

# Zion's Advocate

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

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Number 4

## As You Go Through Life

Don't look for the flaws as you go through life,  
And even when you find them,  
It is wise and kind to be somewhat blind  
And look for the virtue behind them,  
For the cloudiest night has a hint of light,  
Somewhere in its shadows hiding;  
It is better by far to hunt for a star  
Than the spots on the sun abiding.

The current of life runs ever away  
To the bosom of God's great ocean.  
Don't set your face 'gainst the river's course  
And think to alter its motion.  
Don't waste a curse on the universe;  
Remember it lived before you.  
Don't butt at the storm with your puny form,  
But bend and let it go o'er you.

The world will never adjust itself  
To suit your whims to the letter;  
Some things must go wrong your whole life long,  
And the sooner you know it, the better.  
It is folly to fight with the infinite  
And go under at last in the wrestle;  
The wiser man shapes into God's great plan  
As water shapes into a vessel.

Selected.

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# ZION'S ADVOCATE

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Send all orders for quarterlies and offerings to your General Sunday School Treasurer, Irene Maley, Church of Christ, P.O. Box 472, Independence, Missouri.

Prayer is not to ask what we wish of God, but what God wishes of us.—Anon.

# EDITORIAL

## THE EDITOR GOES TO THE HOSPITAL

Rather a drab subject for an editorial, you say? Well maybe, but listen! Nothing is drab unless you make it so. Then when we consider the hundreds of prayers that have been going up to a kind Father in heaven from all over the church. The flowers, the cards, the gifts and loving interest, the thing takes on almost a festive atmosphere, in spite of the necessary suffering entailed.

But to begin at the beginning. Many of our readers have known for years that our health has been on a steady decline, also that we are crowding close to the three score and ten, the scriptural time allotted to man, and the further fact that the most of that time has been spent in active missionary work, the first fifteen or twenty years being spent in the strenuous old-time gospel pioneering. It is little wonder that with a physical constitution never strong, that these years should begin to take toll.

For nearly a year now we begin to realize that something MUST be done, but what that something was, or where we should go was the problem that confronted us. We realized that our case was one for a specialist, so upon the advice of friends we contacted the Devine Brothers Clinic at 918 Oak Street, Kansas City, Missouri, and a wise choice it proved to be as will appear later.

We entered the clinic for a thorough examination on February 14th. Had a complete examination and it was discovered that a rather intricate operation would be necessary, so on February 19th, we entered the Devine Brothers Hospital and underwent this operation. The operation is proving highly successful, but only a couple of days after the operation, complications set in which indicated that I was allergic to penicillin, one of the drugs that had been given as a guard against infection. This poison spread until my whole body was affected by it and I became a real specimen. The very skillful doctors did their best to counteract its spread but it had become too deeply seated. As a result, things reached almost a critical stage, and there was one day when I felt that I was closely approaching the dark valley, but through the prayers of the saints, administration, and the skillful efforts of the doctors and nurses of this splendid institution I was brought back to where things began to look up again.

Now right here before I go on with the interesting part of this story, I want to say a word about the Devine Brothers Hospital. I have been in a number of other hospitals and sanitariums, where I have had splendid care, but never in my life was I in a place where the type of special work being done, is so efficiently and skillfully done, as I found it being done in this splendid institution. The homelike atmosphere that pervaded the place was so foreign to the usual cold, rigid, formal, and professional air that is found in most hospitals. The medical staff gives personal careful

attention to every patient and the nurses seem to all be trained to make it their special care to see that each patient is cared for to the utmost of their ability. It is not a general hospital but a place where specialists work, each in their particular line. So much for that. We feel that this tribute is due as a small return for the wonderful efforts that were put forth in my behalf, and as I saw it being given to others.

Those who know me know, that unless the missionary spirit is alive and working I do not exist; and so I have many things to tell about my associations while in the hospital. The afternoon when I was so bad, Brother Wm. Anderson was sent for to administer to me. At that time there was another patient in the room with me, a man who had suffered much and had become very despondent. When this man saw Brother Anderson administer to me, he asked if he might not enjoy the same privilege. Of course, Brother Anderson administered to him and he received a great blessing, so much so that when Brother Anderson came again the next day to see me and they had moved this man to another room, he again asked for administration, and after I was able to sit up, I also administered to him a couple of times. This man then wanted to hear our gospel story. Of course, that put me in my element, and he wanted all of the literature that I could give him. This man was from North Dakota.

Then there was another man from western Nebraska, who came in nearly a week after I did and had the same type of operation that I had, but who did not suffer from the penicillin. He progressed rapidly and we spent many pleasant hours together, and he, too, wanted our church literature, and seemed deeply impressed with what we had to tell him. He is a prosperous business man. This man showed his interest in a very material way. The day he was dismissed, he came into my room to bid me goodbye, and when I opened my hand I found that he had left a ten-dollar bill in it. May God bless him.

Still another case. One day while I was conversing with my friend from Nebraska, in his room, another new patient came in and listened to our talk. He too became interested, and just before he was to go on the table for an operation he came into my room and asked me if I would pray for him while he was undergoing the operation. I asked him if he had read in the scriptures where James says: "If any be sick let them call for the elders of the church and let them pray over them anointing them with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord will raise them up." He said: "Why yes, but I never knew of anyone who practiced that." I told him that we did, and so I administered to him. He went on the table and all of the rest of that day he was under a stupor from the anesthetic, but the next morning I went in to see him and he was chipper as you please. I asked him how he felt and he said he felt fine, because he felt that the Lord was with him and with the doctors during the entire time, and that he knew he had been blessed. He too wanted our

tracts. So it seems that no matter where we may go, we can find work to do for the Lord and our fellow man.

So in conclusion I feel to thank God for the many friends from all over the church for their prayers, their material gifts, and for their interest in general. I also thank God for such institutions of medical care as the Devine Foundation Hospital. May God richly bless all is my humble prayer. I was eighteen days in the hospital and am yet suffering from the effects of the penicillin. The doctors said I was the most pronounced case of that type of reaction they had ever seen in their practice.

B. C. Flint.

#### THAT SOLOMON SPAULDING STORY AGAIN

The old-time ministers of the restored gospel will remember well when they found it necessary to defend the claims of the Book of Mormon being a divine record against a silly story that Joseph Smith obtained through Sidney Rigdon a copy of an unpublished manuscript written by one Rev. Solomon Spaulding in the year 1812, or when Joseph Smith would be about seven years old.

This old manuscript was later found in the possession of one L. L. Rice in Honolulu, Hawaiian Islands in 1885, and was by him placed in the library of Oberlin College, Ohio. It was printed by both the Reorganized Church and the Utah church in order that anyone might obtain these published copies and so make comparison between the Spaulding story and the Book of Mormon. This comparison so clearly vindicated the claims of the Book of Mormon, that both the above named churches of the restoration discontinued the publishing of this book.

Now, however, seemingly the enemies of the latter day work, feel that since these two great bodies of the Restoration no longer are worried about the story, to the point that they no longer publish the Spaulding story, the time is ripe to try to revive it, since it did good service in the old days when the Book of Mormon first made its appearance. So we find such late works as "The Watchtower," organ of the Jehovah Witnesses; Rev. George B. Arbaugh's "The Revelations of Mormonism"; "Forty Years in the Mormon Church, and Why I Left It," by Bishop R. C. Evans; "The Mormons and Their Bible," by Rev. M. T. Lamb, and others. The claim now is that the "Manuscript Found," published by both the Reorganized and Utah churches is NOT the real Solomon Spaulding story, but that Spaulding wrote a much larger and later story, and that this story even contains the names, Nephi, Moroni, Lehi, Laman, and many others common to the Book of Mormon. Of course, we could simply pass this claim off with a demand that this later, larger Spaulding story be produced, but we do not feel that this will lay it. The reading public is generally inclined to be somewhat gullible, especially concerning so-called Mormonism, and with the array of witnesses making affidavit to this new and revived story about Sidney Rigdon stealing the Spaulding MS out of a printing office

(Continued on Page 62)

### AN INTROSPECTIVE VIEW

It seems quite apparent to me that the Church of Christ has come to a crossroad in its journey down the road of time and has been at that point for some little while.

