that thus did the three days pass away. And it was in the morning, and the darkness dispersed from off the face of the land" (v. 62).

This amounts to quite a battery of verses by different scribes, all averring that three days of darkness did persist, all coinciding with the death and resurrection of Christ: an apparent conflict with our earlier conclusion that it was nearer thirty-six hours.

Further facts add light upon this darkness. a) The darkness began with the death of Christ (Hel. 5:76), but, at the time Christ yielded up the ghost a great storm arose (v. 77). In Jerusalem time that was 3 P. M., but in Mexican time (the scene of the Book of Mormon events) it was 6 A. M. (there being 9 hours difference between Bible land and Book of Mormon lands). The storm lasted 3 hours - to 9 P. M. Nephite time (3 Ne. 4:17) at 9 A. M. Nephi says it started (not

at 6 A. M. as in Helaman): a conflict unsolvable, unless the word day stipulates a variable time.

If we accept that the three days of darkness began at 6 A. M. as stated by Helaman, or 9 A. M. by Nephi, both in Nephite time on Friday, then three full days later would extend to either 6 A. M. or 9 A. M. Monday morning Nephite time, or 3 P. M. or 6 P. M. Monday Jerusalem time: about 18 hours away from the true time of between 3 A. M. to 6 A. M. Sunday, Jerusalem time.

CHRIST'S RESURRECTION WAS DURING THIS PERIOD OF DARKNESS. While the darkness covered the land there was a voice heard (3 Ne. 4:26), which was, verily, the voice of Christ (v. 44), who was already resurrected, for He said, "Behold, for such I have laid down my life, and have taken it up again" (v. 52), after which many hours elapsed (v. 54), and again a voice spoke to the people (v. 55), and "thus did the three days pass away" (v. 61). How long does this narrative give for the period between death and resurrection? Take the maximum of 72 hours, subtract 3 hours for the storm, giving 69 hours. Take away the 12 hours difference between the Nephite time of resurrection at 6 P. M. and the 6 A. M. dispersal of darkness, leaving 57 hours. Lastly, subtract the time for two sermons and the period of silence of many hours, and the result could easily be the 36 hours of the Jerusalem narrative.

A KNOTTY PROBLEM: DID JESUS EAT THE PASSOVER MEAL? Jesus died at 3 P. M. on the preparation for the sabbath, i. e., the high sabbath, or passover sabbath. The passover was observed between 6 P. M. Friday and midnight: how, then, could He have partaken of the passover meal? Yet Christ claims to have eaten the passover (Matt. 26:19-20; Mk. 14:14; Lk. 22:13-15). This has become a very troublesome problem over which the commentators have wracked their brains for these many years. The Century Bible, commenting on Matt. 26:2 summarizes the thinking: "Many attempts have been made to solve the difficulty, but the data at our command do not allow any to be a complete success. It has been said, (a) That 'between the two evenings' (Exod. 12:6, R. V. margin) might include the whole time from Thursday evening to Friday evening. In this case the Pharisees might have postponed their participation in the passover until the Friday evening. But the direction that all the lamb was to be eaten on the first evening, or to be burned the next morning, forbids this supposition. (b) That the 'feast' to which John refers, for which Judas was preparing, and which the Pharisees intended to celebrate after the trial of Jesus, was the Chagigah, the feast which followed the passover. The references to the passover by John are too explicit for such a theory to stand. (c) Equally unauthorized and unsatisfactory is the supposition that the last supper was an anticipation of the passover. Dean Farrar (Luke 22) earnestly defends this view, that the last supper was not the true paschal meal . . . yet all the evangelists agree

that the crucifixion took place on the day of 'preparation' for the passover 'Sabbath'; and all shew that the supper on the previous evening had an immediate reference to the death which followed."

THE KNOTTY PROBLEM SOLVED. In the above ingenious attempts to overcome the difficulty, the simplest solution of all has been missed.

a) Christ said He ate the passover with His disciples. Therefore He did just that.

b) Twenty-four hours later the inspired record tells us that the Jews partook of the passover at the established time. Therefore they did just that.

Jesus is Lord of the sabbath day (Matt. 12:8); therefore He is Lord and Giver of the Passover and can partake a day early when it is His will. And that is exactly what He did, partaking first of the Jewish passover; immediately after, He partook of and instituted the Lord's Supper in which He was the antitype of the paschal lamb. Hear the inspired record of Luke: "And he said unto them, with desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God" (ch. 22:13-14). And he did eat thereof, on Abib 13.

