

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 the power of the Holy Ghost;" 1 Nephi 3:187

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No. 9

Not My Will But Thine

If I will learn of love and faith,
If I will dedicate my task,
If I will be Your loving child,
Dear Lord, You promised I could ask!

And if my faith is strong enough,
And if I ask for what is right,
And if I hope, and trust Your love,
You said You'd answer - by Your might!

But I am foolish, I might seek -
And win - so much less than the best.
So, this I'll ask, "Choose for us, Lord,
The ways in which our lives are blessed."

Your Son knew well Your way was Love,
Yet begged, "Oh, Father, if it could
Be possible, let this cup pass."
And then remembered greater good.

"Yet, Father, not my will but Thine."

And, later, "It is finished, done."

You answered Him! He'll rule the earth!

Mankind is free to be Your own.

Donna Moser

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EDITORIAL LABORING FOR THE KINGDOM

"Therefore, my beloved brethren, be ye steadfast, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord," 1 Cor. 15:58.

These are the words of the Apostle Paul to the Corinthians as he admonishes them in laboring for the Lord, even so this admonishment extends down to all who have taken on them the name of our Lord and Saviour Jesus Christ. In our day and time it is of the greatest and most vital importance that we are about our father's business in laboring for his Kingdom, for the time is short, the fields are white, and the harvest is nigh, but the Laborers are few.

As Paul has instructed in his 'epistle to the Corinthians we see that the first requisite that he set forth is that they be steadfast. In being steadfast we find that one is firm, reliable, and staunch in the work he is given to do. We as willing workers for our Lord should be Faithful in general and specific preparation for the particular service that he has committed to us. In laboring for the Lord we must be diligent for the work of the Lord must be done well, for the Lord has done all things well and he deserves the best from all his servants.

We see that the laborers for the Kingdom must be unmovable. Even though we find much opposition thrown in our paths we must not allow ourselves to be changed from the course that God has set. In 3 Nephi we find that a small group of Lamanites, who were totally converted to a true faith met great opposition but yet as recorded in the 16 verse, "And they would not depart from it, for they were firm, and steadfast, and immovable, willing with all diligence to keep the commandments of the Lord." Every deed for the Lord or His Kingdom is worthy of our most diligent and best efforts. We must be firm.

A good laborer for the Kingdom will do all he can to meet the approval of the Lord. He will seek to please the Lord in every thought, act, or deed. Some strive to please, family, friends, or himself but the servant of the Lord should strive to please God even if all others are displeased. When we strive to please God we will abound in good works and glorify God, and when we have glorified God we have labored well for the Kingdom and we know that our labor is not in vain in the Lord.

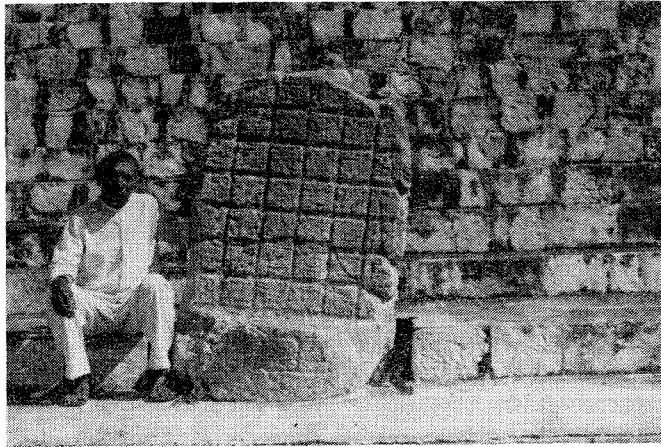
The good workman will be diligent, steadfast, abound in the work of the Lord. We must be as quoted from Zenous. "And if ye labor with your mights with me, ye shall have joy in the fruit which I shall lay up unto myself against the time which will soon come." Jacob 3:139.

The field is white, the harvest is nigh will you labor for the Kingdom?

LDB

THIS IS OUR BOOK

Apostle Clarence L. Wheaton



This picture is of Don Nemiso Xiu, titular Head of the Maya people of Yucatan till the time of his death. He was a descendant of the Tutul Xiu Kings who ruled at Uxmal and Mani.

The real life adventure in this extraordinary account is one of many exciting and enlightening experiences of the missionary activities that my wife, Angela and I have had. We made an expedition into the jungles of Old Mexico in the winter of 1950-1951, financed by friends of several religious organizations in our home town of Independence, Missouri. We were in search of a reported walled city, said to be inhabited by a tribe of white Mayan Indians, descendants of the old Maya Empire of Central America, which had been brought to our attention by a lecturer who told us about it during the summer of 1950. These Indians were said to possess a sacred record engraved upon plates of bright, shiny metal, like gold, and bound together in a book like our present day ring binders.

During late Spring and Summer of 1950 we spent a long and busy season as missionaries among the Indian tribes of the Southwest, on their Arizona and New Mexico reservations. At the conclusion of our labors we decided, after much prayer and consideration, to return home in a roundabout way through Provo, Utah. There we planned to replenish a Mormon Church bookstore with some of our booklets just off the press.

We finished our work for that season in the Gallup, New Mexico area, then made a brief trip to Phoenix, Arizona for a much needed rest. After several days of driving in the hot deserts of the Southwest we arrived at Provo, looked up some old friends, then made our way to the Seventies Book Store of the Mormon Church. Here we received a cordial welcome and were able to dispose of several dozen copies of our booklets. Though we are not members of the Latter

Day Saints Church in that area, we have many friends in that church and in other divisions of the Latter Day Restoration. Business attended to, we engaged in a period of chitchat in which Angela and I related some of our recent experiences among the Navajos, Zunis and Hopis. In the course of the conversation the proprietor related a recent occurrence which was causing considerable local excitement.

It seemed that only recently three Navajos had returned from a trip into the heart of the jungles of Chiapas State in Old Mexico. The three, one purported to be an archaeologist, alleged that they had visited an ancient walled city inhabited by white Indians whom they called "Chicaragaras". They stated that these Indians had a record engraved on plates of gold, that preparations were being made for a great migration to the Independence area, and that they had met and conversed at length with the "cacique" or chief of this tribe, a white Indian named "Echa-ta-Eacha-na" or "Great White One". They claimed they had obtained from him information to the effect that his people throughout the area were cutting huge blocks of white marble and collecting fine woods and precious metals. These they planned to transport to Missouri to build a "great house" or temple, to which their bearded white God, "Quetzalcoatl" was to come in the near future.

Of course we were immediately interested in this strange account, so we obtained the home address of one of the men, planning to contact him on our next trip to the Southwest. On our return to Independence we related this story to some of our friends. Among these were two oldtime missionaries, one of the Mormon Church and the other of the Reorganized Church

of Jesus Christ of Latter Day Saints. They too became greatly excited about the account; the three of us decided to contact our Navajo adventurer. We would ask him to come to Independence and give a series of lectures on his experiences. We arranged this and in a short time he was available. This caused quite a lot of excitement when broadcast over a local television station.

For three nights he spoke to a capacity audience in the Memorial Building in Independence. The second night he surprised everyone, including my wife and me, by announcing that on his next trip to this mysterious city he would take the two of us with him to verify his story. On the third night people simply mobbed us and wanted to know if we were going to go. We told them that the offer had been sprung on us so suddenly that we were taken by surprise and amazement. Though he was a guest in our home, we had not discussed such a possibility with him.

We were pressed for an answer, so we told them that though there were no small children at home and that our financial situation was in order, we did not have the funds necessary for an adventure that would surely take months. Then the question was asked pointblank, "Will you go if funds are provided?" To this we answered, "If it is the Lord's will for us to go, if the way is opened and the means provided, we will go."

Immediately a committee was formed; subscriptions were taken up; arrangements were made for us to go during the winter months. This period would be the best season of the year not being so hot.