We are just well started into a new year and the beginning of another "conference year" fast approaches. I believe we could hardly go wrong at any time, and less likely to do so now if we should pull up short and endeavor to get a clear picture of ourselves. This we may very well do if, as we study our reflection, we note the imperfect as well as the more perfect features.

Brothers and sisters, will I be considered as a fresh, young upstart if I bend a little effort in this direction? I tremble somewhat as I undertake the responsibility; yet I am made to realize how exceedingly I would fear and tremble as I stand before the bar of God should I neglect to contribute to those things required of the ministry necessary for the upbuilding of Christ's kingdom here upon the earth. Thus I contribute my mite with the prayer that God's Spirit may direct all of our minds to see ourselves as we are and give us the determination to conduct ourselves in a pleasing manner before Him.

I am quite satisfied that the Church of Christ has the most tenable position, relative to doctrine and organization, of any branch of this "Restoration Movement," as we often refer to the work of God in these latter days. In doctrine, we have on the whole, I believe, been consistent and steadfast in teaching the principles of the doctrine of Christ as clearly outlined in the Bible and Book of Mormon. Through inspiration of God, there has come considerable knowledge of these things as well as of those prophetic utterances of the Master and His servants concerning events which have transpired and some which must yet come to pass. The organization of the church is likewise clearly shown in scripture, in which there has been strict adherence. The guiding light of our position as being the Church of Christ is probably most fully contained in these references: "To the law" (Bible) "and to the testimony": (Book of Mormon) "If they speak not according to this word, it is because there is no light in them." (Isaiah 8:20. ". . . In the mouth of two or three witnesses shall every word be established." 2 Cor. 13:1.

It is not my purpose to enlarge upon these statements as I believe we are all more or less of the same mind, in this respect. Our position has been amply defended by many, more qualified than myself. Let this suffice in viewing the more perfect features of our being.

That we are not that perfect body of Christ as detailed in Scripture, should be abundantly clear to members of that body having average intelligence and only a small portion of discernment through the Holy Spirit. This is regrettably true, but we trust in God and pray that our condition is not irreparable.

I will be more specific: I said, "We trust in God . . ." because we may in knowing we have at least a degree of His Spirit. Some places, or some

persons are enjoying a greater degree of that Spirit than are others which is brought **about only by righteousness**. As a people, the Spirit is measured out to us in woeful insufficiency!

Friends, let me ask you a frank question, which should be answered with equal frankness by each individual within himself. **How shall our organization, our doctrine, our knowledge profit us save we shall possess the Spirit of the Lowly Master of men which shall lead us into greater truths and finally brings us into eternal glory with Him?** May I parallel it with the statement of Jesus in Mark 8:36? "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Let us also be assured of this thing: "For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him." Luke 19:26.

Then what is the sum of these things? The glorious light of the Gospel has been shed forth once again—True! The Spirit of God has warmed and mellowed the hearts of many, many earnest souls seeking after this light—Yes! These are marvelous things to contemplate, but how about me—let all echo again—how about me! Is my own particular portion, be it small or great, of that composite body we see reflected, pleasant to behold, or shabby and detrimental to the whole? Is my eye clear that I may rightly discern?

We may say within ourselves: "I believe in the gospel and I've been baptized. Now I have but to keep myself from doing any great evil and wait until my days are over and step into the glory prepared for the Saints." But what did Jesus say to the Pharisees and Sadducees—they who felt content and secure as being favored of God because of His promises and manifestations to their forefathers? "Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: For I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. 3:8-9. Must that happen to us? It need not be so.

What then shall we say? Just this: Our greatest need is for direction through the Spirit of God to enable us to become the beautiful "bride" of Christ spoken of in Scripture. This may be done only through our most determined efforts to seek him in prayer and service, individually and collectively. Collective unity is wholly dependent upon individual righteousness, and the possibility of individual perfection is vastly improved by the sincere desire of a group to worship God in spirit and in truth.

**But, what do we see!** A picture of confusion, disillusionment, division, jarrings and contention, heartaches—almost anything but that which we have been given to understand would be the happy lot of the true followers of Christ: love, peace, joy, abundance of the Spirit of God, healing of the sick, etc. There is one inescapable and logical conclusion, which may be amply substantiated by our basic records, Bible and Book of Mormon, that the Church of Christ, His true believers and disciples, are **those who keep His**

**Commandments.** Right now, I am thinking of the two greatest commandments, and the second in particular: "Thou shalt love thy neighbor as thyself." See Matt. 22:37-40.

Does the Church of Christ, as a whole, measure up to the standard? Well, our general conferences are attended only by a relatively few, but if the actions reported and seen there are any criterion of the spiritual condition of the church, there must needs be a great humbling procedure take place. Mind you, this condition (strivings, jealousy, etc.) has been upon us for at least 20 to 25 years—small wonder that the Lord has withdrawn from us to a large extent! The sad part of it is that those largely responsible are only a few, and they of the ministry—men who are directed to feed my sheep" rather than to cause error and many grievous stumbling blocks to be laid. The Apostle truly said, "A little leaven leaveneth the whole lump." So, mainly by the action of a few, condemnation has come to us. What, then, is the solution? Well, it is a foregone conclusion that if **all** were truly penitent and humble and **earnestly**, continually seeking after God, we would be the true Church of Christ in very deed! However, because of personal ambition of some and various weaknesses of the flesh of most of us, we do not have this **all-supplanting** desire.

May I now propose a step which might help us somewhat to disentangle ourselves from this dilemma of our own making. First, let me say this: if a vexing situation is removed, or at least modified, then some, if not complete relief is obtained. Our conference business sessions have been a part of this "vexing situation" for years and years. Here has been the fertile field for a goodly number of anything but "God-inspired" ideas, where men have taken opportunity to give vent to hate and malice. I say, this "opportunity" should be kept to a minimum. If only the most necessary business could be allowed—elections and appointments, mainly (cared for in about two days) and the remainder of the sessions to be of heart-service to God, wouldn't we soon begin to merit more of his favor?

Some will indignantly say, "Why that doesn't begin to cover the necessary business." With all the vehemence of my soul, I say, **if all business were postponed indefinitely, we would still survive as a church and would probably show greater progress.** The function of the Church is to save souls and not to do business! We have become so confused as to what we're supposed to do by **our** own regulations (undoubtedly there is conflict in many because of our inability to remember all), and how we should govern our procedure, that we can't help being in almost constant turmoil.

These things have turned the feet of good honest folks and caused much discouragement. They say: "What is the use!" and, "I'll never come to another conference!"

Why, all in the world we need to do is seek for God's direction which can surely solve all perplexing problems of this work!

Now, I am not necessarily advocating complete suppression of all business, because His Spirit can work there, too—if we would only let it!

God can direct us through the Spirit of Revelation. Then let's give Him a chance by devoting less time to our man-made business and more toward the offering of a broken heart and a contrite spirit.

Now, I assure you all, my only desire in writing this is to help us see the direction of our heading, in time, before we have gone too far and become completely bereft of the Spirit of God. Let us seek to improve this emaciated body reflected against the "mirror" of the Gospel that Christ may finally accept us as His "Bride."

May God help us is the earnest prayer of your brother,  
William A. Sheldon.

## *The Book of Mormon Vindicated*

By Elder I. M. Smith  
(Chapter 3 Continued)

The blessings of Jacob's "progenitors" is sufficiently pointed out in these texts:

"And the Lord appeared unto Abram, and said, Unto thy seed will I give **this land**: and there builded he an altar unto the Lord who appeared unto him. Genesis 12:7.

"And Isaac went unto Abimelech king of the Philistines unto Gerar. And the Lord appeared unto him, and said, \* \* \* for unto thee, and unto thy seed, I will give **all these countries**, and I will perform the oath which I swear unto Abraham thy Father." Genesis 26:1-3.