"And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come" (ch. 22:16-17), thus ending the observance of the Jewish passover. For He, Himself, the Lamb of God, the antitype of the paschal lamb, in His final sacrifice, terminated the two thousand years of passover meals and brought about, not freedom from the bondage of Egypt, but freedom from four thousand years bondage to Satan.

Immediately after the completion of the passover meal, Jesus instituted the Lord's supper (vs 19-20), with its symbolism of the body and blood of the divine Paschal Lamb. It is significant that the type lamb was to have its blood poured before the altar, for the command was that they should not eat the blood because it was the life thereof. The blood of bulls and goats, it is said, cannot give life. But the blood of the Paschal Lamb was to be taken for this is the life thereof, and Christ gives life freely to all.

THE PROBLEM OF THE FIRST DAY OF UNLEAVENED BREAD. "And the first day of unleavened bread, WHEN THEY KILLED THE PASSOVER, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?" (Mk. 14:12). This has been shown to be Thursday, the day in which Christ instituted the last supper. But Mark claims that the passover lamb was killed on this day, rather than on Abib 14, Friday. Luke similarly affirms that the day of the supper is also the day of the slaying of the lamb (ch. 22:7). Matthew concerning this event states, "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for

thee to eat the passover?" (ch. 26:17). Matthew holds the key to the problem in the phrase, "Now the first day of the feast of the unleavened bread:" for the word "day" is in italics, showing that this word has been added by the translator, reputedly to clarify the meaning supposedly intended in the original, but day is lacking in the Greek, which they therefore supply in English. Reading this passage without the help of "day" changes the meaning: "Now the first of the Unleavened," no longer limiting the time to a single day, but to the first part of the eight days of the Unleavened. Therefore, the next day, Friday, is included in the phrase, "the first of the Unleavened." We learned previously that Thursday had come to be included in the preparation, for the zealous Jews started clearing out the mold on that day, and eating unleavened bread, custom thus making the inclusion. So it can be truly said, at the time of Christ, on Thursday, that the "first of the Unleavened" had come, a period for the killing of the Paschal lamb. Though the word "day" is not italicized in either Luke or Mark it must be considered an addition through man. Earliest manuscripts possibly omit this word. However, it is found in the Greek New Testament, which is used for our English translation. This is the only known solution to an otherwise unsolvable problem, and it carries the aspects of simplicity and truthfulness.

THE QUESTION OF FOOT WASHING. "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" (Jn. 13:4-5). Peter objected and Christ said, "If I wash thee not, thou hast no part with me" (v. 7). Lastly, Jesus spoke of this ordinance, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (vs. 12-15). This admonition would seem to be as strong as that for the Lord's Supper, yet we do not find it in the Book of Mormon. Throughout the long history of the Christian Church efforts have been made to introduce foot washing as an ordinance of humility, but with short-lived success. The Seventh day Adventist Church confines it to the ministry, and holds the service once a year.

The ordinance is instituted in the Doctrine and Covenants, 45:46: "And ye shall not receive any among you into this school, save he is clean from the blood of this generation; and he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted. And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church. It is to be commenced with prayer, and after partaking of bread and wine, he is to gird himself,

according to the pattern given in the thirteenth chapter of John's testimony concerning me." With Christ, it was a lesson in humility, in this revelation it is that we may be clean of the blood of men: which leaves a shadow of doubt, this very discrepancy.

THE JEWISH PASSOVER: TYPE AND ANTITYPE. A study of the Scriptures reveals that the Jewish passover is the type, and the Lord's Supper is the antitype: the events of the week of the passover paralleling the last week of Jesus on earth.

MONDAY, ABIB 10. On this day the paschal lamb was chosen (Ex. 12:3).

It is significant that Jesus came to Bethany (considered as Jerusalem for the purpose of the passover, the place at which the passover must legally be celebrated, an estimated 3,000,000 Jews assembling yearly) on the eve of the ninth of Abib, to spend His last week fulfilling the provisions as antitype of the passover sacrifice. On Abib 10 Christ made His triumphal entry into Jerusalem where the people chose Him as their king, the Prince of the House of David (Matt. 21:1-11; see Jn. 19:17). John speaks of Christ as "the Lamb of God" (ch. 1:29), as does Peter "the precious blood of Christ, as a lamb without blemish and without spot" (ch. 1:19), even as the paschal lamb was to be without blemish (Ex. 12:5), and Paul identifies Him as the Passover Sacrifice (1 Cor. 5:7).

FRIDAY, ABIB 14. "And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening" (Ex. 12:6). As only Israel could partake of the paschal lamb (Ex. 12:43), today, only baptized members partake.

