

# 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

VOLUME 76

INDEPENDENCE, MISSOURI—JANUARY 1999

NUMBER 1

## *My Favorite Night*

Wednesday is a time to pray.  
And it is a time to say,  
"Help us Lord to have a good day  
So in your loving arms we'll stay."

Wednesday is a time to sing,  
For our Saviour and our King.  
In His comfort we will cling,  
And with our voices we will sing.

Wednesday is a time for praise.  
We'll tell the blessings of our days,  
And of God's mysterious ways.  
For God loves our thankful praise.

~Cynthia Greenwood, age 10

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**ZION'S ADVOCATE** is the official publication of the Church of Christ, with headquarters on the Temple Lot, 200 S. River Blvd., P.O. Box 472, Independence, Missouri 64051-0472. Telephone (816) 833-3995 or (816) 833-3914.

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Non-member rates: \$4.00 per year; foreign orders add 50¢.

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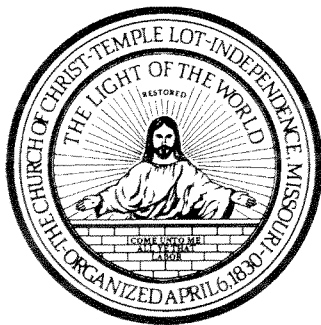
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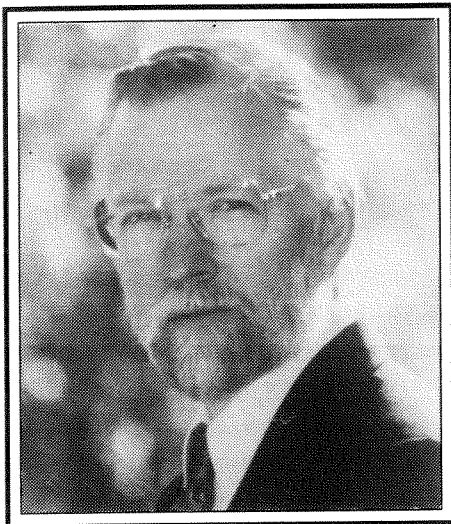
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### ZION'S ADVOCATE IS...

To promote Jesus Christ as our only Saviour;  
 To promote His Teachings & His Church, the Church of Christ  
 To be a voice of warning to His people; to be Zion's advocate.

# The Sufferings of the Saints



By Harvey E. Seibel

[Rev 6:9] And when he had opened the fifth seal, *I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:*

[Rev 6:10] And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

[Rev 6:11] And white robes were given unto every one of

them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

[Rev 20:4] And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*

[Rev 12:11] And they overcame him by the blood of the Lamb, and by the word of their testimony; and ***they loved not their lives unto the death.***

**T**he Fifth Seal represents the interim period between papal supremacy over the saints (the Fourth Seal) and the

**The Fifth Seal represents the interim period between papal supremacy over the saints (the Fourth Seal) and the appearance of Christ in the heavens (the Sixth Seal).**

appearance of Christ in the heavens (the Sixth Seal). This supremacy ended in 1830. The souls under the altar are the souls of them which were slain during the persecuting reigns of both pagan and papal Rome. These are told to wait a little season until their fellow servants also, and their brethren, should be killed as they were. This last persecution will be accomplished during the period of the fifth seal. It is the time of the great tribulation which will

far surpass in death and destruction all that has transpired before it. It will be a tribulation such as was not since the beginning of the world to this time, no, nor ever shall be. The former tribulation resulted in the death of between 50 and 100 million Christians who refused to worship the beast, the worst of which occurred during a period of 800 years. Pagan Rome also launched ten major persecutions against the Christians. It is estimated, however, that for every Christian put to death by paganism, ten more were consigned to death by the papacy. At any rate, a great slaughter was accomplished against the saints of God, fulfilling the work of the beast of Revelation, the man of sin of 2 Thessalonians, and the little horn of Daniel, that they should war against the saints and prevail against them for 1260 years. Much of this slaughter occurred during the time of the 4th Seal. Yet the slaughter during the 5th Seal will far exceed that of the 4th before it, even to the point that except those days be shortened, no flesh will be saved. With the fulfillment of the times of the Gentiles, and concurrent with it, we entered the time of the heathen (see Luke 21 and Ezekiel 30). The saints, the remnant of Revelation 12:17, were persecuted as soon as the work of the restoration commenced, but a far greater slaughter followed the rise to power of the heathen in 1917. Since then upwards of 200 million were killed (not including

two world wars), and this in less than 100 years. It took the previous nineteen centuries to bring about the deaths of half that number. It is evident,