Isaac, in blessing Jacob said:

"And God Almighty bless thee, and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit **the land** wherein thou art a stranger, **which God gave to Abraham.**" Genesis 28:3, 4.

Palestine, then, is the blessing which Jacob's progenitors receive from the Lord, and handed down to him for an inheritance. But the blessing which Jacob pronounced upon Joseph "prevailed above" that of his "progenitors," extending "over the wall," even unto the "utmost bound of the everlasting hills." And his blessings upon the two sons of Joseph, Ephriam and Manasseh, is quite as remarkable as the one he pronounced upon Joseph. The record tells us that Jacob was old, his eyesight very dim, and that he was sick. Joseph and his two sons visited him, and he asks Joseph to bring his two sons to him and let him bless them. This blessing, and the peculiar manner in which it was given, is recorded like this:

"And Joseph took them both, Ephriam in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out **his right hand** and

laid it upon **Ephriam's** head who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first born. And he blessed Joseph and said, God, before whom my father Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads, **and let my name be named on them**, and the name of my fathers Abraham and Isaac, and let **them** grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand on the head of Ephriam, it displeased him; and he held up his father's hand, to remove it from Ephriam's head unto Manasseh's head. And Joseph said unto his father, Not so, my father; for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it my son, I know it; He also shall become a people, and he shall be **great**; but truly his younger brother shall be **greater than he**, and his seed shall become a multitude of nations. And he blessed them that day, saying. In thee shall Israel bless, saying, make thee as Ephriam and Manasseh; and **he set Ephriam before Manasseh.**" Genesis 48:13-20.

From this blessing we learn:

1. Manasseh is older than Ephriam.

2. The custom with those old patriarch's, seems to have been to put the right hand upon the head of the oldest son, and give him the chief blessing.

3. Jacob ignores this custom, and puts his right hand upon the head of the younger—Ephriam.

4. He puts his name (Israel) upon them—both of them.

5. He says they—both together—shall grow "into a multitude in the midst of the earth."

6. Manasseh is to be "great", but Ephriam is to be "greater than he."

7. Ephriam's seed is to "become a multitude of nations."

8. "He set Ephriam before Manasseh."

9. The blessing with which Israel shall bless is to be: God make thee as Ephriam and Manasseh."

Now, reader, come with me and we shall stand, in our imagination upon the land of Palestine, the blessing of Jacob's progenitors; then we will start on a journey, "run over the wall," and on, on, on, even to the "utmost bounds of the everlasting hills." Where do we land? On the continent of America. What kind of land do we find? We find a land "above" or superior to the one given to Jacob's progenitors; a land that is wonderfully blessed in variety of climate, adapting it to all kinds of animal and vegetable life; and a land that is rich in its productions, both mineral and vegetable. Hence, it is just the land Moses said Joseph should have. It is in the very place, "the utmost bounds of the everlasting hills," where Jacob said Joseph's posterity should be blessed with the "blessings of heaven above," and

where Moses said he should be blessed with the "precious things of heaven." What are the blessings of heaven above," the "precious things of heaven?"

Jesus says:

"I came down from heaven."—John 6:38.

Peter says:

"By them that have preached the gospel unto you with the Holy Ghost sent down from heaven."—I Peter 1:12.

Did any blessing ever come down from heaven more precious than Christ, the gospel, and the Holy Ghost? We think not.

Now, we take up the Book of Mormon and it tells us that some of Joseph's posterity, led by Lehi, did actually leave Jerusalem, "run over the wall"—"the bounds of their habitation"—across the sea, come to the "utmost bounds of the everlasting hills," and became a great multitude;" also that Christ visited them after his resurrection, poured out his Spirit upon them, gave them the gospel and blessed them with the said "precious things from heaven," that he bestowed upon his saints in Jerusalem.

Then, when America was discovered by Europeans, four hundred years ago, a multitude of people lived upon this continent whose customs, dispositions and languages, mark them as being of Israelitish origin.

On this please read the following from Bancroft:

"The theory that the Americans are of Jewish descent has been discussed more minutely and at greater length than any other. Its advocates, or at least those of them who have made original researches, are comparatively few; but the extent of their investigations and the multitude of parallelisms they adduce in support of their hypothesis, exceed by far anything that we have yet encountered." Native Races Vol. 5; pp. 77, 78.

Continuing he says:

"Mr. Adair's compilation of the similarities between the Hebrew beliefs and customs and those of the Indians, of which I here present the most important or striking ones as follows: The Israelites were divided into tribes and had chiefs over them. So the Indians divide themselves, each tribe forming a little community with the nation, and, as the nation hath its peculiar symbol, so hath each tribe the badge from which it is denominated.

"The Hebrew nation was ordered to worship Jehovah, the true and living God, who by the Indians is styled Yohewah.

"Their opinion that God chose them out of all the rest of mankind, as His peculiar and beloved people, fills both the white Jew and the red American.

"The Indian language and dialects appear to have the very idiom and genius of the Hebrew. Their words and sentences are often, both in letters and signification, **synonymous with the Hebrew language.**

"They count time after the manner of

the Hebrews, reckoning years by lunar months.

"The religious ceremonies of the Indian Americans are in conformity with those of the Jews, they also having prophets and high priests.

"As the Jews had a sanctum sanctorum, or most holy place, so have all the Indian nations. The dress also of their high priests is similar in character to that of the Hebrews." Native Races, Vol. 5, pp. 91, 92.

The following, from Josiah Priest's American Antiquities is also in evidence here:

"Joseph Merrick, Esq., a highly respectable character in the church at Pittsfield, gave the following account: That in 1815, he discovered a black strap, as it appeared, about six inches in length, and one and a half in breadth, and about the thickness of a leather trace to a harness.

"After some time, he thought he would examine it; but in attempting to cut it, found it as hard as bone; he succeeded, however, in getting it open, and found it was formed of two pieces of thick rawhide, and in the fold was contained **four** folded pieces of parchment. They were of dark yellow hue, and contained some kind of writing. The neighbors tore one of the pieces to atoms. The other three pieces Mr. Merrick saved, and sent them to Cambridge,—where they were examined, and discovered to have been written with a pen **in Hebrew plain and legible**. The writing on the three remaining pieces of parchment, was quotations from the Old Testament."—American Antiquities, pp. 65, 66, Also in Bancroft's Native Races, Vol. 5, p. 93.

Mr. A. A. Bancroft, father of the historian, describes a stone, containing Hebrew characters, which was taken from a mound near Newark, Ohio, several years ago, and which he saw. Of it he says:

"Upon the face of the slab was the figure of a man, apparently a priest, having a long flowing beard and wearing a robe reaching to his feet. Over his head was a curved line of characters, and upon the edge and back of the stone were closely and neatly carved letters. The slab which I saw myself, was shown to the Episcopalian clergyman of Newark, and he pronounced the writing to be the ten commandments in ancient Hebrew."—Native Races of the Pacific States, Vol. 5, pp. 94, 95.

Of the Indians, Priest says:

"Their Jewish customs are too many to be enumerated in this work. Hebrew words are found among the American Indians in considerable variety." American Antiquities, pp. 56, 63.

In addition to the foregoing evidence of an Israelitish origin for the American Indians, let us notice some of the peculiar traditions which have come down to them from their ancestors.

In his "Mexican Antiquities," Lord Kingsbury quotes the writings of the Spaniard, Torquemada, concerning the Catholic priest, Diego de Mercado, who conversed with an aged Otomie Indian, and the Indian told him that, "they, in ancient times had been in possession of a book, which was handed down from father to son, in the person of the eldest, who was dedicated to the safe custody of it, and to instruct others in its doctrines. . . . On the ecclesiastic's questioning the Indian as to the contents of the book and its doctrines, he was unable to give him further information, but simply replied that if the book had not been lost he would have seen that the doctrine which he (Mercado) taught and that which the book contained were the same."—Mexican Antiquities, Vol. 6, p. 409.