Christ was crucified and died about 3 P.M. As noted earlier, custom had decreed that the lamb should be killed not at 6 P.M. as instituted, but earlier, at 3 P.M., coinciding with the time of the death of Christ (Matt. 27:46-50).

"But when they came to Jesus, and saw that he was dead already, they brake not his legs" (Jn. 19:34), in fulfillment of prophecy (v. 36; Ps. 34:20). This was an antitype of the paschal lamb (Ex. 12:46, Nu. 9:12), for the lamb was roasted whole, "his head with his legs, and with the purtenance thereof" (Ex. 12:9).

SATURDAY, ABIB 15. Israel left Egypt (Ex. 12:29-32, 51). This day became a memorial (Ex. 12:14), it shall be a sabbath (v. 16: cf. Lev. 23:3, 6) forever (v. 17). The fifteenth became one of the weekly sabbaths forever throughout the generations of the Jews, and particularly a high sabbath, being the passover sabbath. Therefore the women "rested the sabbath day according to the commandment" (Lk. 23:56).

SUNDAY, ABIB 16. Christ arose from the grave (Matt. 28:1, and others). The firstfruits were waved before the Lord (Lev. 23:10, 11, 15). Christ became the firstfruits (1 Cor. 15:23).

This rigid parallelism between the weeks of Abib 10 to 16, both at the institution of the passover and

throughout the long history of the Jews, and the last week of Jesus' earthly life shows conclusively that Christ was in the grave from Friday evening to Sunday morning, a total of about 36 hours, and not the 72 hours, as some conclude, not knowing the literal meaning of the term "three days and three nights." The narrative of this final week given in the four gospels and in the Book of Mormon is in exact harmony throughout, forcing us to the conclusion of the truthfulness of the record. No form of specious argument can prove otherwise.

LESSON GUIDE

Study of Christ's Teachings

by Amy Schrader

Section 1

Lesson Text, Book of Commandments 52:19-20.

In the beginning the Lord created humanity in His own image, giving him not only the beauty of His own form but also a potential capacity of intellect and emotion akin to His own; then He risked a repudiation of Himself by giving His creations their freedom of will and choice. He also had purpose that He will fulfill; man's choices to the contrary can only delay, not hinder, the Lord in bringing about His determined end. In our considerations of the Kingdom it is our conclusion that a portion of that purpose in the heart of God is to have a people upon the earth governed by the laws by which He governs Heaven. Surely we can rest assured that Heaven is governed by justice and mercy and love; these are the attributes of God Himself. Centered within those attributes is a marvelous premise that God is no respecter of persons (Acts 10:34); all are equally loved. This being true, it must follow that in the abundance He made for man's well-being He would want all to share equally. There is enough for all to have their just wants and needs, were the hearts of men governed by the love of God. In His love there is mercy and there is no injustice to any. Humanity measures itself on the caprice of heredity, honoring and favoring those who are fortunate enough to be born of good, intelligent ancestry inheriting many talents and capabilities through the accident of birth. It disdains those not so fortunate, supposing them less deserving of an equal portion of the Lord's created abundance of material necessities. They interpret might as meaning "right to", but not so with the Lord. To whom He gives much (even through the channel of heredity), of them He requires the more (Luke 12:48).

If the Lord never intended that one should have of His abundance more than another, it must follow that in the laws by which He governs there lies a format by which this equality will be brought into being. I believe that format is in the principles of consecration and stewardship. By consecrating all to Him:

"... our wills, affections and our ways . . ." as well as our material acquisitions, becoming stewards over the portion which will provide our just wants and needs, returning to Him again whatever is left over by means of tithes, offerings and surplus, through the ministrations of the 'storehouse' operated by God-loving and God-fearing men, the Lord will bring about the equalization. God, Himself, must do this judging; humanity is not capable of it. Quite probably the inner realization of this fact and the lack of confidence in ourselves and others has been a decided deterrent to any serious effort to put these laws into operation. I see nothing in what God has caused to be written as the law of consecration and stewardship which gives me, as an individual, either a responsibility or a privilege to concern myself with the affairs of my brother's consecration and stewardship; that is a matter between himself and God through the Lord's agent. There is that which says that, in the operation of my own stewardship, when I see another have need I am responsible to assist (apparently either directly or through the storehouse) with nothing to indicate that I am privileged to determine his worthiness before I proffer my aid. We must get away from the fantasy that we must get together in little groups and dole out equity among ourselves, "measuring ourselves" among ourselves and judging each other's just wants, needs and application to stewardship. We must leave in the Lord's hands that which belongs there and which He alone is capable of handling; then we will begin to feel and enjoy a great sense of liberty regarding this law: "the great things of God's law written to Ephraim, which we have counted as a strange thing" (Hosea 8:11-12).