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therefore, that we truly have entered into that time of tribulation spoken of in Matthew 24. It is true that the West has to a very large degree escaped this great trial, but ours has been of another character, the great curse of immorality and wickedness which is sweeping our land and other so-called democracies. Our judgment even now is waiting in the wings, for our sins have reached unto the heavens and must shortly be judged. The mark of the beast and the coming of Gog still await fulfillment.

I have in my possession a volume entitled, *Fox's Book of Martyrs*, which is a record or testimony of the saints who 'loved not their lives unto the death' and who suffered to the uttermost for Christ, and gave praise to God that they were accounted worthy to suffer for Christ. In the early history of our country, every Christian household had two books, the

Holy Bible and *Fox's Book of Martyrs*. Today the latter is forgotten while the former gathers dust. In our day the TV guide gets far more use. As a nation we have forgotten the hard trials and persecutions our forefathers suffered for the cause of Christ. I am afraid we have been lulled into a state of slumber from which it may be hard to extract ourselves. Yet we have this warning from our Lord, "...take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. FOR AS A SNARE SHALL IT COME ON ALL THEM THAT DWELL ON THE FACE OF THE WHOLE EARTH. **Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man**" (Luke 21:34-36).

The balance of this article will be to give some testimonies of saints who persevered in the face of death for the glory of Christ. These are among the souls who are under the altar.

After Christ, Stephen was the next to suffer. "His death was occasioned by the faithful manner in which he preached the Gospel to the betrayers and murderers of Christ. To such a degree of madness were they excited, that they cast him out of the city and stoned him to

death. We are immediately told by St. Luke, that 'there was a great persecution against the church which was at Jerusalem;' and that 'they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.'

"About two thousand Christians, with Nicanor, one of the seven deacons, suffered martyrdom during the 'persecution that arose about Stephen'" (*Fox's Book of Martyrs*, p. 2).

James the Great was beheaded in A.D. 44; Philip was crucified, A.D. 54; Matthew was slain with a halberd, A.D. 60; James the Less, at age 94, was beaten and stoned by the Jews, and finally had his brains dashed out with a fuller's club; Matthias was stoned at Jerusalem and then beheaded; Andrew, the brother of Peter, was crucified on a cross, the two ends of which were fixed transversely in the ground; Mark was dragged to pieces by the people of Alexandria; Paul was beheaded; Jude was crucified at Edessa, A.D. 72; Bartholomew was cruelly beaten and then crucified; Thomas was thrust through with a spear; Luke was supposed to have been hanged on an olive tree in Greece; and Simon was crucified in Britain, A.D. 74. John was the only apostle who escaped a violent death.

"Hegesippus saith that Nero sought matter against Peter to put him to death; which, when the people perceived, they entreated Peter with much ado that he would fly the city. Peter,

through their importunity at length persuaded, prepared himself to avoid. But, coming to the gate, he saw the Lord Christ come to meet him, to whom he,

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worshipping, said, 'Lord, whither dost Thou go?' To whom He answered and said, 'I am come again to be crucified.' By this, Peter, perceiving his suffering to be understood, returned into the city. Jerome saith that he was crucified, his head being down and his feet upward, himself so requiring, because he was (he said) unworthy to be crucified after the same form and manner as the Lord was" (*ibid.*, p. 4).

## THE TEN PRIMITIVE PERSECUTIONS

"The **first persecution** of the Church took place in the year 67, under Nero, the sixth emperor of Rome" (*ibid.*, p. 5). Both Peter and Paul suffered death at this time.

The **second persecution** occurred in A.D. 81 under Domitian. John was at this time boiled in oil, and afterward banished to Patmos.