In Mr. Priest's work we also find this:

"Dr. West, of Stockbridge, (Mass.) relates that an old Indian informed him that his father in this country had, not long since, been in possession of a book, which they had, for a long time, carried with them, but having lost the knowledge of reading it, they buried it with an Indian chief."—Ant, of America by Priest, p. 69.

Mr. Boudinot says:

"It is said among the principle, or beloved men, that they have it handed down from their ancestors, that the book which the white people have, was once theirs, that while they had it they prospered exceedingly but that the white people bought it of them and learned many things from it, while the Indians lost their credit, offended the great spirit, and suffered exceedingly from the neighboring nations. . . . They also say that their forefathers were possessed with an extraordinary divine spirit, by which they foretold future events, and controlled the common course of nature, and this they transmitted to their offspring on condition of their obeying the sacred laws. That they did by these means bring down showers of plenty on the beloved people. But that this power, for a long time past, had entirely ceased."—A Star in the West, pp. 110, 111.

The Book of Mormon is the book which was once "possessed," by the Indian ancestors, its teachings "are the same" as the white man's Bible. It was handed down "from father to son" and was finally "buried," not with one of their chiefs but by one of their prophets and generals. And, "while they had" this book and obeyed its teachings, they were blessed with "an extraordinary divine spirit," by which they "brought down showers of plenty on the beloved people." But, through transgression of the "sacred laws," this power "entirely ceased." Hence those traditions, although greatly distorted in many respects—having come down through a long line of ancestors—confirm the history of this ancient Israelitish colony as recorded in the Book of Mormon. And, besides those traditions, a number of important discoveries have been made, in the last few

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# Original Articles

*We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a premise is established, and evidences presented to support that premise. In all controversial articles, contributors will be required to observe the rules of decorum established by parliamentary rules governing deliberative assemblies.*

## THE BELIEF ABOUT WHAT BECOMES OF THE SONS OF PERDITION AFTER DEATH

We read a statement contained in the Bible, about individuals who willfully sin after they receive a knowledge of the truth, are condemned to suffer certain punishment. We quote, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries, He that despised Moses law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." (See Hebrews 10:26-29, 39.) It will be observed that this statement declares, the individuals who did draw back unto perdition, had willfully sinned after receiving a knowledge of the truth, and looked with certain fear of the judgment to be given without mercy, because of their denial of the truth, and a condemnation of a sorer, or a greater punishment. We read a statement contained in a revelation, published in the book of Doctrine and Covenants, in regard to the sons of perdition, about what will become of them at the resurrection of the dead, and at the second death. We quote, "Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil to be overcome, and to deny the truth, and defy my power; they are they who are the sons of perdition—these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb—that through him all might be saved, whom the Father had put into his power, and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed him; wherefore he saves all except them." (See Doctrine and Covenants 76:4.) It will be observed that this statement declares the sons of perdition shall go away with the devil and his angels into the lake of fire and brimstone, and these sons of perdition are the only ones on whom the second

death shall have any power, and the only ones who shall not be redeemed in the due time of the Lord, for all the rest, both righteous and the wicked, except the sons of perdition, shall be brought forth by the resurrection of the dead, for the Father saves all the rest, except the sons of perdition. Therefore we understand that the sons of perdition will not be resurrected, and will not be redeemed, and will be the only ones on whom the second death shall have any power. We read statements contained in the Bible, and the Book of Mormon, which declares that both righteous, and the wicked, which includes the sons of perdition, shall be brought forth by the resurrection of the dead. We read in the Bible the following, which we quote, "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (See John 5:28, 29.) This statement declares, all that are in the graves, both righteous, and the wicked, which includes the sons of perdition, shall be brought forth by the resurrection of the dead.

We read in the Book of Mormon the following, which we quote, "And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awoke by the power of God, when the trumpet shall sound." (See Book of Mormon, page 711:72.) It will be observed this statement declares, that from which sleep all men, both righteous, and the wicked, which includes the sons of perdition, shall be awoke by the power of God, and they are all redeemed from an endless sleep, because the death of Christ, brought about the resurrection of the dead, and the return of all men back into the presence of the Lord, to be judged according to the deeds in the body, in this temporal life.

In giving serious consideration to these statements quoted from the two divine books, we hope they will enable all to understand the truth in regard to the resurrection of all mankind from the dead. We read another statement contained in a revelation, claimed to be given by the Lord, which says, that all the dead shall be resurrected from the graves, we quote, "But behold, verily I say unto you, Before the earth shall pass away, Michael, mine archangel, shall sound his trumpet,



and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; wherefore I will say unto them, Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels." (See Doctrine and Covenants 28:7.)

It will be observed this statement declares, then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all; which includes the sons of perdition, with all the rest, both wicked, and the righteous, to be judged according to deeds done in the body. This word of the Lord, contained in the revelation 28:7, teaches different from what the other word of the Lord teaches about the sons of perdition, in the revelation 76:4, then it would appear the word of the Lord being changed about the sons of perdition, in these two revelations, that the Lord would change at times.

But we read in the Bible the following, which we quote, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." (See Malachi 3:6.) This statement positively declares that the Lord does not change, then it's evident that the word of the Lord in the Bible and the Book of Mormon has not been changed, for they agree that all mankind shall be resurrected from the dead, and the statement in the revelation 28:7, which says, all, yea even all the dead shall awake and come forth from the graves, which includes the sons of perdition, is in harmony with the teaching of the Bible and Book of Mormon, and the statement in the revelation 76:4, which says, for all the rest shall be brought forth by the resurrection of the dead, and the Father saves all, the works of his hands, except those sons of perdition, wherefore he saves all except them, is out of harmony with the teachings of the Bible and Book of Mormon, therefore it is not as reliable as the revelation which is in harmony with those two divine books. about all who shall have those two divine books. We read statements contained in the two divine books about all who shall have part in the second death.

We read in the Bible the following, which we quote, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." (See Revelation 21:9.) It will be observed this statement declares, all liars, which includes the sons of perdition, because of their false denial of the truth, and all the rest of the wicked, shall have their part in the second death, then the sons of perdition are not the only ones on whom the second death shall have any power.

We read in the Book of Mormon the following, which we quote, "And now behold I say unto you, then cometh a death, even a second death, which is a spiritual death: Then is a time that whosoever dieth in his sins, as to a temporal death shall also die a spiritual death; yea he shall

die as to things pertaining unto righteousness: Then is the time when their torments shall be as a lake of fire and brimstone, whose flames ascendeth up for ever and ever." (See Book of Mormon, page 345:28-30.)

It will be observed this statement declares, that whosoever dieth in his sins, as to temporal death, shall also die a spiritual death, which is the second death. We understand, the second death is not the separation of the spirit from the body again, but after the resurrection of the dead, it's the separation of the wicked from things pertaining unto righteousness, and the statement of whosoever dieth in his sins, is inclusive of all the wicked, which includes the sons of perdition, shall die a spiritual death, which is the second death, therefore they are not the only ones on whom the second death shall have any power, and the statement contained in the revelation 76:4, is out of harmony with the two divine books. The belief that some of the wicked will become extinct, or blotted out of existence, is expressed in an article, published in the church paper of the Reorganized Church (The Saints Herald, for January 3, 1948, page 14. We quote:

"If found worthy in this judgment, they may remain with him through eternity; if worthy of a lesser glory, they may have eternal life, but not in the presence of God. If utterly wicked and rebellious still; they may be cast into the lake of fire, and blotted out of existence in the second death."

It will be observed this statement declares, if the wicked are rebellious still, they may be cast into the lake of fire, and blotted out of existence, in the second death, then they have to die again, if they are to be blotted out of existence, and become extinct. But the belief that the wicked shall become extinct, or blotted out of existence, does not agree with the truth revealed in the Book of Mormon, that the soul of man is eternal, and could never die. We read in the Book of Mormon the following, which we quote, "Therefore as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal, that is, they were cut off from the presence of the Lord; therefore it was expedient that mankind should be reclaimed from this spiritual death. Now repentance could not come unto men, except there were a punishment, which also was as eternal as the life of the soul should be affixed opposite to the plan of happiness, which was as eternal also as the life of the soul." (See Book of Mormon, Pages 453:90, 454:98.)