The conditions we will find in God's kingdom when it is set up here on earth with Christ as its sovereign will be love, justice, equity and mercy; that which in love and mercy will be given to one will not bring injustice upon another. When the prophets foretold the coming of the kingdom they usually included the whole, speaking of the conditions which will prevail when Christ reigns, whether in Zion or in Jerusalem and mentioning daughters of both. Read of these conditions and compare them with what is practiced and permitted in the laws and societies with which we are familiar. (Psalm 100:13-22; Isaiah 4:2-6, 14:32, 29:13-24, 35, 51:3-4, 61:1-4, 62:8-10, 65:17-25; Joel 3:16-21; Micah 4; Zechariah 2:4-13; 1 Nephi 7:55-64; 2 Nephi 11:106-123; Book of Commandments 40:15-17, 27-35, 48:59-67, 52:16-20, 59:6-16, 64:52-60, 65:39-47). Specifically, in Zion there is salvation and safety; in this day of threatened devastation what is more desired than to know the Lord's plan for our protection? (Isaiah 46:9-13, 62:10-12; 2 Nephi 5:22-45; 2 Nephi 7:18-29; Book of Commandments 48:59-67, 52:8-10).

In the revelation given through the prophet Luff in November of 1907, where the Lord warns of the impending destructions, He also names obedience to the essence of the law of Zion (love of our God and neighbor) as the sign of sainthood, which will bring

the protection of God's angels. (verses 9-10). Also, in keeping with the thoughts of this lesson, re-study carefully the instructions in the "Song of Admonition" by the same prophet.

Section 2

Lesson Text, 1 Nephi 3:187.

Blessed are those who seek to bring forth Zion, for they shall have the gift and power of the Holy Ghost. What a marvelous mission it is to spend one's efforts to bring about the kingdom of the Lord upon the earth; what a wonderful reward will be received for that effort! In connection with this statement of Nephi's, let us read the second paragraph of the Preface to the Book of Commandments, noting that as this is the preface to that book the statements made here can scarcely pertain to anything else but what is contained in the book. "Behold, this is mine authority, and the authority of my servants and my Preface unto the Book of Commandments, which I have given them to publish unto you, O inhabitants of the earth: Wherefore fear and tremble, O ye people for what I the Lord have decreed, in them, shall be fulfilled; and verily I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given, to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked, without measure, unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellowman." Let me pose a question: how often do the tidings in this Book figure in what is presented to us of the church, much less "... unto you, O inhabitants of the earth...?"

As I mentioned previously, study what the Lord has caused to be written of the laws of His Kingdom and make note of the common concepts which are not there stated but which have found their way into almost every discussion concerning those laws. There are many variations of communal enterprises extant throughout the world, all counterfeit. By misrepresentation of the truth these have succeeded (with our help, because we have included much of that misinterpretation in our own considerations of God's law) in making the true law a thing despised, "... evil spoken of" (2 Peter 2:2).

Perhaps one misconception may be that we have thought we must be perfected in love before we could dare begin to keep these instructions. That we don't trust ourselves? one another? is a great hinderance to us. Perhaps we misunderstand what the Love the Lord is asking of us is. Is it foremost that glowing feeling of cherishing, or holding dear, that we commonly feel as love for our family and friends? Or is what He wants the conscious choice and determination of our will to do His bidding? I feel able to state without question that there need be no conflict between the

conscious set of our will to do His will and the loving cherishing that we have for our dear ones. One does not in any way negate the other, but I fear that because we do not feel this loving desire to do the things of His law we think that we cannot choose to do so, letting the feeling follow. In one of the hymns we sing is the phrase, "... and by serving love will grow." Modern psychology has learned that it is not the bearing, which produces the love of a parent for a child, but the caring for; thus we too may find that in choosing and doing what the Lord has commanded we will find the feeling we think should be there for Him and for each other coming into being.

There has been some justification of our evasion of taking any definite action by the assumption and claim that "Zion is the pure in heart"; when we become pure in heart Zion will automatically occur without our making any specific move to produce it. I believe, however, that there is error in this position, if for no other reason than the fact that those for it usually question also the authenticity of the revelations giving the law. Yet to this date, I have been able to find the statement about Zion being the pure in heart in only one place, in a revelation given August 1833 (Section 94 of the Doctrine and Covenants). If I may say so, our inconsistency is showing if we take a statement from the Doctrine and Covenants to disprove instructions given in the Book of Commandments.