The **third persecution** occurred under Trajan, A.D. 108. Ignatius was appointed to the bishopric of Antioch next after Peter in succession. When

taken he wrote to the Church at Rome, 'exhorting them not to use means for his deliverance from martyrdom, lest they should deprive him of that which he most longed and hoped for. 'Now I begin to be a disciple. I care for nothing, of visible or invisible things, so that I may but win Christ. Let fire and the cross, let the companies of wild beasts, let breaking of bones and tearing of limbs, let the grinding of the whole body, and all the malice of the devil, come upon me; be it so, only may I win Christ Jesus!' And even when he was sentenced to be thrown to the beasts, such was the burning desire that he had to suffer, that he spake, what time he heard the lions roaring, saying: 'I am the wheat of Christ: I am going to be ground with the teeth of wild beasts, that I may be found pure bread'" (*ibid.*, pp. 7-8).

The **fourth persecution** took place under Marcus Aurelius Antoninus, A.D. 162. At this time Polycarp was burnt in the market place. Before sentence was passed the proconsul urged him, saying, 'Swear, and I will release thee; —reproach Christ.' Polycarp answered, 'Eighty and six years have I served him, and he never once wronged me; how then shall I blaspheme my King, Who hath saved me?' At the stake, to which he was only tied, but not nailed as usual, as he assured them he should stand immovable, the flames, on their kindling the fagots, encircled his body, like an arch, without

touching him; and the executioner, on seeing this, was ordered to pierce him with a sword, when so great a quantity of blood flowed out as extinguished the fire.

The **fifth persecution** commenced with Severus, A.D. 192. "Tertullian, who lived in this age, informs us that if the Christians had collectively withdrawn themselves from the Roman territories, the empire would have been greatly depopulated" (ibid., p. 12).

The **sixth persecution** took place under Maximus A.D. 235.

The **seventh persecution** occurred under Decius, A.D. 249. "Nichomachus, being brought before the proconsul as a Christian, was ordered to sacrifice to the pagan idols. Nichomachus replied, 'I cannot pay that respect to devils, which is only due to the Almighty.' This speech so much enraged the proconsul that Nichomachus was put to the rack. After enduring the torments for a time, he recanted; but scarcely had he given this proof of his frailty, than he fell into the greatest agonies, dropped down on the ground, and expired immediately. Denisa, a young woman of only sixteen years of age, who beheld this terrible judgment, suddenly exclaimed, 'O unhappy wretch, why would you buy a moment's ease at the expense of a miserable eternity!' Optimus, hearing this, called to her, and Denisa avowing herself to be a Christian, she was beheaded, by his order, soon

after.

The **eighth persecution** took place under Valerian, A.D. 257. Stephen, bishop of Rome, was beheaded in the same year.

**'A good Christian is bound to relinquish not only goods and children, but life itself, for the glory of his Redeemer: therefore I am resolved to sacrifice every thing in this transitory world, for the sake of salvation in a world that will last to eternity.'**

He was succeeded by Sextus. He also with six of his deacons suffered martyrdom in 258.

The **ninth persecution** took place under Aurelian, A.D. 274. A legion of soldiers, consisting of six thousand six hundred and sixty-six men, contained none but Christians. It was called the Theban legion. Maximian ordered a general sacrifice, at which the whole army was to assist. The Christian legion refused. Accordingly the other troops cut them all to pieces with their swords.

The **tenth persecution** occurred under Diocletian, A.D. 303. A city of Phrygia, consisting entirely of Christians, was burnt, and all the inhabitants perished in the flames.

## PAPAL PERSECUTIONS

"We come now to a period when persecution, under the guise of Christianity, committed more enormities than ever disgraced the annals of paganism" (ibid., p. 43).

"Dominicus, a learned soldier, had become a zealous Protestant. "When he was brought to examination, this question was put to him: 'Will you renounce your doctrines?' To which he replied: 'My doctrines! I maintain no doctrines of my own; what I preach are the doctrines of Christ, and for those I will forfeit my blood, and even think myself happy to suffer for the sake of my Redeemer'" (ibid., p. 89).