It will be observed that this statement declares the soul or the spirit of man is eternal, and could never die, therefore they will not become extinct, or blotted out of existence in the second death, which was expressed as a belief in the article, published in the Saints Herald, that some of the wicked may be blotted out of existence in the second death, which surely is an error, and out of harmony with the truth taught in the Book of Mormon, wherein are many plain and precious truths of the gospel of Christ restored, for the

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## LETTERS

18 Elm St., Garden Village,  
Gilfach Goch, Wales  
February 8, 1949

Dear Brother and Sister Flint:

I am very sorry that I did not answer your good letter straight away, but I have had the flu. Thank you for sending the letter to Wyandotte, Michigan, for me. I have also written to Brother and Sister Sprague for the present they sent our Byron. I have adopted two little girls from the Cottage home in Cardiff as I felt very sorry for them not having a nice home so you see we are now five in our family. Three children and Charlie and myself. Charlie doesn't earn good money but we manage, and as the saying goes: "God will take care of us." I see in your letter that you still travel around in your motor car. But it must be nice seeing all those places. \* \* \* I get the Advocate from Dai. I haven't got any photos of us together yet but as soon as I get some done I will send you some. \* \* \*

Well I must say it doesn't seem that it is thirteen years since we were all together having those lovely meetings. But time sure flies. Things here have sure changed. Everything is on ration. Food, sweets, clothing, etc., on account of the war. All of our clothes, suits, dresses, etc., are on coupons, but we manage. We make it do, and mend and so get along. But I dare say in a few years' time they will be off the ration and then there will be a rush to buy sugar and clothing. That is if we have the money to buy with. Well Brother and Sister Flint, Charlie sends his love and said to tell you not to forget to write right back.

May God bless you and keep you we pray for you always. So Cheerio, all our love.

From Charlie and Olga Mitchell.

Note:

Well Olga and Charlie, we think the fine spirit of kindness and forbearance you show under such trying conditions should be passed on to our readers, so they can all see how others less fortunate than we in America are, keep sweet and labor on. You know you have our love too.

B. C. Flint.

Black River Falls, Wis., Feb. 13, 1949

Dear Brother and Sister Flint:

After a snowy, silent, peaceful day, I find opportunity to write a few lines, hoping to record any news or items of interest that might have accumulated since the last letter to you.

We all sincerely hope and pray that you have made much progress in overcoming the affliction that has been troubling you and that it will soon be a thing of the past.

We were indeed surprised and more than sorry about the fire which will no doubt have its effect on our Advocate printing for quite some time. We can well realize how much more effort must be put forth under such circumstances in order to get our little paper into print. Perhaps it will make us all appreciate our Advocate a little

more and make us a little more grateful to those who are responsible for putting it together and seeing that it gets printed and into the mails each month. I always like to think that everything happens for a reason, so it isn't at all difficult for me to believe that this may have happened so that we would meditate on it and feel grateful to those who have worked so faithfully and diligently to see that a copy was delivered to each subscriber at the beginning of each month. It is quite human to take things for granted without a thought of gratitude for those who carry the burden, especially in a matter such as this would be and a sudden jolt often causes us to realize things we never thought of before.

We recently received from Bro. Denninger in Germany the acknowledgment of the box of clothing we had sent in October. His message was very brief but so deeply sincere that I feel it was worth while to quote it here. It reads: Dear Sister: We owe our existence and still being alive to the eternal goodness and charity of our Lord. I and my family thank you very much for the parcel of clothes we received. Wishing you a Happy New Year, and we remain with kindest regards. Your brother in Christ, Johannes Denniger and Family.

Such a letter only makes us realize once again how very much we take for granted in this favored section of the world where we have everything to be thankful for and we wouldn't be human if it didn't shame us a little because it shows how much their gratitude exceeds our own while they have so little in comparison to what we have.

Our most recent Sacrament service was not so well attended as the roads were very treacherous and Sunday morning brought heavy snow and high winds which made one afraid to get too far from home for fear of being snowed in. However the Hesses (Beverly and Freddie) were there coming the long distance from La Crescent, Minnesota. They came down the night before so as to be present.

Those of us who were present had a discussion regarding a building fund. It was agreed that it would be best to take the matter up when more were present to voice their opinion. We realize that this is a matter for deep consideration and prayer, and we want our decision in the matter not only to be the opinion of the majority but we want it to be right as well. There are so many angles to be taken into consideration and each one must try to use his very best judgment before the final decision is reached. More about this later.

If winter could be judged by the amount of snow on the ground, ours has been about normal.

Then again if winter could be judged by low temperature then old Wisconsin is running true to form. Yet from what we read about what is happening in some of the Western states then Wisconsin hasn't had any winter at all. So we will just say we've had snow and cold winds, and we've also had lots of sun and some very beauti-

ful days and nights. Our personal opinion is that we have had a perfect winter in our section.

I particularly like this phrase for closing:

"May the Lord watch between me and thee, while we are absent one from the other."

Sincerely yours,

Sister E. Muth and Family.

### HOUSTON NEWS

We still continue to have our Bible study and prayer services each Friday night. We greatly enjoy these meetings and time passes so quickly. Each first Sunday Elder Paul Mercer preaches at 11 a.m., and again at 7:30 p.m. When one looks back a few years ago when we were two and three in number with no Elder, then look at our little group today it brings tears of joy to my eyes and a silent prayer goes up to God with a Thank you dear God for answering our prayer and help us to so live as an example, that others may come into your kingdom to know the joy of this latter day restoration of the Gospel.

Sunday, March 6, Elder and Sister A. M. Smith of Ava gave us a pleasant surprise by walking into the church in time to deliver a spiritual message at both morning and evening hour.

A little bud of promise made its appearance September 10, 1948, at the home of Mr. and Mrs. Harold Massey of Licking, Missouri, and has been named William Ernest. Sister Massey is a daughter of Mr. and Mrs. Ernest Keeney of Houston, Mo. This little lad being named for both grandfathers. May these young parents feel very humble, each time they look at him, to know that God has entrusted such a tiny helpless being to their care and that they will bring it up to be a credit to the church and all whom he may come in contact with. Sunday, Feb. 6, this little jewel was blessed by Elder P. G. Mercer.

Grandmother and Grandfather Keeney feel rather important since the arrival of their grandson.

Bro. Ireatiss Keeney who is attending university at Columbia, Sister Florence M. Keeney of St. Louis and Sister Mary J. Ware and husband of Licking spent the week end with their parents and enjoyed prayer meeting and Bible study on Friday night.

Elder and Sister A. M. Smith called on Brother and Sister Darrah and Brother and Sister Chas. Reed Monday morning.

### INDEPENDENCE NEWS

We are very happy that our Editor of the Advocate is well again. At times he was very near the border, but through God's intervention he came through the ordeal.

At our business meeting in March we re-elected Bro. Rolland D. Sprague for our Pastor for another six months.

Our Sunday School members re-elected Bro. Denver Chapman as Superintendent.

Brother and Sister Ernie R. C. Premos also ordered a son, and sure enough he made his advent March 6 to a very proud father and happy mother. They call him Vernie.

Sister Bertha Case was chosen Chairman of the United Workers.

Brother and Sister Forest E. Maley are very much blessed with a darling son whom they have named David. He was born March 4th.

We are all getting ready for Conference—you know a little paint here, new paper there, clean curtains, etc. We hope we have done a little soul renovation also.

Independence Reporter.

### THE BOOK OF MORMON VINDICATED

(Continued From Page 55)

years, showing that the ancient inhabitants of this continent did write upon plates of metal, as is stated in the Book of Mormon.