To note back, among the first instructions given concerning these things was the instruction for gathering together, that our hearts might be prepared as well as our being prepared in all things, etc. (Book of Commandments 29:8-13). If we have considered well the conditions which will prevail in His kingdom we may know to what extent is needed a change of heart on the part of all who hope to inherit there. Each must be a judge of his own heart, but the scriptures give some of the contrast of what we think of as righteousness and what the Lord will accept as such. (Isaiah 1:8-27, 26, 58; Matthew 21:26-31, 22:1-14, 25:31-46; Luke 13:25-30, 14:8, 35; 1 Nephi 7:32-54, 2 Nephi 12:18-34; Book of Commandments 48:42-53, 58:15-25, 60, 65:29-35, 37-47).

As a summation of the difference between what we may think of as fulfilling the requirements of righteousness and that which God sees as acceptable, study the Luff revelation, "Love's Warning and Entreaty."

Section 3

Lesson Text, Malachi 3.

As a proponent of the law of consecration and stewardship, I have been asked how I harmonize this law with the present policies of the Church regarding tithing and offerings. Let me say first that I see no conflict; I believe tithes and offerings can be an integral part of our giving of our abundant blessing back to the Lord for the promotion of the teaching of the gospel and for the care of the poor and needy.

However, this does not mean that I necessarily believe that the scriptures support out present arrangement. If we cannot support it as the Lord's way by that which has been given to guide us in these things, we should not be afraid to let it go in favor of that which He has commanded.

I wonder how many will be surprised at how very little is written pertaining to tithes. Outside of the law of Moses there is no place that I can find where the Lord has commanded that one tenth be given to Him as a tithe. We believe that law ended in Christ (Matthew 5:17; Romans 10:4; Alma 16:214; 3 Nephi 4:47); therefore, it is not reasonable to hold onto one tenet of it, ignoring all the many other requirements. Nevertheless, to show that the tenth was not even all of the tithing law as given through Moses, just take a look at what was then ordered. (Leviticus 27; Numbers 18; Deuteronomy 12; 14:22-29, 26:1-14; Nehemiah 10:32-39). I am sure that none wish to be subjected to the burdens of that law. It appears to me that all reference to the paying of tithes as recorded in the New Testament refers to the tithes that were paid as under the Mosaic law. (Matthew 23:23; Luke 11:42, 18:12; Hebrews 7:5-9).

Aside from the law given through Moses, the Lord has commanded a tithing of His people, as noted in our text, and it is to these councils that we must look to try to define what way the tithe should become a part of our obligation to the Lord. In our text the Lord places His claim and His accusation; there are tithes and offerings that are His due and they have been withheld, in effect robbing Him. The reason that He wants these tithes and offerings brought into His storehouse is that there might be meat in His house (spiritual nourishment by the spreading of the gospel or actual sustenance for the poor and needy?) And then He makes a promise to those who will hearken, an opening of heaven in blessings to the extent that there won't be room to receive it. Could any of us use a little of that kind of blessing? Do we want our labors to yield? Do we want the devastations which hang over and threaten the world to be rebuked when they come nigh unto us? The Lord has given us the plan by which He will offer that protection.

The paying of offerings to the Lord began as early as Cain and Abel (with Adam, according to the I. V.) and the paying of tithes as early as Abraham to Melchisedec (Genesis 4:3-7, '4:4-6 I. V.' 14:8-24 Alma 10:7-15), but in neither case are we told what those tithes amounted to. It therefore remained for Jacob to set an amount by his own covenant with the Lord; he promised to give to the Lord one tenth of all that He would bless him with (Genesis 28:10-20). Outside of the law of Moses, this is the only place that I know of (in what is accepted by the Church as scripture) where a tenth is mentioned.

It is also of interest that when Christ set up His church in the latter days, in all the instructions given for it's organization, operation and promotion, there is

no instruction concerning tithes as such until September 1831 (Book of Commandments 65:30-31). This mention does not specify any amount and was preceded by seven months with the law concerning consecration and stewardship. Can adherence to this law be the tithing of the people that the Lord requires of us?

The only offering mentioned is that of a broken heart and contrite spirit (Book of Commandments 60:16-21, 63:6); thus the only instruction given concerning the handling of our monies is that quoted as the commandments of the law by which the church was to govern itself.