We began our preparations, obtained maps, contacted authorities, checked the references of our lecturer; this would be our first experience in travel outside of Canada and the United States. Our only means of transportation was an old 1947 Chevrolet sedan. This would have to take us to the edge of the jungles. In it we packed what we would need and, finally, the takeoff day arrived, after several delays. On to a world of adventure we little dreamed of!

When we arrived in Arizona to pick up our guide he reneged on us, confessing that he had made the offer of taking us as a means of convincing the audience of the validity of his story. This turn of events did not surprise us for before leaving Missouri we had checked all his references and suspected that he was a fake and an opportunist. What were we to do? We had accepted his story in good faith. Sufficient funds had been raised to pay all of our expenses. There was no legitimate ground for his refusal to go; he had been paid generously for his three nights' lectures and now was letting a lot of people down.

In the course of our investigation into the background of Toni (that was his name) we found many discrepancies. Most of our information came from Indian friends. They verified the account of the wall-enclosed city, but warned us not to go with this man, as he had never been there. Among those who thus

warned us was Chief Shupe-she of the Pottowatomie tribe. He was a man of considerable influence among the Indian groups and had provided us with several introductory letters to people he knew in Old Mexico. One of these was for the last man we were to contact, possibly our last hope to continue our effort. This letter was addressed to Cacique Nemisio Xiu, the lineal descendant of the Tuxtla-Xius, kings of the old Empire Mayas of Yucatan. These had built and inhabited Uxmal, Mayapan and old Mani (where the Spanish missionary, Landa had destroyed over ten thousand of their records).

He answered our letter of introduction with an invitation to come to his place in Yucatan, where he would help us. Accordingly, we flew across the jungles of Chiapas from Comitán to Campeche on the Yucatan Peninsula. On the plane we sat on sacks of coffee, sharing the trip with a cargo of pigs, turkeys and chickens, eating delicious ham sandwiches with the best coffee we had ever enjoyed. At Campeche we arranged for transportation to Ticul, Yucatan where we were welcomed by Xiu and his able secretary, Ramiro Lara, who spoke five languages.

Here we were in the midst of the land of the Mayas, a land we had read about from childhood (Morley, Catherwood, Baldwin and scores of other authors). During all these readings we never imagined that our dreams of traveling there would be realized. Yet here we were, in the land of the Mayas, whose ruined cities were as ancient as those of Rome, Greece and Egypt. Here, in the midst of all the remains of ancient grandeur, we were to have one of our most thrilling experiences, as you will see. Here, let me say that I have spent over 65 years in missionary work in many parts of the world. Always by my side, on the trails, in the saddle, or crossing torrential streams, was my faithful wife and beloved companion, Angela.

— Part Two —

Delayed At Sta, Elena, Yucatan

We began to have difficulties with the language at the Mexican border at Laredo, Texas. Neither of us had any instruction in Spanish. We had to learn it the hard way, to get the bare necessities of life and lodging. During our journey over those dusty roads, with villages miles apart, we found that we had quite a problem. We had neither guide nor interpreter with us, except an occasional person we met who could speak our language brokenly. To get a drink of water we learned to ask for a "vasa de agua fria". To get food we asked for "cusina", for overnight accommodation, "casa" and for a bed, "cama". Or, we just made signs with our hands that we wanted a drink, food or a place to sleep. We could relate many amusing incidents that would spice up this narrative, but will leave that for another day. In each section of the country that we passed through there were many local

variations in the language. These were confusing to us and often caused much amusement among the natives; having a keen sense of humor ourselves we laughed with them at our mistakes.

And so it was. After we crossed the jungles of Chiapas to the Yucatan Peninsula, we had to relearn much of our new vocabulary, small as it was. When we took a bus at Campeche, enroute to Ticul, we had to depend on our maps to know where we were going. At times we had to ask other passengers, who looked at us with blank stares, saying, "No hay (pronounced 'I'). No hablar la Ingles." We learned a few more words. When we sought information we learned to say, "Senor, or Senora, por favor, do usted hablar de Ingles?" This would bring a smile; though it was not grammatically correct they could understand and would help us as best they could.

As evening drew near we had made considerable progress on our journey, passing through several ancient archaeological sites on the way. Kabal was the second such site we passed. The structures were magnificent. We had our fingers on the map that located Sta. Elena; it showed what appeared to be a good road from there to Ticul that would shorten our journey by several miles. We let the bus driver know we wanted off there. He tried every way possible to let us know that this was not the way to go, but we insisted. He unloaded our baggage, which was considerable, and left us by the wayside. We were a mile or more from the village. Here I left Angela to watch our huge pile of luggage, in company of some women folks the driver had talked to, and walked into the village. I wanted to find lodging for the night; it was now dusk and we were very tired from the long plane trip and bus ride over the rough highways.

When I finally entered the village I found everything closed and dark. Only an occasional shadowy figure would stroll past, or be sitting crosslegged against a wall, with a large sombrero tilted down over the face, as if asleep. I could see that every move I made was being watched with wary eye. To all my inquiries for lodging I received a gruff "No hay". Finally, one person told me that strangers were not welcome in their village and that I was in danger if I stayed much longer.

So I began the weary, hot trek back to the highway. As I hurried along the dusty road in the dark I turned a bend; down the road a way was the glow of a cigarette. It was pitch dark by this time there on that lonely jungle trail. You can imagine my thoughts of possible violence and my anxiety in knowing that my wife was alone on the highway with our luggage. I hastened my steps and was prepared to run for it, when a shadowy figure detached itself from the undergrowth by the side of the trail and addressed me.

"Senor Wheaton, are you in need of help?" he asked in perfect English. I was amazed and almost speechless, for this was the first good English I had heard, except from Angela, since we had left Mexico

City, D. F. several weeks before. In answer I said, "Yes, I need a place to stay for the night, and no one in the village would take us in." We could well appreciate the feelings of Mary and Joseph when they could find no place for them in the inn at Bethlehem.

In answer to my statement, he introduced himself and told me he was a trucker. The bus driver had left him a note, telling our story, asking him to help us to the place where we should have gotten off, which was at Muna, approximately 40 miles away. This evidently was what the driver of the bus had tried to tell us when he left us earlier. Not being familiar with the language, we had not understood. This gentleman offered to take us to Muna, on a load of corn he was hauling. Shortly we were back to the highway and in a rattly old truck.

How we found Angela still in the company of the native woman who had stayed with her. What a relief! The Lord had heard our prayers. We were safe, with friendly people who did their best to make us comfortable and at ease.

Soon we and our luggage were loaded on the truck. Angela sat in the seat by the driver, among greasy tools, etc.! his helper and I rode in back on top of the sacks of corn, to watch the luggage.

On the way to Muna we passed the ancient area of Uxmal, with its towering pyramids and other structures silhouetted against the night sky. At times night birds would swoop close to us and an occasional large animal would race across the road in pursuit of lesser prey.

At last, about ten o'clock at night we arrived in Muna. The trucker apologized for his poor accommodations, but offered us a place where we could spread a pallet on the floor among his family and pets. For this we thanked him, of course, and were grateful; but the fact was that we just felt the urge to reach Ticul that night. So our friend hustled us a taxi, and what a contraption! An old vintage Ford touring car, fenders loose and rattling, doors wired shut with baling wire. They assured us that it would make the journey of approximately 16 miles. So, paying the trucker for his lift and leaving a token of appreciation for the courteous bus driver for helping us, we embarked for Ticul.

This also proved an unforgettable trip. It took us on a road that was strewn with boulders and chuck-holes, over which our taxi was driven with a skillful hand. Finally we reached the town limits of Ticul. Here we found the road blocked with a heavy chain and a detail of soldiers standing guard. They challenged us. Our taxi driver explained our purpose for being there. For a few pesos tip (dar aviso secreta) the soldiers let down the barriers and directed us to the home of Nemisio Xiu.