"A citizen of Venice, Anthony Ricetti, being apprehended as a Protestant, was sentenced to be drowned.... A few days previous to the time appointed for his execution, his son went to see him, and begged him to recant, that his life might be saved, and himself not left fatherless. To which the father replied, 'A good Christian is bound to relinquish not only goods and children, but life itself, for the glory of his Redeemer: therefore I am resolved to sacrifice every thing in this transitory world, for the sake of salvation in a world that will last to eternity'" (ibid., p. 101).

The lords of Venice also tried to persuade him to embrace the Roman Catholic religion in return for his life and some other considerations. But, "Finding all endeavors to persuade him to renounce his

faith ineffectual, he was executed according to his sentence, dying cheerfully, and recommending his soul fervently to the Almighty" (ibid., p. 101).

John Wickliffe, the 'Morning Star of the Reformation' was the first who termed the pope Antichrist.

John Huss: "When the chain was put about him at the stake, he said, with a smiling countenance, 'My Lord Jesus Christ was bound with a harder chain than this for my sake, and why then should I be ashamed of this rusty one?'"

"When the fagots were piled up to his very neck, the duke of Bavaria was so officious as to desire him to abjure. 'No, (said Huss;) I never preached any doctrine of an evil tendency; and what I taught with my lips I now seal with my blood.' He then said to the executioner, 'You are now going to burn a goose, (Huss signifying goose in the Bohemian language:) but in a century you will have a swan which you can neither roast nor boil.' If he were prophetic, he must have meant Martin Luther, who shone about a hundred years after, and who had a swan for his arms.

"The flames were now applied to the fagots, when our martyr sung a hymn with so loud and cheerful a voice that he was heard through all the cracklings of the combustibles, and the noise of the multitude. At length his voice was interrupted by the severity of the flames, which soon closed his existence" (ibid., p. 143).

Jerome, another reformer, who following Huss's example, "declared he was ready to follow him in the glorious track of martyrdom" (ibid., p. 146). "Two days were allowed him in hopes that he would recant; in which time the cardinal of Florence used his utmost endeavors to bring him over. But they all proved ineffectual. Jerome was resolved to seal the doctrine with his blood; and he suffered death with the most distinguished magnanimity.

"In going to the place of execution he sang several hymns, and when he came to the spot, which was the same where Huss had been burnt, he knelt down, and prayed fervently. He embraced the stake with great cheerfulness, and when they went behind him to set fire to the fagots, he said, 'Come here, and kindle it before my eyes; for if I had been afraid of it, I had not come to this place.' The fire being kindled, he sang a hymn, but was soon interrupted by the flames; and the last words he was heard to say these, 'This soul in flames I offer Christ, to Thee'" (ibid., p. 146).

On another occasion 20 prisoners were ordered for execution. "The prisoners left the castle with as much cheerfulness as if they had been going to an agreeable entertainment, instead of a violent death" (ibid., p. 154). When one of these was told he was to be quartered, and his parts scattered in different places, he smiled with great serenity, saying, "The loss of a sep-

ulchre is but a trifling consideration" (ibid., p. 154). "Then approaching the block, he stroked his long, grey beard, and said, 'Venerable hairs, the greater honor now attends ye, a crown of martyrdom is your portion'" (ibid., p. 155).

The earl of Rugenia, when on the scaffold, said, "'We who drew our swords fought only to preserve the liberties of the people, and to keep our conscience sacred: as we were overcome, I am better pleased at the sentence of death, than if the emperor had given me life; for I find that it pleases God to have his truth defended, not by our swords, but by our blood.' He then went boldly to the block, saying, 'I shall now be speedily with Christ,' and received the crown of martyrdom with great courage'" (ibid., p. 156).

"Sir Gaspar Kaplitz was eighty-six years of age. When he came to the place of execution, he addressed the principal officer thus: 'Behold a miserable ancient man, who hath often entreated God to take him out of this wicked world, but could not until now obtain his desire, for God reserved me until these years to be a spectacle to the world, and a sacrifice to himself; therefore God's will be done.' One of the officers told him, in consideration of his great age, that if he would only ask pardon, he would immediately receive it. 'Ask pardon, (exclaimed he) I will ask pardon of God, whom I have frequently offended; but not of the emperor, to whom I never gave any

offence; should I sue for pardon, it might be justly suspected I had committed some crime for which I deserved this condemnation. No no, as I die innocent, and with a clear conscience, I would not be separated from this noble company of martyrs:’ so saying, he cheerfully resigned his neck to the block” (ibid., p. 156).