I still see no conflict between the law of consecration and the present practice of tithing and offerings. I believe that, once a consecration is made and a stewardship set in operation, the income of that stewardship can and in all probability should be tithed (minus the cost of producing the income, conference action of 1950). This should provide an operating fund for the preaching of the gospel and help to the needy. Then, at some specified accounting period, that which the stewardship operation provides over and above just wants and needs of the stewards and their dependents would go into the storehouse, (to further the work of the Lord, in building Zion, in providing stewardships for those whose consecrations are not adequate to do so etc. My personal belief is that an offering is something of sacrifice and as such could then be made only out of what would be considered the just want and need of the steward; only then could it be a sacrifice. Who is to say that the Lord doesn't consider all three ways of giving to Him as tithing?

" . . . If thou lovest me, thou shalt . . . " Who, as a steward of the Lord, would not wish to operate that stewardship in such a manner that there would be a tithe (tenth) and that here would also be surplus; who, loving the Lord, would not at times want to sacrifice for an offering to Him?

I believe we fear to follow His instructions because we sense our own inability to judge among ourselves with justice, equity and mercy. Is it not possible that if we center our gaze upon Him, follow the dictates of our love for Him, give first our all to Him and then return to Him the tithes, offering and surplus of the abundance with which He blesses us, that we could trust Him to be the great denominator, the great leveler, the great equalizer? Then might we partake, through Him, of a love for each other that is infinitely beyond our capacity at this point?

"To love" is a commandment, as such it is one we can choose to obey or disobey; it is something we can make up our minds about. The love He commands is not a spontaneous feeling which flares or dims according to our tempermental ups and downs. We can set our wills to love Him and can best express that determination by adhering to His commandments, even at those times when we feel least like doing so. We can do likewise with our neighbors. If we are stead-

fast in this, the feeling of our love will eventually come; love will become a quality of character and personality rather than a momentary reaction to the attractiveness of other people and things.

Section 4 of this Lesson Guide will be continued in the March issue.

AN ALLEGORY

Whatever the affliction, there is always a number of good, earnest, concerned souls who offer remedies, perhaps with a zeal not according to wisdom — not having sufficient knowledge to either diagnose ailments nor prescribe medicines. As it is with the physical, so it is with afflictions of the soul.

The soul of man is ill; the disease is sin. Though chronically infected some can be treated and sustained for a time if they are conscientious in following the prescribed remedy. Others manage to function, after a fashion, with, as it were, periodic transfusions.

But eventually, for all, the only hope of continued life lies in surgery; we must place ourselves in the hands of the Great Physician. To suggest anything less serves only a delay in full recovery.

Surgery is performed in isolation, behind closed doors; the surgeon and a few skilled assistants alone are permitted. On occasion a few are allowed to observe, from outside of the room. To intrude into the process is to invite disaster. The rest can only wait and pray, in the muted stillness of the corridor outside that closed door, not knowing how extensive the surgery will be nor how long it will take.

Always this surgery is transplant; slowly, carefully and tenderly the arteries are severed from the broken heart and attached to the donor's heart. The procedure is painful, there can be no anesthesia given, for the surgeon must have the constant and conscious cooperation of the patient. The donor is always the Great Physician Himself. It is to His own heart that He is suturing the veins of the patient. With great patience, one by one, the transfer is made, lest the mortal collapse beneath the impact of the new life supply. At any point there may be rejection. Then the patient must cripple through life on the struggles of his own damaged heart with just a small trickle of life from the great heart through whatever veins remain secured there.

If the transplant is successfully completed, the old heart is discarded. The patient becomes a new person, but not in his own right. He can no longer be his own person but is an extension of the Great Physician; from Him, through Him, in Him, the patient lives. Without Him, he dies.

"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 4:88).

GOSPEL MUSIC

The Phoenix Local Gospel Singing Trio, "The Christianaires" would like to announce that we have completed our first tape recording and are making it available to all that desire. Tapes are available in stereo cassette, 8 track stereo cartridge, and reel-to-reel. The cost for each is \$2.50 including postage. We will not send any tapes until we have a confirmation a tape is desired, and which of the three modes available you need. Please, even if you have already expressed a desire to receive a tape, we ask you to drop us a line to say hello and confirm your order. We welcome correspondence about anything, by anyone, anytime, so put your pens to work.

We like to believe we are serving the Lord, and our prayer is that we may touch the heart of someone, some place by the singing of the gospel story and of the ways and works of our Lord, Jesus Christ.

