

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.

Volume 26

Independence, Missouri, May, 1949

Number 5

To Moses

I, too, have looked upon the Promised Land
Where milk and honey flow in rich abound,
And watched with hunger and with helpless hand
The precious substance tossed upon the ground.
If you had never seen the burning bush,
Or heard one voice that wakened you from
sleep,
There would have been no firm relentless push
That drove your spirit on across the deep.
You might have walked contented, just as I,
Who gave no thought to purpose or to plan;
Earth's calm self-satisfied exist and die
With little vision of the rise of man.
But once we glimpse beyond the secret veil,
Once eyes have followed up the rugged track,
For better or for worse, to win or fail,
There is no turning now, or going back.

—Mary E. Linton in the Christian Century.

CONTENTS

Editorial	66	Local News	68
Valedictory	67	The Book of Mormon Vindicated	69
A Statement	68	Original Articles	72

ZION'S ADVOCATE

Official Publication of the Church of Christ.

Headquarters on the Temple Lot, Independence, Missouri.

EDITOR-IN-CHIEF, L. A. Gould, Bemidji, Minnesota.

ASSOCIATE EDITORS, W. A. Sheldon, Independence, Mo.;
Edith Bell, Independence, Mo.

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST. Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Mo., under the Act of March 3, 1879.

SUBSCRIPTION RATES: One Year, \$1.00; 6 months, 75c. In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.25.

Send all subscriptions for the Advocate, Tithes, Offerings, Consecration and Donations to the Temple Fund and Storehouse to The Church of Christ, (Temple Lot), Box 472, Independence, Missouri.

SUNDAY SCHOOL SUPPLIES

	Price each
Wee Mites, Picture Stories to color.....	\$.15
Primary, Vol. 1, No. 1, Childhood of Jesus.....	.20
Primary, Vol. 1, No. 2, Jesus' Ministry .....	.20
Primary, Vol. 1, No. 3, Jesus' Ministry, cont. ....	.20
Primary, Vol. 1, No. 4, Life of Jesus.....	.20
Junior, Vol. 1, No. 1, Principles of the Gospel .....	.20
Junior, Vol. 1, No. 2, God's Revelments to Mankind .....	.20
Junior, Vol. 1, No. 3, Fruits of the Spirit .....	.20
Junior, Vol. 1, No. 4, Sermon on the Mount .....	.20
Senior, Vol. 1, No. 1, Principles of the Gospel (Sold Out) .....	.20
Senior, Vol. 1, No. 2, First Causes In Creation .....	.20
Senior, Vol. 1, No. 3, In the Beginning, and Fall of Man .....	.20
Senior, Vol. 1, No. 4, Study of Israel's Beginning .....	.20
Senior, Vol. 2, No. 1, Israel Under Moses.....	.20
Senior, Vol. 2, No. 2, Israel in the Promised Land .....	.20
Kingdom of Heaven Tract, No. 1 .....	.20

Instructions in Ordering

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the schools desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are, as yet, complete. This is due to lack of funds. We solicit the cooperation of the schools in general so as to enable us to complete the courses already started.

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 CONFERENCE AND THE YEAR AHEAD

Those who were in attendance at the late conference of the Church of Christ, at Independence, Mo., April 6-12, were most unanimous in expressing their appreciation of the spirit of fellowship and of peace that pervaded the sessions from beginning to close, which indicates a marked step in advance of some previous conferences, and as the humble participants began to wend their way homeward they carried with them a feeling of hope and cheer that bodes well for the advancement of the cause through the year to follow.

Several changes were made in the appointments of the Twelve to mission fields, two of which, at least, are of a nature to merit mention. Apostle T. J. Jordan was appointed to the European Mission, including the British Isles, which has been without the presence within their boundaries of a member of the Quorum of Twelve for about ten years, during which period they have passed through the unparalleled troubles and trials of World War II. We commend our brother to the saints of this foreign mission, and to the prayers of all those who have the interests of our brothers and sisters across the sea at heart, knowing that the qualities possessed by Brother Jordan, motivated and directed by the Holy Spirit of God will be of lasting benefit to that mission.

The other mission field we desire to mention, because of its being new and unique, is that assigned Apostle Clarence L. Wheaton, who was given the mission to the North American Indians. A significant thing about this action is that it focuses attention on the fact that Gentile times are closing; and that the gospel will go from henceforth more and more to the House of Israel, of which the Lamanites (Indians) are a part, being descendants of Joseph of Egypt through Manasseh, Joseph's oldest son.