“Tobias Steffie, was remarkable for his affability and serenity of temper. He was perfectly resigned to his fate, and a few minutes before his death spoke in this singular manner, ‘I have received, during the whole course of my life, many favors from God; ought I not therefore cheerfully to take one bitter cup, when He thinks proper to present it? Or rather, ought I not to rejoice that it is his will I should give up a corrupted life for that of immortality!’” (ibid., p. 157).

Wendelinuta, a pious Protestant widow, was apprehended on account of her religion, when several monks, unsuccessfully, endeavored to persuade her to recant. As they could not prevail, a Roman Catholic lady of her acquaintance desired to be admitted to the dungeon in which she was confined, and promised to exert herself strenuously towards inducing the prisoner to abjure the reformed religion. When she was admitted to the dungeon, she did her utmost to perform the task she had undertaken; but finding her endeavors ineffectual, she said, ‘Dear Wendelinuta, if you will not embrace

our faith, at least keep the things which you profess secret within your own bosom, and strive to prolong your life.’ To which the widow replied,

**“I have received, during the whole course of my life, many favors from God; ought I not therefore cheerfully to take one bitter cup, when He thinks proper to present it? Or rather, ought I not to rejoice that it is his will I should give up a corrupted life for that of immortality!”**

‘Madam, you know not what you say; for with the heart we believe to righteousness, but with the tongue confession is made unto salvation’” (ibid., p. 172).

Three other martyrs, just before their execution, wrote to some worthy Protestants, “Since it is the will of the Almighty that we should suffer for His name, and be persecuted for the sake of His Gospel, we patiently submit, and are joyful upon the occasion...” (Ibid., p. 174).

Another martyr, Nicholas Peke “was burned alive, rejoicing that Christ had counted him worthy to suffer for His name’s

sake” (ibid., p. 195).

Anthony Parsons, a priest, together with two others, “When they were brought to the stake, Parsons asked for some drink, which being brought him, he drank to his fellow-sufferers, saying, ‘Be merry, my brethren, and lift up your hearts to God; for after this sharp breakfast I trust we shall have a good dinner in the Kingdom of Christ, our Lord and Redeemer’” (ibid., p. 196).

Jerome Russell and Alexander Kennedy, a youth about eighteen years of age were led to the place appointed for them to suffer. “...in their way to which, Russell, seeing his fellow-sufferer have the appearance of timidity in his countenance, thus addressed him: ‘Brother, fear not; greater is He that is in us, than He that is in the world. The pain that we are to suffer is short, and shall be light; but our joy and consolation shall never have an end. Let us, therefore, strive to enter into our Master and Savior’s joy, by the same straight way which He hath taken before us. Death cannot hurt us, for it is already destroyed by Him, for whose sake we are now going to suffer’” (ibid., p. 199).

On yet another occasion, “The woman desired earnestly to die with her husband, but she was not suffered; yet, following him to the place of execution, she gave him comfort, exhorting him to perseverance and patience for Christ’s sake, and, parting from him with a kiss, said, ‘Husband, rejoice, for we



have lived together many joyful days; but this day, in which we must die, ought to be most joyful unto us both, because we must have joy forever; therefore I will not bid you good night, for we shall suddenly meet with joy in the Kingdom of Heaven.' The woman, after that, was taken to a place to be drowned, and albeit she had a child sucking on her breast, yet this moved nothing in the unmerciful hearts of the enemies. So, after she had commended her children to the neighbors of the town for God's sake, and the sucking bairn was given to the nurse, she sealed up the truth by her death" (ibid., pp. 200-201).

"Sir Anthony Kingston, at one time Dr. Hooper's good friend, was appointed by the queen's letters to attend at his execution. As soon as he saw the bishop he burst into tears. With tender entreaties he exhorted him to live. 'True it is,' said the bishop, 'that death is bitter, and life is sweet; but alas! consider that the death to come is more bitter, and the life to come is more sweet'" (ibid., p. 214).