On this, the Newport, Vermont, Express and Standard of August 15, 1882, quoting from the New Orleans Democrat, says:

"The pyramids and the mounds which so often occur in the western states . . . have been leveled . . . by zealous searchers for relics of antiquity, nor have their efforts been in vain, copper hatchets, chisels, and various other kinds of tools have been unearthed with **copper plates covered with inscriptions.**"

In the St. Louis Chronicle in February, 1889, appears the following:

"Rev. S. D. Peet, the well known anti-quarian, is reported to have found in Illinois, two cross plates which have all the appearance of being rude musical instruments. These plates are about fifteen inches square and there are places for strings and a bridge. Along the lower edge is a row of hieroglyphics similar to those on the famous Palmyra plates, said to have been discovered by Joseph Smith, and from which he interpreted the Book of Mormon."

The Chicago Weekly Inter-Ocean December 23, 1890, says:

"Two inscribed tablets were found near Davenport, Iowa, covered with peculiar figures, and among the figures some strange **hieroglyphic letters.** Prof. Seyffarth, of St. Louis, says that the tablets were descriptive of the flood, and that the people who deposited them have migrated from Asia." Delafield says:

"Their buildings, particularly their sacred houses, were covered with **hieroglyphics**, that each race, Egyptian, Mexican, and Peruvian, recorded the deeds of their gods upon the walls of their temples."—American Antiquities, p. 60.

Baldwin says of the ancient inhabitants of Central America:

"They were highly skilled, also, in the appliances of **civilized life**, and they had the **art of writing**, a fact placed beyond dispute by their many books."—Ancient America, p. 101.

Again he says of them:

"The ruins show that they had the art of writing, and that at the south this art was more highly developed, more like a **phonetic**

system of writing than that found in use among the Aztecs. . . . It is known that books or manuscript writings were abundant among them in the ages previous to the Aztec period." Ancient America, p. 187.

He also tells us that those ancient inhabitants "had great books, which were composed with such **ingenuity and art**, that our characters of really **no great assistance** to them.—Ibid. p. 188.

Those discoveries, amid the ruins of the ancient inhabitants of this continent, show them to have been highly developed "in the appliances of civilized life," and to have had a "phonetic system of writing," which was constructed "with such ingenuity and art," as to be but little inferior in point of usefulness, to our own; and also to have had the art and habit of engraving those phonetic characters, especially when writing that which they considered sacred, upon imperishable materials, such as "plates of copper," "tablets" of stone, and, "walls of their temples."

This again confirms the history contained in the "book which is sealed," "the stick of Joseph which is in the hand of Ephraim"—the history of the Israelite colony which Lehi led out from the land of Jerusalem.

The prophecies of the Bible, the claims of the Book of Mormon, the discoveries of scientific men and historians, as well as those peculiar traditions of the Indians, all agree. The Bible tells where Joseph's posterity should go, and how they should be blessed. The Book of Mormon tells us they went just where the Bible said they would go, and that they were blessed with the very things the Bible says they should receive. Then science, history and traditions, come along and confirm both records.

"In the mouth of two or three witnesses every word be established." 2 Cor. 13:1.

But science, history, and traditions are not the witnesses I design to use. Others have written on those subjects of late, proving that the continent was once inhabited by a highly civilized, enlightened, and religious people, and that the main facts as stated in the Book of Mormon have been confirmed by scientific discoveries, since the publication of that book. That line of thought is very interesting, and also highly instructive; but my object in this article is to prove **from the Bible** that the Book of Mormon is true. With the Bible, therefore, I shall stay adding only such historical proofs as may be absolutely necessary.

Returning to the blessings of Jacob, upon Ephraim and Manasseh I shall ask you to notice more particularly the points brought out in the prophecies. When Israel blesses they are to say: "God makes thee as Ephraim and as Manasseh." But why should they wish to be like them? Because they are the "crown of Joseph's head; they are his two "horns" and are like the horns of unicorns"—strong and powerful: they (both of them) are the instruments that God will use, in the last days, to "push the people together to the ends of the earth." This is often quoted, "from the ends of the earth"; but that is wrong. The

people at one end of the earth are to be pushed together to the "land of Jerusalem," the blessing of Jacob's progenitors; at the other end of the earth they are to be pushed together to Zion, upon "Joseph's land." Moses was right; they are to push the people together to the ends of the earth.

Ephraim's seed is to "become a multitude of nations." This might be done in either of the following ways: They might divide up into a number of separate and distinct tribes or they might mix in with other nations, lose their own identity and thus "become a multitude," of all or nearly all of earth's nations. But, as God's word must harmonize with itself, we think the later is the only way in which his prophecy can be fulfilled. Although, at first thought, we would, no doubt think the former the more plausible way of the two. For proof of this position, please read the following texts.

(To Be Continued)

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#### REFERENCES ON SACRAMENT

- Matt. 26:17-19.  
 St. John 6:53-57.  
 Matt. 26:26-28.  
 Book of Mormon 650:28:31:37.  
 Doctrine and Covenants page 61:1.  
 Book of Mormon 650:33-36.  
 Book of Mormon 651:40-43.  
 Book of Mormon 761:4.  
 Book of Mormon 761:1.  
 Doctrine and Covenants page 44:22.  
 Book of Mormon 763:9.  
 Doctrine and Covenants page 359:5.  
 Book of Mormon 762-6:1-9.  
 I Cor. 11:26-32.

#### SACRAMENT

An outward and visible sign of an inward and spiritual grace, instituted by Jesus Christ. A solemn oath of obligation. This definition is taken from the dictionary. We of the Church of Christ agree fairly well on the Sacrament as well as on baptism, but we wish, here, to analyze our beliefs.

The questions may be asked us. Why the ordinance of the Sacrament? Where did it have its beginning? What is its use or benefit? How, when and where should it be administered?

We will use the Authorized edition of the Book of Mormon, the King James translation of the Bible and the 1897 edition of the Book of Doctrine and Covenants for our references.

When Jesus first instituted the ordinance of the Sacrament, it was on the first day of the feast of unleavened bread. Matt. 26:17-19. The disciples came to him and asked where he would celebrate the feast of the passover. Jesus gave them instructions which they carried out. That evening Jesus met in this room with the twelve in, what they supposed would be the celebration of the passover, but instead, Jesus brought into reality the ordinance of the Sacrament he had mentioned some time before in his ministry. St. John 6:53-57. "Then Jesus said unto them, Verily,

verily, I say unto you except you eat the flesh of the Son of Man and drink his blood ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him."

Now on the evening when Jesus met with his twelve, Matt. 26:26-28, he took bread and blessed it, broke it, and gave it to the disciples and said, "Take, eat; this is my body." And he took the cup of wine and blessed it and gave it to them saying, "Drink ye all of it; for this is my blood of the **New** testament."

Now let us take a look on the other side of the universe. Jesus is meeting with the Nephites. Book of Mormon 650:28-31. "And it came to pass that Jesus commanded his disciples that they should bring forth some bread and wine unto him. And while they were gone for bread and wine, he commanded the multitude that they should sit themselves down upon the earth. And when the disciples had come with bread and wine he took the bread and brake it and blessed it and gave unto the disciples and commanded that they should eat. And when they had eat and were filled he commanded that they should give unto the multitude, . . ." verse 37, "And it came to pass that when he had said these words, he commanded his disciples that they should take of the wine of the cup and drink of it, and that they should also give unto the multitude that they might drink of it."

Thus we see two examples given and also a commandment that bread and wine be used for the Sacrament. In Doctrine and Covenants page 61 we read this commandment, "Wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies; wherefore you shall partake of none, except it is made new among you." We read that the Nephites brought wine of their own so we feel that this instruction from the Doctrine and Covenants fits well.

Now why should this ordinance be in the Church? Baptism is understood by nearly everyone. Is the sacrament understood or just taken for granted. Let us see.