WE MEET DENISIO XIU

Here we found them expecting us, extending us a



This picture shows (from left to right) the wife of Denisio Xiu, his oldest son, Denisio Xiu, with babe in arms, Nemisio Xiu and his younger son.

warm welcome. It was midnight on Saturday, February 24, 1951. Xiu could not speak a word of English and we could not understand a word of Maya. His secretary, Ramiro Lara, was sent for and came in short order. We were delighted to learn that he could speak all the necessary languages. Soon we were escorted to a hotel and put up for the night. When we had our luggage cared for the matron of the hotel showed us to our quarters. These consisted of a room opening upon a small roofed patio. Ticul was in the semi-tropics. There were no window glasses, no screens, just board shutters that could be closed against sun or rain. The furnishings consisted of a broken rocker, a large hamaca (hammock to you), a small cabinet with a pitcher of water, clean towels and washbowl. In the cabinet was a commode (servicio).

We had never slept in a hamaca before, especially double, so I asked the matron for another. She raised her hands in consternation that we would want two places to sleep. Were we not man and wife? In spite of my insistence, she shook her head and said, "No, Senior. Una hamaca, dos personas." (one hammock, two people) And that was it, in spite of all the persuasion I could muster. Well, it was a night to remember. We tried to sleep lengthwise in the hamaca and found ourselves so squeezed together that it almost stopped the blood circulation. Angela finally had all she could stand of it; she decided to make a pallet on the floor with our own bedding. For awhile we both got a little sleep. Then she began to itch and squirm on her pallet and got up and woke me. With a flashlight we examined her pallet and found it crawling with big red ants. She was bitten all over. Then we decided that she should try the hamaca and I would sit in the rocker with a cover over me, my feet propped up. This time Angela had the best of it; just as soon as I fell asleep I fell out of the rocker. So it went till daybreak. Later we learned that two people sleeping in a hamaca should lie crossways, stretching

it out wide enough for their height. Simple . . . when you know the ropes! With daylight we found that our ants had left us. With a few short naps we were able to get up and prepare for breakfast.

This was served to us by the matron and we had for company the town priest. He had the guest room, with a four poster bed; he was the matron's brother. We got what was left. Shortly afterward Nemisio Xiu, Ramiro Lara and their wives (esposas) came to call. They took measures to correct our situation.

We had arrived shortly before midnight on Saturday; this was Sunday. The plaza was filled with people of all ages. We were indeed in a strange land, among strange people, strange faces and strange costumes. We had a long talk with our newfound friends, getting acquainted, and then were shown around the plaza. Old Nemisio Xiu expressed the desire that his son, Denisio would soon come to see us. They wanted his opinion of us before they would offer us assistance. So we spent the day getting acquainted with our new and strange environment. We sampled some of the new Mexican food dishes that were prepared for us and found them delicious. The good lady at the hotel sprayed our room for insects (with a mixture of kerosene and other chemicals) and showed us how to sleep comfortably in our hamaca. Being almost exhausted, we tried our luck and found ourselves dumped on the floor a few times. Finally we got the hang of it and stretched out for a good night's rest.

A little after sunrise the next morning, Monday, we were awakened by a murmur of voices at the foot of our steps, just outside the door. Hastily dressing, I went down to see who was there. A most pleasant sight greeted me. There were Ramiro and the Xius; with them was the latter's son, (Prince) Denisio with his wife and two children, one of them in arms. All were so immaculately clean in their white tropical suits, it was a delight to behold them.

I invited them in and had them come up to our little patio, where the sun was bright and warm. After a few words of greeting and introduction, Denisio studied us closely then came over and embraced me very warmly. Then he turned to Angela, bowed and very gallantly kissed her hand. This was a surprise to both of us, of course. Then he turned to the others and spoke in fluent and animated Maya. Here is what the interpreter, Ramiro told us he had said.

About three months earlier (approximately the time we began our preparations for this expedition) Denisio was working in his "milpah", his grain farm back in the jungle. In the night he had a vision in which he saw two people, a man and his wife, from North America, or Estates Unidas. These people came to Yucatan to teach his people many things concerning the Great White God, whom they (the Mayas) called "Quetzal-coatl". Then, a month later, he had

another vision showing that they were on the way. The day before we arrived at Ticul he had another vision. In this one, he said, he was told to take his family and go to Ticul, that they would be there "manana". There on his milpah he secured his small possessions and a sack of tortillas and, with his family, started out afoot on a forty mile journey to meet them. He had travelled two days and two nights to get there, he said. Then he told those gathered there that we were the people he had seen in his vision each time!

You can imagine our amazement at such a reception. We had never met nor corresponded with these people before, except the telegram that we sent from Comitan just a few days before.

(See testimony given to Apostle E. Leon Yates, in the conclusion of this article in next issue).

FUTURE DIVINE RULERSHIP

Lucinda Scott

Part 9

Isaiah 29:1, 2. The word "ariel" as used here means "myth. A spirit of the air". One definition of "myth" is "parable". A parable is "a comparison; specifically, a short fictitious narrative from which a moral or spiritual truth is drawn". Christ spoke many parables during His ministry on earth. The Kingdom of Heaven, which was the spiritual power that was among the Jerusalem saints, was prevailed against after they rejected Christ. (see Matt. 11:12; Luke 17:21; Rom. 14:17) In Isaiah 18:1 we find that woe was also pronounced upon "the land shadowing with wings". We have proved that this land was the western hemisphere. Isaiah 29:3-6 is speaking of the Josephite saints here in this land, for woe came upon them two different times. First, when none but the more righteous were spared during the destruction that was wrought upon this land at Christ's death; it came upon them suddenly (just as it came at Jerusalem - see Matt. 27:50-54. As in verse 6, they were "visited of the Lord of hosts with thunder, and with earthquake, and with great noise, with storm and tempest, and the flame of devouring fire". The second time was when the Lamanites laid siege against them, to the extent that this part of Joseph's seed was utterly destroyed. Because of wickedness the Kingdom of Heaven, or the spiritual power among them, was prevailed against.

Isaiah 29:4. The Nephites, as a part of the house of Israel, were brought down to the ground and all records that they had in their possession were buried in the earth. Yet they, through their records, were to speak out of the ground. It was to be "as of one that hath a familiar spirit", for it was written through

the same Spirit through whom the Bible was written. Vs. 7-10. Before the coming forth of their records the Lord caused "the spirit of deep sleep . . ." to come upon all people; this we have pointed out from Scripture. Amos 8:11, 12 and Isaiah 60:1, 2 further bear this out. "Behold, the days come, saith the Lord, that I will send a famine to the land, not a famine for bread, nor a thirst for water, but of hearing the word of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." "For, behold, the darkness shall cover the earth, and gross darkness the people." But at the end of this dark period "the glory of the Lord" was to start shining upon the people. (see Micah 3:5 etc; chap. 4).

Isaiah 29:11 etc. We have explained vs. 11, 12 to a certain extent; now we continue with a fuller explanation pertaining to the coming forth of this Book. The word "vision" as used here means that the words of this Book could not be discerned by "ordinary vision"; they would have to be read through the spiritual vision, as we must read all Scripture. (see 1 Cor. 2) From the coming forth of this book, the Lord said He would "proceed to do a marvelous work among this people, even a marvelous work and a wonder". It would be beyond the understanding of worldly-wise men. The word "proceed" as used here means "To renew motion or action after rest or interruption. To begin and carry on a series of actions". The word of God was interrupted for 1260 years, but at the end of this time the Lord was to resume His work on earth, and it was to begin with the coming forth of a

Book that had once been buried in the earth (v. 4). For this "marvelous work and a wonder" was to be carried on over a period of many years, to bring about events which started just a little while before Lebanon became a fruitful field (in the early 1800's). It was to continue on until Lebanon "shall be esteemed as a forest", at which time the Lord will continue on with the fulfilling of His promise to Abraham, down through the seed of Jacob. At this time all the records which were hid up in the earth which will reveal all things from the beginning to the end of the world, shall be brought forth by the choice seer and shall be taught to all people by him, as a righteous high priest over a holy priesthood. A royal priesthood of Ephraim's seed shall rule along with him. Vs. 18 etc. applies to the progressive work that started at the coming forth of this Book, until all events are accomplished. As we have pointed out, the sticks of Judah and Joseph do not contain the fullness of God's word; when it is revealed, it will be a part of the restitution of all things. That which we now have must be received first, that which came through the Gentiles. (See Matt. 13:3-9, 12; Mark 4:13-25; Luke 8:11-18; Rom. 11:11-33).