John Simpson, John Ardeley, Mr. Cardmaker and John Warne were all burnt in one day, "glorifying God in His beloved Son, and rejoicing that they were accounted worthy to suffer" (ibid., p. 226).

John Lomas, Agnes Snoth, Anne Wright, Joan Sole, and Joan Catmer suffered together. These five persons "were burnt at two stakes in one fire, singing

hosannahs to the glorified Savior, until the breath of life was extinct. Sir John Norton, who was present, wept bitterly at their unmerited sufferings" (ibid., p. 240).

Rev. John Hullier was also condemned to the stake. "A quantity of books were now thrown into the fire, one of which (the Communion Service) he caught, opened it, and joyfully continued to read it, until the fire and smoke deprived him of sight; then even, in earnest prayer, he pressed the book to his heart, thanking God for bestowing on him in his last moments this precious gift" (ibid., pp. 258-259).

Simon Miller and Elizabeth Cooper were also martyred. "At the stake, the poor sufferer, feeling the fire, uttered the cry of 'Oh!' upon which Mr. Miller, putting his hand behind him towards her, desired her to be of a good courage, 'for (said he) good sister, we shall have a joyful and a sweet supper.' Encouraged by this example and exhortation, she stood the fiery ordeal without flinching, and, with him, proved the power of faith over the flesh" (ibid., p. 259).

Richard Roth, in a letter he wrote prior to his execution said, "...we look every day when we shall be condemned; for he said that I should be burned within ten days before Easter; but I lie still at the pool's brink, and every man goeth in before me; but we abide patiently the Lord's leisure, with many bonds, in fetters and stocks, by which we have received great

joy of God. And now fare you well, dear brethren and sisters, in this world, but I trust to see you in the heavens face to face" (ibid., p. 263).

**T**hese are but a few examples of the suffering of the saints of God and not the half is told. The brutal tortures are almost beyond imagining and far too graphic to be recounted here, as it can only elicit horror at man's inhumanity to his fellow creatures.

**W**e conclude this article by a short reference to John Wesley. He was born on the seventeenth of June, 1703, the fifteenth of nineteen children of Charles and Suzanna Wesley. "What he accomplished borders upon the incredible. Upon entering his eighty-fifth year he thanked God that he was still almost as vigorous as ever. He ascribed it, under God, to the fact that he had always slept soundly, had risen for sixty years at four o'clock in the morning, and for fifty years had preached every morning at five. ...He preached twice each day, and often thrice or four times. It has been estimated that he traveled every year forty-five hundred English miles, mostly upon horseback. ...In the last fifty-two years of his life, it is estimated that he preached more than forty thousand sermons.

# Let the Holy Spirit Guide

Dear Apostle McGhee, I don't know if I mentioned this Sunday, but God maneuvered me into that Testimony. For months I haven't had the courage to stand and give a testimony at prayer services, even though God was nudging me and filling my mind with words. Most of my life is a testimony to God; it's hard to know where to begin and end. I wasn't aware that my comments on Sunday's Book of Mormon class at the East Local were a testimony until Apostle Brickhouse mentioned it.

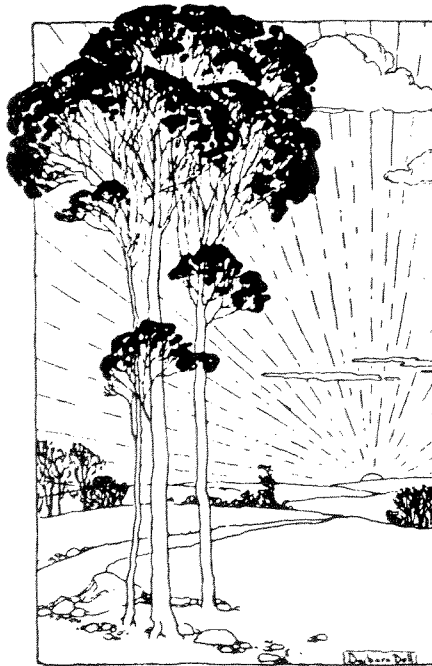
This was an exciting moment for me and when you asked me to write it down, I was stunned and humbled at God's wisdom and His movements within us. Thank you for this opportunity to maybe help someone as well as to help myself.