Brother Wheaton and his estimable companion are engrossed in their Lamanitish mission, and are busily making preparations to enter into this expansive field of labor, taking with them both the spiritual and material comforts in which some of these people stand so much in need, while billions have been sent to the underprivileged of Europe, whose plight, bad as it is and has been, sinks into insignificance by the side of the plight of some of Joseph's children.

One of these children, Edward Cowboy, attended the conference, and presented to a full house on the Temple Lot the desperate need of his people. Also, later, at the Stone Church, the Kiwanis Club, and elsewhere, stressing the thought that it was not charity they asked, but an opportunity to become self-sustaining, as they were before destructive measures were taken to deprive them of that blessed heritage. Distinctive measures were taken to contact Washington to redress their wrongs, and correct the deplorable situation. More will be heard of this through the columns of the Advocate as the events of the year unfold.

For this is indeed the **time** of the end of Gentile reign spoken by the prophets of old. For Jerusalem was to be trodden down of the Gentiles, until the times of the Gentiles were fulfilled.

This was declared by the early Restoration from pulpit, press, and in their songs. Even those of us who are now aged, remember the songs we heard at our mothers' knees' as they taught us the gospel of the Restoration, some of which have apparently been forgotten down through the years. Here is one of them:

"Ye slumbering nations, who've slept a long night,
Without revelation or heavenly light,
The latter day glory's beginning to dawn,
Awake from your dreaming and welcome the morn.

"Things unseen in darkness, begin to unfold,
As viewed by the ancients in visions of old,
That stone from the mountain cut out without hands
Becoming a kingdom to fill all the lands.

"The call is from heaven, and hear it we must,
'The first shall be last, and the last shall be first';
Go forth to the nations, and then to the Jews,
Who soon will obey it when Gentiles refuse.

"The Jews will go forth, and the ten tribes shall come
From a land in the north t'inherit their home.
And kings shall protect them, and queens shall sustain
Their national rights, for Messiah will reign."

These prophetic songs were not only directed toward Ephraim, but Laman as well. Note the two following verses:

"Hark! Hark! The word to you is given,
Make haste to Zion, gather in.
Follow the guide sent down from Heaven,
The holy onward march begin.
Then see the hundreds marching onward, onward;
Behold the thousands marching onward, onward;
In beauteous order marching onward;
The holy city enter in.

* * * * *

The word is preached to every nation,
And many miracles been done;
We now have wrought our own salvation,
Welcome we go to Zion home.
The sons of Joseph marching onward, onward;
And all of Nephi marching onward, onward;
And those of Laman marching onward;
The holy city enter in.

The Gentiles have had their day, and few comparatively received the gospel. Now Israel's day is dawning, fulfilling the words of another song we often sing yet:

"Israel, Israel, God is calling—
Calling thee from lands of woe:

Babylon the great is falling;
God shall all her towers o'erthrow.
Come to Zion
Ere his floods of anger flow."

As Paul turned to the Gentiles when the Jews of his day deemed themselves unworthy of Christ, so now we turn to the house of Israel as the Gentiles manifest their unworthiness through an increasing lack of interest; for "Now is the day of Israel."

Other matters of a more prosaic nature engaged the attention of the conference, too. One of these relating to material things was found in the report of the Business Manager of the Advocate. According to this report the Advocate paid but 28 per cent of its way. In other words, for every dollar of subscription received the church paid out almost three dollars. Several alternatives were considered; one, to cut the Advocate to eight pages and raise the subscription rate 100 per cent; but it was finally decided to let the size of the paper remain the same as it has been, and raise the subscription to \$3.00 per annum. While this may come as a surprise to many, and a shock to some, the constantly mounting costs of paper and labor make it necessary. May it open our eyes to the merits of the periodical we have been getting for so long at away below cost. Also it presents a challenge to us all—to make the Advocate more than worth the money. This can be done, if all will help. Local activities, personal experiences, and articles of inspirational value, and spiritual merit, also articles from the missionaries, not so much the highlights of what they themselves have been saying and doing (let the people among whom they labor report that), but the highlights of the activities of the people with whom they come in contact. And if some energetic person in each local would undertake to see that there are three subscriptions where there are now but one, the Advocate would be put on a paying basis.

Ministers, members, the year is before us, a wide field of opportunity in all lines of endeavor from which to choose. Let us each decide to be active in the one best suited to our gifts and callings—and then "Let's Go."

Leon A. Guild.

VALEDICTORY

At the recent general conference of the church held here in Independence, Elder Leon A. Gould was elected as my successor, as editor of Zion's Advocate. We therefore cheerfully relinquish the quill, and solicit for Brother Gould the same cordial consideration and support that has been our experience during the period of our occupancy. We also wish to thank our many friends for their letters of good will and kindness.