This Book, which did "speak out of the ground", did start bringing salvation to all those who would accept it. Notice now Isaiah 45:8 and Psalms 85:10, 11 harmonize with what is said in Isaiah 29. "Drop down ye heavens from above, and let the skies pour down righteousness; (notice L. S.) let the earth open, and let them (the heavens and earth, L. S.) bring forth salvation, and let righteousness spring up together; I the Lord have created it." "Mercy and truth are met together; righteousness and peace have kissed each other. (notice, L.S.) Truth shall spring out of the earth; and righteousness shall look down from heaven."

Let us find out why Benjamin was mentioned along with Ephraim and Manasseh in Psalm 80. This means that we must look for someone of the seed of Benjamin, whom the Lord was to use to stir up the strength of His people, Israel. (Gen. 30:22-24; 35:16-19) Joseph and Benjamin were born of the same woman. (Gen. 43) Joseph managed to have his brother Benjamin brought together with his other brothers and all eleven of them bowed before him; thus was the beginning of the fulfilling of his two dreams. (Gen. 37:5-11) Joseph had his brothers brought to his house and had a meal prepared for them; he had Benjamin given five times more food than his other brothers (43:29-31; 45:21, 22) This meant that someone of the seed of Benjamin would be used to do a great work for the Lord. And this was to be a part of the progressive work and a wonder that the Lord started with the coming forth of the stick of Joseph, which was to be for all people.

Romans 11. Paul was of the tribe of Benjamin; the Lord called him to be an apostle to the Gentiles. (vs. 1, 13-15) A dispensation of the Gospel was committed to him. (1 Cor. 9:16-18; Gal. 2:7, 8) In Col. 1 Paul said he rejoiced in his suffering for the Gentiles, to fill up that was "behind of the afflictions of Christ

in my flesh for his body's sake, which is the church; Wherof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; Whom we preach, warning every man, and teaching all men in all wisdom; that we may present every man perfect in Christ Jesus (vs. 12, etc.).

To fulfill His promise to the Gentiles, the Lord established a Gentile nation. At Jerusalem the Lord "opened the door of faith unto the Gentiles" through Paul, assisted by Baranabas. (Acts 14:19, etc.) That was as far as it went at Jerusalem, for the Gentiles as a wild olive tree were not grafted into the natural olive tree until after the Israelites were blinded; they were grafted in at the eleventh hour; they were the last laborers hired in the Lord's vineyard. (See Rom. 11:7-33; Matt. 20:1-16) When the right time came the Lord established a Gentile nation here in the United States, the place which He chose to be Joseph's land, the land that is made up of "hosts of nations"; this we have pointed out in Part 4. Of course, these are not the only Gentiles the Lord recognizes, for there are many Gentile nations. But the United States, as Joseph's land, is Gospel headquarters for all Gentile nations, for it is from here that all missionaries are sent to all nations.

Genesis 43:32-34. We believe there was a type in Joseph's giving Benjamin five times more food than his other brothers. There are six continents, North America South America, Europe, Asia, Africa, Australia. The Asian continent, through Joseph's other ten brothers, represented the Israelites as God's chosen people. The other five continents, through Benjamin and Paul, represented the Gentiles. We believe this could be one explanation of why Joseph gave Benjamin five times more food. We also believe that Joseph's coat of many colors, or "many pieces", could represent all nations that will be blessed spiritually through his seed.

We continue with Paul as the apostle to the Gentiles. Christ said He would build His Church. (Matt. 16:13-18) The policy of His Church is found almost entirely in the writings of Paul as the apostle to the Gentiles. During Christ's ministry on earth, from among His disciples He chose twelve, "whom also he named apostles" (Luke 6:13-16; Matt. 10:1-4). Matthias was chosen to take the place of Judas. (Acts 1:1-3, 15, etc.) Christ gave His apostles commandments to follow. The structure of all buildings are started with foundations. This is the reason that Christ chose twelve apostles during His ministry, for He laid the foundation and had His Church built upon that foundation (the apostles and prophets, with Himself as the chief cornerstone or Rock.) (See Eph. 2:10, etc.; 1 Cor. 10:1-4; Deut. 32:1-4; Ps. 31:1-3, 89:26; Isa. 51:1-5; Matt. 7:24-27; Luke 6:46, etc.; 1 Pet. 2:1-4, 6, 8.) Prophets

of old prophecied of the coming of Christ. (see Deut. 18:15-19; Isa. 9:6, 7; John 1:45 etc.; Acts 3:19 etc.) We have previously pointed out that we do not have all that "which God hath spoken by the mouth of all his holy prophets since the world began", so we do not have all the prophecies of Christ's coming.

So, the foundation of Christ's church is: apostles and prophets, with Himself as the chief cornerstone, or Rock. Christ is also the head of His Church (the saints as His body). (see Eph. 1:17 etc.; Col. 1:12 etc., 2:10 etc.; 1 Cor. 12:1-27; Rom. 1, 2; Eph. 3:1-12, 5:25 etc.) Thus far we have established the foundation, the body and the Head of Christ's Church.

For Christ to "fill all things", He set a ministry in His Church "for the perfecting of the saints, etc.". First of all He set twelve apostles at the head of His Church. (Eph. 4:1-16; 1 Cor. 12:28) We have a symbol of this in Rev. 12:1, with the woman representing the Church, as the body of Christ, with Him as the Head; at His Head are twelve stars. First, in the Old Testament Church, these stars represented the twelve tribes of Israel. (see Gen. 37:5-10) In the New Testament Church they represented the twelve apostles. Before we continue with the apostles, we want to point out the other parts of Christ's ministry that He set in His Church.

1 Cor. 12:28 etc. Prophets came second, and teachers third. Then "after that miracles, the gift of healings, helps, governments, diversities of tongues" (Eph. 4:11-16). Besides apostles, prophets and teachers, He gave some evangelists and pastors. Elders were ordained and set in the Church also. (see Acts 14:23; Tit. 1:5-9) The only office missing in Paul's writings is that of priest, and that is supplied by the stick of Joseph. Then deacons were set in the Church. (1 Tim. 3:8-13).

Now we continue with the apostles. Christ had a definite plan in mind when He gave the name "apostles" to the twelve disciples He chose at Jerusalem. When using definitions we must use those that are in agreement with God's plan. for many words have a number of meanings. There is just one definition for "apostle" that agrees with His plan: "One who initiates any great moral reform, or first advocates any important belief or system". "To initiate" means "to introduce by a first act; originate; begin". "Initial" is listed along with "initiate"; it means "standing at the beginning or head . . . pertaining to the first stage". Christ gave the name "apostles" to the first set of twelve disciples (with Matthias taking the place of Judas), for through them He was introducing a new system which would bring about a great spiritual reform among His followers: a system which God and His Son originated in Heaven, revealed through His holy apostles and prophets; there had been no apostles in the Old Testament Church.