Pray for us, and God bless
Vic, Jody and Gary (Housknecht)

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16). mf

The Housknechts
4511 N. 13th Pl.
Phoenix, Arizona 85014

BELETED WEDDING NOTICE

At six o'clock on the evening of May 25, 1973 there was a marriage ceremony performed in Bennett Chapel on the Oklahoma State University campus. The principals are known to many of us. The bride, Laura May Martin, is the daughter of Jack and Betty Martin of Belleville, Illinois. The groom, Harry M. G. Elwell, is the son of Mr. and Mrs. Murl Elwell of Stillwater, Oklahoma. The ceremony was performed by Apostle Archie F. Bell.

The young couple are living at 12584 Warfield Ave., Baton Rouge, Louisiana, where "M. G." is a premium auditor for the Hartford Insurance Co. May this union be blessed with mutual service to God and much happiness. Our prayers go out for them.

NEWS FROM MOUNTAIN VIEW, CALIFORNIA

We have only three members of the Church in our area but what we lack in numbers, we make up for in zeal. For our Sunday morning services we have a regular attendance of four adults and five children.

On the Sunday before Christmas we planned special services and had an attendance of eighteen adults and ten children. All ten children (between the ages of two and six) participated in a pageant based on a story by Edith Thatcher Hurd entitled "Christmas Eve." The pageant was planned and directed by Joan Sprague. She and the children did a fantastic job.

We continued our tradition of having a birthday cake for Jesus. The cake was baked and beautifully decorated by Sandy Huff. The children each lit a candle on the cake; sang "Happy birthday, dear Jesus;" and blew out the candles. At one of the pageant practices, the children made Christmas trees representing their gift to Christ. These included gifts of obedience, kindness, prayer, etc. In our program and in our Sunday School in the weeks previous to Christmas, we stressed to the children what we really are celebrating.

For the worship service Elder Harold Hawley read scriptures and made comments centered around prophecies of Christ's birth, ministry, death, and resurrection. It was quite different from the traditional Christmas sermon and was well received.

On December 29 we had a beautiful service for the blessing of two babies. There were sixteen in attendance. Elder Hawley was in charge of the service and blessed his great nephew, John Vartan Kondroujian, and his granddaughter, Heather Ann Hawley. A solo was sung beautifully by Joan Sprague.

BAPTISMS

Stephen Sadoc Gould, the son of Winfield Gould, was baptized and received the laying on of hands September 25, 1973 by Elder M. Harvey Seibel at Houston, Missouri.

Stanley Rader, Sr. of Reseda, California was baptized and received the laying on of hands October 14, 1973 by Apostle E. Leon Yates assisted by Elder Donald McIndoo.

David Bruce Kidd, the son of Sam and Helen Kidd of Raytown, Mo., was baptized by Apostle William A. Sheldon and received the laying on of hands by Apostles Archie F. Bell and William Sheldon October 28, 1973 at Independence, Mo. Brother Kidd was received by the East Independence Local Church.

Gordon Dean McCann, Sr., his wife, Deberra Kay McCann and his sister, Deborah Kay McCann of Salem, Oregon, were baptized and received the laying on of hands November 13, 1973 by Apostle Marvin E. Ely.

ORDINATIONS

Lawrence D. Beem of Independence, Missouri was ordained an Elder December 2, 1973 by Elders Kenneth J. Smith and Frank Fann at the East Independence Local Church.

Isaac Benson Brockman, Jr. of Sparta, Wisconsin was ordained a priest by Elder Isaac Brockman, Sr. and Priest Meredith Gage, October 28, 1973.

BLESSINGS

Tammy Jean Ely, the daughter of Arden and Johna Mae Ely of Phoenix, Arizona, was blessed by her grandfather, Elder John H. Jones, September 30, 1973.

Gordon Dean McCann, Jr. and Amy Lynn McCann, the son and daughter of Gordon McCann, Sr. and Deberra McCann of Salem, Oregon, were blessed by Apostle Marvin E. Ely November 11, 1973.

Tia Marie Rakoczy and Dawayne Matthew Rakoczy, the son and daughter of Ronald and Carolena Rakoczy, were blessed by Apostle Marvin E. Ely November 18, 1973 at Salem, Oregon.

Jennifer Marie Trask, the daughter of Richard and Mary Trask, was blessed by Apostles E. Leon Yates and William A. Sheldon at Phoenix, Arizona November 25, 1973.

John Vartan Kondroujian, the son of Mike and Karen Kondroujian, was blessed by Elder Harold Hawley December 29, 1973 at Mountain View, California. John is Elder Hawley's great nephew.