My sister and I had been attending a little Baptist church for five years. We had both been baptized four years earlier. We were very involved, attending at least three nights a week and Sunday morning. My father attended only on Easter Sunday. My mother went with us until the church got a bus and started picking us up.

When I was twelve, my father decided to read the Bible from beginning to end. He called my sister and I to him as he read and would point out "flaws" in the Word. At twelve and fourteen we were not prepared nor equipped to argue with him. We

could only listen. I remember feeling panicked by his words. There had to be an explanation. But we did not have God's armor on.

A year later, we moved from Lone Jack to Warrensburg. My sister and I grieved more for the sepa-



## PATHLIGHTS

ration from our church than from our school. We were never able to re-attach ourselves to another church and stopped going. My father still held his views about God and the Bible—it was unreasonable to believe the words written by mortal men. He had decided that Moses did drugs and Noah had the DDT's from drink. He proclaimed himself

an agnostic, "a thinker who disclaims any knowledge of God." But he eventually became atheistic, "one who denies the existence of God."

One of the first lessons I learned in attending the Church of Christ was that if you don't have the right spirit guiding you, you will not understand the Word of God, nor will you hear it. My father obviously chose the wrong spirit to lean on in his attempt to read God's Word. If I had been equipped with this little bit of wisdom at twelve, maybe I could have changed his approach, but I don't remember ever being taught this in the Baptist church.

Since my baptism this summer, I returned to those books of the Bible which my father found so intolerable with flaws. I was apprehensive—what if... But I prayed for the Holy Spirit to guide me and I found no flaws—NONE! I understood everything. I was elated and humbled at the Power of God and His Spirit. Without them we cannot see, nor hear clearly. And without the armor of His Word we cannot protect nor defend ourselves against evil. My underlying prayer is that someday, if it be God's will, that I may share this with my father. Maybe it's not too late to pass on this wisdom.

*Your Sister in Christ,  
A Child of God,  
Becky Adams*

## COMMENT

By Holly McIndoo

*"Behold, how good and how pleasant it is for brethren to dwell together in unity!"* Psalm 133:1.

One week out of the year many of the young people meet together for a special camp. This camp is referred to as the Teen Challenge or Youth Camp. Youth Camp is an opportunity for the young people to meet together in a good Christian atmosphere and have fun, while worshipping our Lord.

The week of camp consists of an array of activities and classes. A few of the classes are serious, and others are just for fun. People of all ages participate during this week. Whether they are campers or councilors, teachers or cooks, everyone is bonded together and shares the same joy and excitement.

Youth Camp is an excellent chance to get out of the world and become closer to the Lord. All week long there are classes that draw our thoughts to the Lord and focus us on what we need to do in our lives. The classes are not lecture classes like you have in High School; instead, they are mostly question and answer classes.

Not only is this a superb opportunity to grow spiritually, it is a chance to fellowship with others of like faith. There are always new people to meet and always old friends to revisit. Nothing gets in

the way of our friendship, not age, not where you live, nothing. Everyone is felt to be the same and are the same.

The youth need to unite together so we can stand up against our enemies and the world. We need to learn about God and learn to love God together, for if we do we will always have each other. The need of unity was addressed by Paul in his letter to the Corin-

*which lacked: That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular" 1 Corinthians 12:20-27.*

The youth is the future of the church, and this is why we need to be joined by God and believe the same. As Paul tells the young Timothy, *"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" 1 Timothy 4:12.* We

need to step up and take our responsibilities

in the church, regardless

our age. There are many jobs, duties, and offices the youth can partake in, whether it's singing in the choir or teaching a Sunday school class.

Some people may be skeptical of the youth camp, and ask the question, *Should I go?* Yes! The Youth Camp is a tool the young people can use to their benefit, to grow in spirit, knowledge, love, faith, and unity. As it is expressed in **Helaman 2:121**, *"And they did fellowship one with another, and did rejoice one with another, and did have great joy."* I know from experience that when you leave you have that great joy, and it carries with you all year. You remember the joy and you are even more ready to serve your God who gave it to you.

Youth Camp~  
Should You Go?

thians when he said, *"But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary. And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour, and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part"*

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