1 Cor. 12:28. 'God hath set some in the church, first apostles'. "Set" means "start; begin; fix firmly make fast or permanent." "First" means "preceding all others in time, or series, position or rank". All

words defined so far harmonize perfectly; this places the apostles in position and rank above all others in Christ's ministry. The stick of Joseph agrees with this; Christ did not give the name "apostles" to the twelve Nephite disciples whom He chose. This is true to Scripture. A series of positions and ranks was started with the apostles; we will prove that they were called to be a fixed principal in Christ's plan. With them, He started a connecting series, or an "orderly arrangement of one thing after another".

We have pointed out from Eph. 2:11 etc. that Christ included only apostles and prophets with Himself, as the chief cornerstone in the foundation of His Church. The word "foundation" means the "act of founding, or establishing, or fixing". This fits perfectly with all words and definitions given concerning the apostles; Christ established a fixed pattern through His holy apostles and prophets. (Matt. 16:13-20) Christ, as the chief cornerstone, and His apostles were the rock foundation on which He built His Church. He told His apostles, "I will give unto thee the keys of the kingdom; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." To find out what He meant by this, we go to Luke 22:29, 30; Matt. 19:28. He told His apostles, "I appoint unto you a kingdom, as my Father hath appointed unto me." They shall be with Him in His Kingdom, sitting "on thrones judging the twelve tribes of Israel". The stick of Joseph agrees with this also and it further states that the twelve Nephite disciples whom Christ chose shall judge the seed of Joseph, while they themselves shall come under the jurisdiction of the twelve apostles. We point out that the Bible and stick of Joseph say that the apostles and twelve disciples were elders also, although there were elders besides them. Peter was an apostle; he also called himself an elder. (see 1 Peter 1:1; 5:1-4) This leads us to Rev. 4:1-4, 10, 11; 5:8, 14; 11:16. John saw Christ sitting on His throne; round about His throne were twenty four seats in which sat twenty four elders. These twenty four elders shall be Christ's twelve apostles and twelve Nephite disciples, who shall sit in judgment. But the apostles shall have preeminence over the twelve Nephite disciples, who will come under the judgment of the apostles. The calling of Christ's twelve apostles, with Matthias taking the place of Judas, shall be confirmed and sealed in the Holy city, New Jerusalem; their names shall be written on its twelve foundations. (Rev. 21) The apostles were the only set of twelve who were called to be a fixed principal; they will be fixed firmly and shall be made "fast and permanent".

The basic offices that Christ filled in His Church were: apostles to begin with, then those whom He chose from among the Nephites (He called them His twelve disciples). This is born out of many times in the stick of Joseph. Then there were elders, priests, teachers, and deacons.

1 Cor. 12:28. Christ set in His Church "second-

arily prophets". Prophecy is one of the gifts listed in vs. 5-11, but it is operated in two ways, for there are official and unofficial prophets. Timothy was called to the ministry "by prophecy, with the laying on of hands of the presbytery" (1 Tim. 4:14; 1:18; 2 Tim. 1:6; Acts 16:4, 5). Another gift that the elders have is healing of the sick. (James 5:14, 15) Definition for "presbytery" is "scrip . . . the body of elders in a church or a district". Members of the body of Christ have the unofficial gift of prophecy. (see Rom. 12:4-8; Acts 21:8-11; 1 Cor. 11:5, 6) Christ also gave evangelists and pastors. (Eph. 4:11) Definition for "evangelist" is "a preacher of the gospel". Paul told Timothy to do the work of an evangelist. (2 Tim. 4:5) Philip was an evangelist. (Acts 21:18); he was one of the men spoken of in Acts 6. A "pastor" is a "shepherd . . . a spiritual overseer" (Acts 20:28; 1 Pet. 5:1-4). When the Lord gathers the remnants of His flock out of all countries whither He has driven them, He will undo what the pastors of old did, for He is going to set up shepherds over them which shall feed them. (Jer. 23:1-8; 3:14-18) Christ also set bishops in His Church. 1 Tim. 3:1-7. "He is the steward of God." According to Titus 1:5-9; Acts 1:15 etc.; John 13:26-29, an elder, or one of the twelve can hold the office of bishop; Judas held this office.

Isa. 8:8, etc. Destruction came upon Jerusalem, "the land of Immanuel", after the Israelites rejected Him. No matter how strong a confederacy, or "unlawful purpose" that is formed against God's plan, "it shall not stand; for God is with us" if we take Him as our sanctuary. Christ was a stone of stumbling and a rock of offense to the houses of Israel at Jerusalem and among the seed of Joseph. This we have pointed out; both houses were caught in their own "snare" or gin. Before this happened, Christ's testimony and law was bound and sealed among His disciples, meaning His twelve disciples whom He named apostles at Jerusalem and His twelve disciples of the seed of Joseph. We do not have the fullness of Christ's testimony and law as it was bound and sealed among these two sets of twelve men; its fullness shall be a part of the restitution of all things, but we have what Christ wanted the Gentiles to have. After a time of waiting for the living to hear from the dead, it is said, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." We have pointed this out from Isaiah 29; the living did hear from the dead, through the records of the seed of Joseph which were buried in

the ground. Part of their records were revealed through the stick of Joseph, which was the beginning of the marvelous work and a wonder. This came forth here in Joseph's land, the United States, a Gentile nation, which is made up of "hosts of nations".

When this Book, or stick of Joseph, came forth it came to the Gentiles; at this time the Gentiles were grafted into the natural olive tree. (see Rom. 11) This was at the eleventh hour when they were called to labor in the Lord's vineyard. (Matt. 20).

We have pointed out that Paul was an apostle to the Gentiles. He was not one of the twelve apostles; he was never referred to as one of the twelve. But the definition for "apostle" applied to him also; a dispensation of the Gospel was committed to him for the Gentiles. (Eph. 3:1-7; Col. 1:12 etc.) In I Corinthians 3 Paul said, "For we are laborers together with God; ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another (the Gentiles, L. S.) buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." As a wise masterbuilder, Paul was used to lay the foundation for the Gentiles to build upon. He did not change the form of the foundation; he laid it in agreement with, and parallel to, Christ's foundation. The stick of Joseph which came forth to the Gentiles agrees with, and carries on the form of, the foundation which was laid through Paul. The twelve men of Joseph's seed were not called apostles; they were called the twelve disciples, and that is the form which the Lord intended for Gentiles to follow. We have already pointed out the reason for this. Paul's writings and the stick of Joseph agree on the title of the officers Christ set in His Church. The plan that Christ gave for the Gentiles through Paul called the offices the "ministry". (See Acts 1:17, 25; 20:24; 2 Cor. 4:11; 6:3; Eph. 4:12; Col. 4:17; 1 Tim. 1:12; II Tim. 4:5, 11) The title "priesthood" belongs only to Christ and His ministry among His chosen people, Israel. (See Heb. 7:5, 24, etc.; 1 Pet. 2:1-12) The question is, are the Gentiles following the form and polity of Christ's Church, as set forth by Paul and the stick of Joseph? The time is coming when all things shall be set in order. This shall be done by the choice seer (as Christ's messenger) who, as a righteous high priest, shall be a divine ruler. Scripture tells us what will be our fate if we will not receive the word of God at that time. (see Luke 8:1-18; Matt. 25:14-30).

(to be continued)

"The heights, by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

"If encouragement comes to us by our seeing the good results of any work done for the Master, let us be glad. If we long for it and it does not come, let us be glad that we are not only able to work for him but have the desire to do so."

LESSON GUIDE

Section 1

Lesson Text — 2 Peter 3:9-18.