Heather Ann Hawley, the daughter of Hal and Paula Hawley, was blessed by Elder Harold Hawley December 29, 1973 at Mountain View, California. Heather is Elder Hawley's granddaughter.

OBITUARY**Heman Joseph Paschall**

Heman Joseph Paschall, 64, son of the late Thomas Wrather Paschall and Ella Mohundro Paschall, was born in Henry County Tennessee, September 7, 1909, and passed from this life December 7, 1973, at the Henry County Hospital.

He was united in marriage May 3, 1931, to Elizabeth Guthrie, now living at Puryear, Tennessee.

Other survivors are: Three brothers, T. W. Paschall, Puryear, Tenn.; Crawford Lee Paschall, Cleveland, Ohio; Van Paschall, Michigan; and three sisters, Myrtle Robertson, Puryear, Tenn.; Hester Tyler, Puryear, Tenn.; and Edith Burnette, Paris, Tenn.; and several nieces and nephews, as well as a host of friends.

Brother Heman was a member of the Church of Christ (Temple Lot), baptized in 1947 by Apostle James

E. Yates, ordained to the office of Priest in 1948 by Apostle R. R. Robertson.

Funeral services were held Sunday, December 9, 1973, at 1:00 p. m. in the LeDon Chapel at Paris, Tenn., with Apostle Joseph W. Kidd officiating, assisted by Rev. Roy Davis of the Baptist Church. Interment was at Foundry Hill RLDS Church Cemetery.

"Uncle Heman" was loved by all, especially the children. His friendly smile and tender heart shall be missed by all who truly knew him. We look forward to the day, which we have reason to believe is not many years hence, when we shall be reunited together again in the glorious reign of Christ upon the earth for a period of 1000 years.

IN MEMORY OF MY BROTHER HEMAN

Heman was raised by parents of the restoration who led him to the waters of baptism in his early teens. He was baptized by Elder J. R. McClain in the Reorganized Church. In the early forties Heman became interested in reading the Bible and Book of Mormon. It seems the Holy Spirit became interested too. This love of the gospel gave Heman a desire to begin a Bible and Book of Mormon study on Sundays, then midweek prayer services, in all homes concerned.

Heman was very happy in his work. He soon had good numbers out in homes of his families, also neighbors and friends for those services. Apostle James E. Yates of the Church of Christ (Temple Lot), with his good wife, Sister Irene, came into this part of God's vineyard, bringing the gospel message with power of God unto salvation. This planted a stronger seed of faith in Heman's heart. Again he went to the water's edge to be baptized by Apostle James E. Yates into the Church of Christ (Temple Lot).

Heman's faith grew stronger each day. Meetings were held in most homes in the community, with friends and neighbors taking interest in studies and bearing testimonies in prayer meetings.

In July or August of 1947 Apostle R. R. Robertson and his good wife, Aunt Nannie, came into this part of the vineyard. They baptized new members. With six members and one Elder Bro. Robertson organized a Church of Christ (Temple Lot) local at Puryear, Tennessee on November 14. A Sunday School was organized on the 21st. Heman's father, Bro. Wrather Paschall, was the first superintendent of the Sunday School. The opening song (173 in Saints Hymnal) was "Glorious Things Are Sung of Zion." Bro. Wrather followed with a beautiful up-lifting prayer for the continuation of success and faith in the Church.

Heman remained faithful in the gospel. He always loved the hymns "My Faith Looks Up To Thee" and "Send Me Forth, O Blessed Master." Bro. Heman suggested each one read a verse of scripture after closing prayer in Sunday School. We still do this.

Heman's faith was like a beautiful rosebud blossoming out with blessings in its bounty. The last days of his life here on earth, in his agony of suffering, he would pray and talk about the blessings of God and his soul's salvation. The smile remaining on his face when his body was cold clay told the sweet story of peace and rest in paradise. (Ed. Note: An obituary can be a blessing!)

Poem From Zion's Advocate, January 1935

THE END OF THE TRAIL

When I come to the end of the trail
And for the long, long rest lie down,
With the heavens above me gleaming
Like an illuminated celestial town,

ZION'S ADVOCATE

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My feet may be weary and aching,
My body be worn and ill-clad;
But if none I have scorned in his sorrow,
My heart will be peaceful and glad.

It is not the gold I have gathered.
It is not the fame I have won
as I've traveled the long, long road,
that will bring peace when the journey is done.

It is the load of the weaker I've carried.
It is the souls I have helped on the way.
These are things that will cheer me
At the end of the trail some day.

A Sister, Myrtle Robertson