Jesus never gave a commandment for us to do anything, unless there was a reason for it. We will turn again to Book of Mormon 650:33-36, "And these shall ye always observe to do, even as I have done, even as I have broken bread, and blessed it, and gave it unto you. And this shall ye do in **remembrance** of my body, which I have **shewn** unto you. And it shall be a **testimony** unto the Father, that ye do always remember me. And if ye do always remember me, ye shall have my Spirit to be with you." Book of Mormon 651:40-43, "And this shall ye always do unto those who repent and are baptized in my name; and ye shall do it in **remembrance** of my blood, which I have shed for you, that ye may be my witness unto the Father that ye do always **remember** me. And if ye do always remember me, ye shall have my spirit to be with you. And I give unto you a command-

ment that ye shall do these things. And if ye shall always do these things, blessed are ye, for ye are built upon my rock.

Thus we see that we are commanded that after we are baptized, and become members of the Church of Christ, to partake of the sacrament as a **testimony** unto the Father that we do always **remember** his son, Jesus Christ whose body was broken and whose blood was shed for us. And if we keep his commandments, Book of Mormon 761:4, we will always have his Spirit to be with us.

We read, in Book of Mormon 761:1, also Doctrine and Covenants, page 2, 44:22 that Elders and Priests have authority to administer the sacrament, and in Book of Mormon 763:9 the meetings are to be conducted by the Church, after the manner of the workings of the Spirit, and by the Power of the Holy Ghost, for as the Holy Ghost led them, whether to preach or exhort, or to pray or to supplicate, or to sing, even so it was done.

We would like to see what contention there may be, among some, concerning the sacrament put down through misunderstanding. There may be some who believe it should be administered in the forenoon and some who believe it should be administered in the evening. No doubt both are sincere. Let us, therefore, try to reason this out. Jesus met with his twelve in the early part of the evening to institute the sacrament. But when he met with those here on this land, the Nephites, the sacrament was administered, not only to the twelve, but also to the multitude, and during the daytime.

There would be quite a difference between twelve and two thousand five hundred. The twelve might be tired, but be able to suppress their feelings, but I fear if we had twenty-five hundred tired people there would be quite a bit of confusion.

Confusion is very undesirable, especially at such a time. I firmly believe that the sacrament should be administered in the forenoon and, as it says in Doctrine and Covenants 359:5, in the early part of the meeting before weariness and confusion ensue. If a local has a public meeting house, the sacrament should be administered there.

The question arises, "Who should partake?" There is no doubt that we as a church should have closed communion. In reading the entire 6th chapter of Moroni we find that none but those meeting the requirements of the law of Christ were received unto baptism. They were not numbered among the people of the Church until after they were baptized. Only the Church is mentioned meeting together to partake of the bread and wine. Also Book of Mormon 651:40, the words of Christ concerning the sacrament are, "And this shall ye always do unto those who repent and are baptized in my name."

Some think the Elder or Priest in charge should judge whether a person is worthy to partake or not. Others place the responsibility on the individual. Let us examine the scriptures on this subject. Turn to I Cor. 11:26-32, "For as oft as

ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and the blood of the Lord. But let every man examine **himself**, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to **himself**, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we judge ourselves we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

This scripture is plain enough. It does not fall on the shoulders of the minister in charge to judge the individual but rather for the individual to examine and judge himself.

Two more questions arise. "What is wine?" "Should leavened or unleavened bread be used?"

Wine is the fermented juice of the grape.

Now concerning the bread. I can find no scripture that would tie us to the use of unleavened bread. While it is true the Sacrament was instituted during the feast of unleavened bread, this does not prove that such should be used any more than that we should keep the passover.

The Nephites no longer kept the law of Moses for quite a few years before the time of Christ. They, therefore, would not be keeping the feast and the like. This being true, they would not be celebrating the feast of the passover so there would not of a necessity be unleavened bread in their houses at that time. So it would seem if unleavened bread was to be used, Jesus, when he sent his disciples for bread and wine would have specified unleavened bread. Moroni in his writings does not specify unleavened bread. Neither have I found it in latter-day Revelation. Therefore, I would say that the bread should be leaven bread and the wine should be fermented juice of the grapes.

### THE BELIEF ABOUT WHAT BECOMES OF THE SONS OF PERDITION AFTER DEATH

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guidance of faith, and belief of all mankind. We read in the Book of Mormon the following, which we quote, "Yea, and I know that good and evil have come before all men; or he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience." (See Book of Mormon, page 407:56.)

We observe this statement positively declares, and I know that good and evil have come before all men, then the desires of all men, shall determine what reward they shall receive for doing good, life and joy of conscience or for doing evil, death and remorse of conscience. We read in the Bible the following statement about the conscience of men, which we quote, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water,

Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.)" (See Hebrews 10:22, 23.)

We observe that this statement says, Let us draw near, which we understand would be unto the Lord, with a true heart in full assurance of faith, then being faithful, they could expect divine favor and help, and having their hearts sprinkled from an evil conscience, they had realized relief from evil, or remorse, because of the guilt upon their conscience, therefore they could be assured, if they would hold fast the profession of their faith without wavering, they would then realize the promise of the Lord, who is faithful, and unchangeable, for all mankind, both righteous, and the wicked, which includes the sons of perdition, shall be resurrected from the dead, and at the judgment day, the wicked will receive a sorer, or greater and lesser punishment, according to the deeds of evil done, with a remorse of conscience to be realized likewise. And the righteous will receive joy, or happiness according to the deeds of good done, with a peace of conscience to be realized likewise. We read in the Book of Mormon the following, which we quote, "Wherefore we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness, And the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness." (See Book of Mormon, page 107:34, 35.)

We observe this statement declares that both righteous and the wicked will have a perfect knowledge of their rewards received, for the deeds of good, or evil done, and shall confess that the judgment of the Lord is just. And in conclusion, we believe the true word of the Lord is contained in the Bible, and the Book of Mormon, and both are in harmony with that which is taught about all the wicked, which includes the sons of perdition, shall be resurrected from the dead, and have part in the second death. And the righteous shall be resurrected from the dead, and be saved in the kingdom of heaven, which is the desire and hope of all mankind.

D. J. Morgan.

### THAT SOLOMON SPAULDING STORY

(Continued From Page 51)

in Pittsburgh, and getting it to Joseph Smith so he might have it and from it create the Book of Mormon, we feel that some actual proof must be presented to completely refute this revived Solomon Spaulding story. This we will proceed to furnish. However, in order to do that and for the benefit of our younger members who, perhaps have never heard about the Spaulding story, it might be well to review some of the facts connected with the matter. Solomon Spaulding was a Presbyterian minister, born in Ashford, Connecticut, in 1761. In 1812 he wrote a romance about the early Indians of Ohio and Kentucky, and connected with it a fabulous story about the MSS for it being found in an Ohio cave. Spaulding died in 1816, or when Joseph Smith was about

eleven years old. This manuscript, however, disappeared after the death of Spaulding, but while he lived, he read the story to some of his neighbors in manuscript, because he couldn't find a publisher. This is not surprising since now that it has been found, it appears to be such a mass of silly hodge-podge, and illiterate nonsense, that it would be surprising if any sensible person would think of giving it to the reading public. This fact alone should remove it as a competitor for the Book of Mormon, because anyone who would read this stuff would know at once that the author of such nonsense could never write anything of value, much less anything so elaborate and historically and prophetically correct as is the Book of Mormon, but we will notice this phase of the matter later.

The story goes further, that Sidney Rigdon was then a young man and connected with a printing office in Pittsburgh and that this lost manuscript turned up in this office, and that Rigdon copied it and between he and Joseph Smith they concocted the Book of Mormon. However, it is very easy to prove that Joseph Smith and Sidney Rigdon never met in this life until in 1830, or twenty-nine years after Spaulding died. So much for that. The mere fact that the thing was lost, made it easy for the enemies of the latter day work to fashion a man of straw, and tell how, after the Book of Mormon came into being, and they had read it, that it was almost exactly like that old Spaulding manuscript that had been lost years before.