We are living in the most momentous times of the world's history. There are warnings all about — if we can discern the fulfilling of the signs given of the Lord concerning this time — in the heavens and the earth and in world events, and in the teaching and preaching of those who foresee the climaxing of the world history coming upon us. True, there is much said to the contrary, a cry of "peace, peace" — but there shall be no peace. (Jer. 6:14; Ezek. 7:25 and 13:16; 1 Thess. 5:1-6)

Seeing, then, that there is ample evidence of the days which are upon us, our lesson text poses a very important question. What manner of persons ought we to be? We can be among those who anticipate with fear and trembling the coming of our Lord and the events which precede His coming. (Luke 21:25-27; Heb. 10:27) Being prepared, we need not fear but can lift up our heads, knowing that the redemption of the world is near. (Luke 21:28; B. of C. 40:33-34 and 62:35, 36)

If we are to be prepared, what is our preparation to be? Will it not be, first, in each as a person; then in us as a people subject to the Lord's plan for saving those who are His at His coming?

We will begin with what that personal preparation must consist of. In a nutshell, can it be other than affirmed in the words of Moroni? (B. of M. Mor. 7:47-53) Study this treatise on what makes one a child of God; there is none greater. It will be well with whoso is possessed of this love of God, in the last day. A good beginning, then, is to follow Moroni's admonition to pray with all the energies of our hearts to be filled with this love which is given to the true followers of Jesus Christ.

If this love fills our hearts we will fulfill the first two commandments: to love the Lord with all our hearts, mights, minds and strength, and to love our neighbors as ourselves (Matt. 22:36-40; Mark 12:30-33; Luke 10:25-37, and will love our enemies as well. (Matt. 5:43-47)

We who have gone through the waters of baptism, hopefully, have been reborn, born again, not only of the water but of the Spirit. The process of birth is usually a matter of a short time; growing to maturity, whether of the body or of the spirit, takes much longer. The work of the Spirit in us is to bring us to "the fullness of the stature of Christ" (Eph. 4:13); to work a transformation in us, that we are no longer our natural man but a new creature in the Lord. (Rom. 12:1, 2; 2 Cor. 5:17; Gal. 6:15; 1 John 3:1-7 and 23, 24, 4:6-21, 5:4, 5; B. of M. Mos. 1:119-120, 8:74-77, 11:185-196; Alma 3:22-70, 13:45-51, 19:74-75)

The way of perfection and peace is straight and

narrow, but in it there need be no fear, for perfect love casteth out fear. If we have fear we have not yet been transformed perfect in love. (1 John 4:16-18)

Perhaps it seems strange to admonish those already born into this Kingdom to pray for that pure love of Christ, which is charity. We can see, though, by Alma's teaching, that it is possible to receive it, having His image upon our countenances, and yet to fail to remain so.

From a very old book, "Traveller's Joy," which has recently come into my hands, compiled and written by Ellen Gubbins, is this comment.

"Our lives are not the mere outward life of the body; they are chiefly the life of the soul, not merely what we did, spake, thought, but why we did what we did, whether we lived, acted, thought, with a view to God, or to the world and ourselves."

It is not the mere deeds which tell us what the inner person is like, but the quality and quantity of love from which they stem. What manner of persons ought we to be? Persons transformed into His likeness by the indwelling of His pure love — charity.

Section 2

Lesson Text — 1 Cor. 13; Gal. 5:13-26; Col. 3:1-10.

To say that we must be transformed by the indwelling of the Lord's pure spirit of love is a sweeping generalization; so we must look for more specific descriptions of the changes that such a transformation will bring in us. These we find in Paul's and Moroni's dissertations on this love, along with contrasting its fruits with those carnal flesh, or temperament. (Mor. 7:47-53, B. of M.).

If we are true disciples of our Lord, if we have entered by that strait gate and are walking in the narrow way, if we are doing as well as hearing so that we are built upon that Rock, then the fruits of that love of the Lord in us must follow. (Matt. 7:13-29) If we can see any lack of that transformation we must know that our discipleship is incomplete. (2 Pet. 2:19-21)

By a comparison of the two lesson texts we will see that there is a correlation between the fruits of the spirit and the attributes of charity; they are of one and the selfsame Spirit. We see how they contrast with the natural traits of mere human nature. But, let us analyze attribute by attribute so that we may more easily measure ourselves, lest we be failing in any particular and be blind to that fact.

The first-mentioned trait is that of "longsuffering" or "suffer long." Put into modern terms, this is patience. Do we ignore too lightly those attitudes which should reveal to us a remaining root of impatience? Do we excuse it because it seems such a natural part of us? Of course, it is natural. But,

we must know that, if the Holy Spirit of the Lord has dwelling place in us, we will no longer be subject to our natural temperaments but to His Spirit, which our Scriptures tell us is full of gracious patience. (Ex. 34: 5-6; Psa. 86:15; Rom. 2:1-11; 2 Pet. 3:9, 14, 15; and in the B. of M. 1 Nep. 5:237-239; Mos. 2:9; Alma 3:9, 7:12, 40; 14:97, 19:113-114; Mor. 9:27).

Along with this, there is an even greater amount of admonition to develop patience within ourselves; it is a specific requirement. (Psa. 37:7; Luke 8:14, 15; 21:19; Rom. 5:3-6; 12:8-21; 15:4, 5; 2 Cor. 6:1-9; Eph. 4:1-3; Col. 1:9-12; 1 Thess. 5:14; 1 Tim. 1:14-16; 6: 11; 2 Tim. 2:21-26; 4:1, 2; Tit. 2:2; Heb. 10:36; 12:1; Ja. 1:3, 4; 5:7-11; 2 Pet. 1:1-12; and B. of M., Mos. 1:119-120; 11:23, 24; Al. 5:39; 10:28; 12: 18, 19; 16:170-172, 202, 237-239; B. of C. 3: 5;8; 25:12, 13; 34:11, 12; 56:11; 64:78).

Surely, we can see that to fail in patience is no little thing. It is up to each as an individual to identify within himself that root of bitterness, which is still the opposite of patience — a feeling, a touchiness of temperament. The most telling antonym given for "patient" is "irascible," which is "explosive by nature."

If we are serious about "discerning our whereabouts," we must remember that what we are when all is going well is only one side of the picture. To get a true and complete view of what we are, we must also include that objective look at ourselves when under pressure and strain. It is not difficult to be patient if there is nothing trying us. Often our reactions reveal our true character far more accurately than do our studied actions; the spontaneous response, be it good or bad, may disclose traits carefully hidden from our own consciousness. The temperament truly transformed into His likeness in patience cannot be pushed too far, nor burdened too heavily.

Section 3

Lesson Text — Luke 6:27-36.

The next quality mentioned in the analysis of the pure love of Christ and of the fruits of the Spirit is kindness, or gentleness. It is joined to the quality of patience. Charity suffers long yet remains kind. Surely it is those stresses that shatter patience that prompt much of humanity's unkindness. It is amazing to note, as one reads of our Lord's ministry, how much of it was involved in just being kind to people. He healed all who besought him; He fed the hungry multitudes; even for accused and confessed sinners He had a gentle word; He seemed to withhold Himself from none who sought Him out. In modern definition, such things would be an imposition. We would be put upon, and one resists that.

So much of what is suffered today is caused by the lack of kindness to others. It costs nothing to be kind — even to those we might consider our enemies. An unkind word or act blights the one who says or does

it, just as surely as it blights the one on the receiving end. So, we ask the question. Why is there so much unkindness in the world? Can the answer be any other than — a lack of loving? Humanity fails in love, not only in this greatest of loves, the indwelling of the Spirit, but also in what is considered to be natural affection. This is witnessed by the extent of cruelty of parents to children, indifference of the younger generation to the elder, and the criticism of the younger generation by the elder, without due understanding and concern. Much of the world's suffering is caused by the unkindness of indifference and thoughtlessness; we just do not care enough to stop and think of the consequences to another before we speak or act. Most likely, most Christians are unaware that others justly feel them to be, if not unkind, at least something less than kind.