However, it seems that God was watching over his work, and he evidently did not intend that the enemies of his work should be successful in thwarting it, so in 1885 Mr. James H. Fairchild, President of Oberlin College in Oberlin, Ohio, was visiting his old friend L. L. Rice in Honolulu. Mr. Rice had bought out the printing establishment of Mr. E. D. Howe, of Painesville, Ohio, in 1839, and had taken the whole accumulation of that office with him to Honolulu. While visiting Mr. Rice, President Fairchild suggested that possibly in that accumulated matter there might be some interesting matter relating to the great Civil War. So, in going over the material, they came upon an old unprinted manuscript tied with a string and bearing on the wrapper the legend, "A Manuscript Story." There were also the endorsement of a number of people who had heard the story read, and it now appears that these are some of the very ones whose affidavits are now being used by Evans, Rutherford, Arbaugh, Lamb, et al., in the revived attempt to bring the Spaulding romance to life.

Some years ago, one D. H. Bays, one time elder and missionary for the Reorganized church, apostatized and wrote a book called "The Doctrines and Dogmas of Mormonism Exposed," and on page 22 of his book he has this to say about his experience with the Spaulding story:

"The usual debater undertakes to trace the Book of Mormon to the Spaulding manuscript through Sidney Rigdon.

"Nothing can be more erroneous, and it will lead to almost certain defeat. The well-informed advocate of Mormonism wants no better amusement than to vanquish an opponent in discussion who takes this ground. The facts are all opposed to this view, and the defenders of the Mormon dogma have the facts well in hand. I speak from experience."

However, Bays wrote in a time when the printed "Manuscript Found" was available and he knew how easy it was for anyone to make the comparison, and so refute the canard. Now it is different. These latter critics admit all that has been proven concerning the futility of using the known copy of the Spaulding story so they resort to the subterfuge of there being another and larger story by Spaulding, but also fortunately for them also lost.

Added to what Bays says, we have this from Mr. L. L. Rice in a letter to the late Joseph Smith of the Reorganized church, March 28th, 1885. After telling him how he came into possession of the MS, and the claims made by the enemies of the restoration as he understood them says in a post script:

"Upon reflection, since writing the foregoing, I am of the opinion that no one who reads this manuscript will give credit to the story that Solomon Spaulding was in any wise the author of the Book of Mormon. It is unlikely that anyone who wrote so elaborate a work as the Mormon Bible, would spend his time in getting up so shallow a story as this, which at best is but a feeble imitation of the other. Finally I am more than half convinced that this is his only writing of the sort, and that any pretense that Spaulding was in any sense the author of the other is sheer fabrication. . . .  
Signed L. L. R.

Added to the above in a later letter, dated May 14th, 1885, to Pres. Joseph Smith, Mr. Rice has this to say:

"Two things are true concerning this manuscript in my possession: First, it is the genuine writing of Solomon Spaulding; and second, it is not the original of the Book of Mormon. My opinion is, from all I have seen and learned, that this is the only writing of Spaulding, and there is no foundation for the statement of Deming and others, that Spaulding made another story, more elaborate, of which several copies were made one of which Rigdon stole from a printing office in Pittsburgh, etc."

To disabuse the minds of any that Mr. Rice wrote as he did was because he was partial to the Restoration. We find this in his letter of May 14, 1885:

"As I am in no sense a Mormonite, of course, it is a matter of curiosity, mainly that I am interested in the history of Mormonism."

Early in my experience, in the Restoration and while just a lad, I had occasion to learn something of this matter personally. I was baptized February 16th, 1896, so was only sixteen years of age at the time. At this time my parents were subscribers to the Weekly Chicago Inter Ocean. In this paper there was a "Questions and Answers" column, and in the issue for March 19th., 1896, there appeared this query from a reader in Roswell, South Dakota: "To the Editor: Who was the true author of the Book of Mormon? Signed Reader."

The Editor made this reply:

"The 'Book of Mormon' is claimed by those who have investigated its author and origin critically to have been written by Solomon Spalding, who graduated at Dartmouth College in the year 1785. Spalding was a native of Ashford, Conn., and two years after his graduation from college became a minister, preaching for several years. Then he retired from the pulpit and went into business in Cherry Valley, N. Y., and in 1809 came west and settled in Ohio. Three years after he went to Pittsburgh, and thence removed to Amity, Pa., where after a residence of two years he died in 1816. He was the author of several novels, for which, however, he found no publisher, and his custom was to read these to his friends in manuscript. While he lived in Ohio he wrote quite a story to show that the Indians were the descendants of the lost tribes of Israel, a view then taken by many in accounting for origin of the aborigines. This he named 'Manuscript Found,' and proposed to publish with it, as preface or advertisement a fictitious of its discovery in an Ohio cave, and the work was announced as early as 1813. Mrs. Spalding published a statement some years after her husband's death, declaring that in 1812 he placed the manuscript in a printing office in Pittsburgh, with which Sidney Rigdon, then a young man, was connected; that Rigdon copied the manuscript; and that his possession of a copy was known to all in the printing office, and was frequently mentioned by himself. The original manuscript was returned to Mr. Spalding, and his widow kept it till after the publication of the Book of Mormon,' when she sent it to Conneaut, in Ohio, where she and her husband had lived, and where it was publicly compared with the 'Book of Mormon', at a meeting composed in part of persons who remembered Spalding's work. The manuscript came into Smith's hands, and was published through Smith and Rigdon, being early associated with the Mormon movement."

Having read this story, and having learned that the original Spalding manuscript was in the library of the Oberlin College, I wrote to Pres. James H. Fairchild of that institution and received the following reply:

Oberlin College, O., Oct. 5th, 1896.  
Mr. B. C. Flint,  
Dear Sir:

The Inter-Ocean had no authority from me for the statement that the Book of Mormon was copied from a manuscript of Solomon Spaulding's. We have in our College library a manuscript by Spaulding, one which he was accustomed to read to his neighbors in Conneaut, O., when he lived there eighty years or more ago. The manuscript has on a blank page the certificate and names of several of these neighbors who heard it read. It bears no resemblance to the Book of Mormon. The manuscript has been published by the Mormons of Salt Lake City, and also by the Josephite Mormons of Iowa. You could doubtless, by sending to either point, obtain a copy.

Yours truly,

(Signed) Jas. H. Fairchild.

(I have the originals of this still in my possession with President Fairchild's bonafide signature. B. C. Flint.)

There is something striking about this Inter-Ocean story. This is the first time any of the critics of the Book of Mormon have undertaken to tell us that they knew about the whereabouts of the Spaulding MS, all of the time. It is also the FIRST and ONLY time anyone has said that the Spaulding manuscript had ever been publicly compared with the Book of Mormon. However, it would seem that their knowledge of the matter was purely legendary, since they didn't even know how to spell Spaulding's name, leaving out the "u." Also all others connected with this manuscript were lost after it passed out of the hands of Spaulding himself, and this includes his widow and daughter as we will show presently.

Another thing about this whole transaction, is the testimony of Messrs. Rice and Fairchild. Certainly neither one of these gentlemen were friends of the restoration movement. We have already quoted Rice on this matter, and be it known that the Oberlin College is a church-owned school, and that too, by the Christian or so-called Campbellite movement, a group ever known for their hostility to the Restoration. Yet we find President Fairchild to be a man of outstanding honor and integrity. It is also interesting as a side thought that U. S. President James A. Garfield was once a student in Oberlin.

So much for that. There is an abundance of other matter that we might add to this but this article is already getting lengthy, so we will finish up by publishing in full a letter from the daughter of Spaulding, and published in Scribner's Magazine for August 1880, five years before the one and ONLY manuscript of Spaulding was found in Honolulu, and hence before there was any need of trying to claim a larger and more elaborate story. This letter proves conclusively that the wishful dream of Messrs. Arbaugh, Rutherford, Evans, Lamb, et al., is purely fiction, and so lays for all time any such claims. The letter follows:

(To Be Continued)