Let us restate. Kindness costs the kind person nothing; in fact, it becomes a blessing to him and all with whom he has concourse. A person may not know whether he is kind or not, but a child always knows. What are some of the ways in which kindness shows itself? Mostly little things; a simple sharing of another's burden, understanding, sympathy, sometimes just being willing to listen (without offering advice) when someone needs to talk out his frustrations, griefs or anxieties. These are but a few of the numberless ways in which we can show kindness. Speaking of the response of children to a kind person, my thoughts repicture a scene beheld many years ago at a General Conference: a brother (a Bishop, no less) with a bundle of newspapers under his arm and a trail of youngsters in his wake. He was about to show them how to make hats and planes (and to keep them out of the kitchen!).

Kindness: just plain, gentle, loving kindness — instead of harshness, coldness, criticism, haughtiness, carelessness and indifference — on the part of all, could go far in changing this cold world into heaven. And is not that the whole of Christianity, what it is all about? The Scriptures go far in recommending kindness. One of the first examples is in the story of the division of the kingdom of Israel into two separate kingdoms. If King Rehoboam had hearkened to the counsel of the elder wise men to be kind to the people, he might have kept the kingdom intact. (2 Chron. 10).

Our goal is to be changed into the Lord's likeness by the transformation of His Spirit in us. Loving kindness is one of His characteristics. (Psa. 17:7; 36:7; 63:3; 69:16; 92:1-2; 107:43; 117; 119:159-160; Isa. 54: 8, 10; Jer. 9:24; Joel 2:12, 13).

And thus it is recommended to us. (Rom. 12:9-20; Tit. 3:18; 2 Pet. 1:1-10).

Perhaps the most convincing Scripture to persuade us to learn loving kindness to our fellow humans is this. If we cannot, do not, become kind, we block the mercy He wants to bestow upon us, and on which we are utterly dependent for our salvation. (Matt. 5:7; 7:1, 2).

Section 4

Lesson Text — 2 Nep. 11:110-111; Alma 3:52-53.

Charity envieth not — are ye stripped of envy? What is envy? Webster defines it as "malice, resentment, covetousness, illwill toward a grudgefulness against." The fertile soil for envy to grow in is competition between one's own self and other selves. It really doesn't matter what the competition is about. If we measure among ourselves there can be envy over anything valuable or desirable which one has and another lacks: material things, personality traits, talents, abilities, or even spiritual qualities. No wonder Paul said it was not wise to measure and compare among ourselves. (2 Cor. 10:12). Sometimes what is felt cannot really be termed illwill or malice; it is more just a feeling of hurt when we fare badly; this brings a sense of alienation from those who appear to be faring so much better. Is this, too, envy, to a degree? I believe the answer may be "yes." Would not true love rejoice in another's good fortune, even though one's own affairs happened not to be going smoothly at the time? One who loves is glad that others are not as burdened as himself. Love seeks the very best for the beloved, with no comparisons. Thus envy and real love cannot exist in the same heart, for the same object, at the same time.

As we are to love all, even our enemies, we are to

envy none. A love in which there is no competition can be magnanimous and generous. Generosity is the antithesis of envy, and the antithesis of "generous" is "stingy, miserly, greedy." The envious person is covetous and greedy for all good things for self. This can extend to competitive desire for all good things for closely loved family and friends, even at the expense of others.

From the following Scriptures we see the true condition of those who are not stripped of envy and its companion evils, to which the untransformed human nature is subject: Prov. 14:30; Rom. 1:28-32; 13:12-14; 1 Cor. 3:1-3; Gal. 5:19-21; Phil. 1:15; 1 Tim. 6:4, 5; Tit. 3:1-9; Jam. 3:14-18; 4:1-11; 1 Pet. 2:1-3; B. of M. Alm. 11:29; Hel. 28:33; Mor. 4:32-57.

If, we find it difficult to define that "feeling" in us which may be envy, we may be able to detect its presence if we see some of those things which grow out of envy, such as strife and contention among us. Also note that these men foresaw the possibility of danger in trying to teach Christ out of envy and in strife. It is those proclaiming Christ in our day to whom Mormon was addressing his remarks.

In searching for what manner of persons we ought to be, let us not pass lightly over any evidence that there is any root of bitterness, the "rotteness" of envy still in our hearts. No such uncleanness can enter our Lord's Kingdom.

— O Lord, revive thy work in the midst of the years,
in the midst of the years make known—” — Hab. 3:2

IN THE MIDST OF OUR YEARS

Have we not yet a loving
Father, the same as in our youth?
Then why so woe-begone, sad,
Why so tempted the years to rue?

Let us lift up our grey heads,
Rejoice and trust in Him a-new;
He who has sustained and blest
Us well all our many years through

Is able to touch our hearts
With joy and fill our very soul
With a full conscious part in
His Kingdom, under His pure rule.

His head is not grey nor bowed,
His strength has not waned nor lessened.
Rest, rest on His mighty strength;

Of His Love there is no question.

Seek hourly His thoughts, His Way,
His teachings to exemplify,
Reflect these truly and surely,
And firmly walk in His Life style.

Put aside, put in His hands
All moans of diminished powers;
Hold high His Banner, "Hope! Truth!"
By Word, by Faith through all hours.

That others may see and hear
In us (they whom daily we meet)
The pulse of His Joy, His Love;
And bring to Him all Praises sweet.

darleen smith

MISSOURI REUNION 1975

The annual Missouri Reunion (held this year in the Temple Lot Local) has come and gone. As always, we were well fed - physically and spiritually - but still our souls hunger and thirst for more food and drink.

On Friday, July 25th prayer service opened at 9:00 A. M. Elder John Jones was in charge. Prayers were fervent and testimonies were given freely. We felt blessed but waited eagerly for more to come another day. There was a morning sermon by Elder Oren Caviness. The theme was a pointed one: what would be our rating if God, like some earthly employers, kept charts showing our performance in various areas? He suggested that we might be rated as: "inadequate", "needs improvement", "adequate" and "outstanding". I expect we all felt that as Saints most of our work would have to be checked in the column marked "needs improvement".

Friday afternoon the sermon was given by Elder Joe Smith. It was a powerful message, the theme hitting us squarely on target: why don't we have as many miracles and blessings now as there were in the early days of the Church? The evening sermon was by Elder Dick Wheaton. He talked about the legacy a person's life could leave behind on earth and, recalling the morning sermon, emphasized the need to do more and be better, never to be satisfied till finally we reach perfection.

On Saturday morning the prayer service was led by Elder Leslie Case. There was a morning preaching service. The sermon was by Elder Roland Sarratt; his words seemed not to be his alone and were a stern admonition followed by a promise. The time is past, he said, for gentleness and comfort from the ministry. Unless we can become more righteous than we presently are, we will be lost! If, and only if, we humble ourselves in more and more fervent prayer and loving service, can we come close enough to God to receive His protection during the troubles to come.

The Saturday afternoon sermon was given by Elder Albert Leighton-Floyd. In the evening Elder Nicholas Denham preached on our desperate need to draw closer to God, every one of us.

Sunday morning Apostle Archie Bell opened the Sacrament service. Following this reaffirmation of our covenant, we participated in prayer and testimony. These were ardent and abundant. A young brother (an elder) reminded us of the prophecy that the house of Israel will go through Zion as a roaring lion and only the righteous will escape. He told of his own spiritual experience, in which he was given the knowledge that the "lion" has already come into the church, that we can avoid his fearsome leap only by becoming a part of the righteous remnant of the house of Israel. There were many other testimonies, full of inspiration and comfort, warning and pleading. One sister referred to the promise that "for the elect's sake these days shall be shortened". She felt that God had shown her another meaning (in addition to the one we have always understood). The "elect (God grant that we be among them!)", by their loving service and prayers, can actually help to shorten the world's time of suffering.

Afternoon brought a few hours of recess, for visiting and resting. Toward its end we enjoyed a short and rather special service. As we watched, Sister Sweem drew a beautiful landscape and explained it in spiritual terms as she worked. She was assisted by her husband, Elder John Sweem with a few words and some taped music. In the evening there was a final preaching service by Elder Larry Beem.

Your reporter was obliged to miss a few of the services. For this reason and because of my sometimes faulty memory, please accept my apologies for any blank spots or errors. The loss was mine and I pray that our Lord will help me to make up for it some way.

There were tasty and satisfying meals provided twice each day by the ladies of the Collins, Ava, Cowgill, Houston, East Independence and Temple Lot locals. Yes, we were sumptuously fed, physically and spiritually. Yet, we hunger and thirst still! May God grant that we never cease to strive to fill that need! There is no satisfaction to be found, save in love and service, to God and man.

FREEDOM

"Freedom is the God-given heritage of man. It is also the first blessing of which the enemy of all righteousness sought to deprive man. This fact is made very plain in the Inspired Translation. 'Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God had given him; and also that I should give unto him my own power; by the power of mine Only Begotten I caused that he should be cast down, and he became Satan.' (Gen. 3:4)

"Satan was cast down, but not destroyed, neither did he resign the plan to which God refused becoming a party, but from that day to this he has been fighting upon the same line, namely, to destroy our agency, and ever, all down along the centuries it is marvelous the success which has attended his efforts.

"It is the primary work of the gospel of Christ to make us free men and women. 'The truth shall make you free.' But while there is today in the

BAPTISMS IN MISSOURI

On July 20, 1975, baptism services were held in three local churches in Missouri. In Houston, Mo., Elder Oren A. Caviness and John H. Jones officiated in the baptisms and the laying on of hands of **Lois Rains Helseth** of Waynesville, Mo. and **Clifford Earl and Roberta Lee McGuire** of Elk Creek, Mo. These new members were received by the Houston, Mo. Local Church.

In Anderson, Mo., Elder Howard Leighton-Floyd officiated in the baptisms and the laying on of hands of **Mark Leighton Hitt**, the son of Donald and Barbara Hitt, **Don Ervin** and **Patricia Junes Wyes** and their daughter, **Stacey Dee Wyles**, all of Anderson, Mo. These

new members were received by the Noel, Mo. Local Church.

In Independence, Mo., Elder Frank Fann officiated in the baptisms of **Robert Michael** and **Becky Lynn Fann**, the son and daughter of Frank and Carolyn Fann of Independence, **Phillip Wade Beem**, the son of Larry and Jewel Beem of Independence, and **Stephen Andrew Sarratt**, the son of Roland and June Sarratt of Parkville, Mo. Elders Lawrence Beem and Roland Sarratt officiated in the laying on of hands. These new members were received by the East Independence, Mo. Local Church.

THEIR MOTHERS KNEW

Donna Moser

Two thousand men, here on this land,
Defending freedom fought.
So very young they were — and brave —
With faith by mothers taught.
Their mothers told what prayer could do.
They did not doubt their mothers knew.

Once I was young as these fair sons
And I had much to learn.
Now, I remember her who taught
How bright faith could burn.
My mother told what prayer could do.
I did not doubt my mother knew.

Sunrise, sunset. Days made years.
God sent me some to teach.
“Dear Lord,” I begged, “please give me words
To help show truth to each.”
And then I found what prayer could do.
They did not doubt their mother knew.

In youth a lifetime seemed so long.
Yet the years were swift.
Oh, Father, help my daughters too
New, seeking hearts to lift.
As small ones hear what prayer can do
Let these not doubt their mothers knew!

FREEDOM

(continued from page 142)

world more freedom of thought and action than, perhaps, has existed at any previous period of the world's history, it is a fact to which we cannot close our eyes that slavery still exists and rules the masses of mankind, the slavery of prejudice and the fear of what the world will say. Christ in His day put this matter strongly before His hearers in these words: ‘How can ye believe, which receive honor one of another, and seek not the honor which cometh from God only?’

“Love of God implanted in any heart leads to obedience — to that kind of obedience which is better than sacrifice.”

“There was a period in the history of the church when she demanded of her disciples obedience to the law of God, but that day has long since passed, and

such is today the strength of prejudice that often honest conscientious men and women cannot summon sufficient courage to withstand it. They yield to the strong pressure brought to bear upon them and Satan is satisfied; for they are no longer free men and women, but have for the time being relinquished the agency God gave them.

“Are any who have named the name of Christ — who are numbered among the church — held in such bondage? If so, is it not time that such seek to know if the gospel is having its perfect work in them, to inquire if they indeed know what that truth is which is to make them free?”

(From Editor's Corner,
“Autumn Leaves, April, 1895)

NUPTIALS

The little white church at Collins, was the scene recently, of another wedding. On August 2nd, Czerna Coberly was married to Allen Kauffman, both of the Collins area. Czerna is the daughter of Sr. Leora Martin. Allen is the son of Mr. and Mrs. Merle Kauffman.

Elder Oren Caviness performed the ceremony. Stephen Johnson acted as best man and La Vange Johnson as matron of honor. Sr. Olivia Yates sang a beautiful solo, and Patty Kelley furnished the music on the piano.

A reception at the church followed the ceremony.

The couple will live at Belton, where Allen works in construction. Our best wishes for a happy life, with God's blessing, go with them.

WEDDING BELLS

The wedding of Anne Marie Fields and Alan Johnson took place in a little church in Orland, Indiana on April 19, 1975. Solomonized by the Rev. John C. Frye, with a single ring ceremony.

The bride was given in marriage by her father, Albert R. Fields. Her attendant was her sister-in-law, Diane Johnson.

The bride was dressed in a white gown with lace from her waist up and her short veil was trimmed with Roses in the lace.

The maid of honor wore a lime green dress with lace around the neck. She also had a bouquet of green daisies and white carnations surrounded by baby breath.

The brides bouquet was similar with the exception of whites daisies and orange roses and yellow streamers.

The groom was attended by his brother, Bruce Johnson.

Wedding music was provided by the church organist. "A Time for us" and "We've only just begun".

The reception was held at the Holiday Inn in Angola, Indiana for the parents of Bride and Groom and bride's sister, Sherri.

Mr. and Mrs. Alan Johnson are at home at 1024 Burr Oak Road, Route 3, Bronson, Mi. 49280.

BLESSING

Steven James McGhee, the son of Steven and Melissa McGhee of Independence, Mo., was blessed by Elder Frank Fann assisted by Apostle William Sheldon June 8, 1975 at the East Independence, Mo. Local Church.

TRUE WORK

It is estimated that ninety percent of all vice and misery in our world is directly attributable to indolence. Think of condemning unto perpetual youthfulness a person indisposed toward any kind of work. Carlyle said: "The weakest living creature by concentrating his powers on a single object can accomplish something; whereas the strongest, by dispersing his over many, may fail to accomplish anything." Human welfare is made possible only from active pro-

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gress found in true work. Canon Liddon, in a lecture to young men, said: "The life of a man is made up of action and endurance, and life is fruitful in the ratio in which it is laid out in noble action or in patient perseverance . . . To pass life in indolence, in a state of moral coma, is degrading, for life is only ennobled by work." We should not lounge "waiting for something to turn up" for us to do; every moment is filled with an urgent demand. Go to work!

Autumn Leaves,
Vol. 8, No. 9, Sept., 1895

**SUNDAY SCHOOL SUPPLIES
INSTRUCTIONS IN ORDERING**

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the schools desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are as yet, complete.

In compliance with the action taken at the 1960 General Sunday School Association General Assembly, all publications printed by the Association will be sent free of charge. **SEND ALL ORDERS TO: GENERAL SUNDAY SCHOOL ASSOCIATION TREASURER, Church of Christ (Temple Lot), P. O. Box 472, Independence, Missouri 64051.**

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