Sincerely,

B. C. Flint.

A STATEMENT

We have been informed that we have been selected as the General Historian of the Church of Christ. We accept this responsibility with deep reluctance because we are not unmindful of the stupendousness of such a task. Furthermore, we have ever believed that no one person should be entrusted with the final formation of a history, but that the accumulated material in the hands of any who have interested themselves in our great work, should be assembled and all made into the whole, so that accuracy and truth shall be the first consideration.

Another thought in this connection: We fully realize that to write a full and complete history of the latter-day restoration will take time and effort, yet there seems to be an urgent demand that something be had as soon as possible, in order that our people may have something to present to the public, to emphasize our position as a church.

We, therefore, suggest that it might be well, for the present, to write a short concise outline of our history, for immediate use, the while we are working on the fuller and more exhaustive history. We invite suggestions along this line. We, too, realize that there is a demand for something of this kind. May we hear from our membership.

Sincerely,

B. C. Flint, Church Historian.

Offenbach/Main, April 22, 1949

To the Advocate of the Church of Christ, Temple Lot:

Our heartfelt thanks to all people who helped us in our distress. Best regards,

Yours,

Br. Johannes Denniger and folks,
Offenbach/Main, Hesse, American Zone
Elbestrasse 8.

NB. I should be grateful for your publishing these few lines.

BLACK RIVER FALLS, WISCONSIN, LOCAL NEWS

Reported by Sister Edith Muth

Going back to our March Sacrament meeting, I will give the important details of that meeting and of things as they transpired since.

March found our meeting at the home of Brother and Sister Peter Marquette in Sparta, Wisconsin. We had a most impressive Sacrament service, after which Sister Marquette and her good helpers proved what a fine hostess she could be by serving a splendid dinner. Sisters Jones and Hesse were gone for a few minutes and returned heavily laden with food which they had prepared at the Jones home. I think you will know how much this pleasant association together with saints, together with the fine spirit that pervaded it could be enjoyed.

Our young Sister Stavlo's new baby girl was center of attraction, and believe me when I assure you that the remarks made by her fine grandparents, Brother and Sister Marquette, are true. SHE

IS one of the brightest and best babies we have ever seen, and they truly have reason to be proud.

It was at this sacrament service that our pastor, Brother Clyde Babcock, asked us to select a date for a business meeting. This was done and the following evening, March 7, 1949, we met at the Babcock home near Black River Falls, and at this meeting a vote was taken regarding a building fund for our local. It was decided to start a building fund, and Brother Chas. Eddy was authorized to be on the lookout for some good second-hand building that could be moved. Brother Babcock was made custodian of our fund, and he has offered a plot of ground as a building site. It was also decided to hold another business meeting on this matter in September.

On April 3, 1949, our sacrament service was held at the Babcock home near Black River Falls. A good crowd attended and we had a wonderful meeting, and also the usual social after service get together, so much enjoyed where the membership is scattered and only meet each other about once a month. To the April meeting came Sisters Marquette and Stavlo, also the Jones family from Sparta, and Freddy Hesse, and Beverly from La Crescent, Minnesota. It certainly is encouraging to see our Sparta and La Crescent, Minnesota, group so actively interested.

Things in this vicinity seem to be taking on an air of spring. Farming in general and the rush of the season has begun. The fierce weather that we feared in February did not arrive so we can truly say that we really had a mild winter.

This is all the news for the present, and while it may be limited, we are glad that we have no bad news for you.

We are truly hoping, Brother Flint, that you will be in good condition, as we look forward to your summer missionary visits, but we wouldn't want you to endanger your health either. We hope that the next news we have of your condition will be much better than the last that we had, and our prayers are that God has been with you every moment to give you comfort in your serious illness.

Again I will use my favorite line in closing: "May the Lord watch between me and thee while we are absent one from the other."

We are anxious for a conference report from Elder Babcock as we all remembered the recent conference in our prayers.

Please don't work too hard. We want you to enjoy a very complete recovery.

Sincerely and with love to all,
E. Muth.

Puryear, Tenn., April 17, 1949

Dear Brother Flint and Advocate Readers:

This Easter Sunday finds me wondering if we all are thinking of the suffering our Saviour went through just three days before He was risen from the dead—the most wonderful part that He suffered for us. Are we, as His servants, willing to bear all suffering and bear all burdens for He who suffered and died for us?

No matter what we might have to go through, we can never know the suffering He went

through. How wonderful it is to take time and the pleasure to read and study His Word.

I just want to pass on to others the blessing we have experienced in our family in the last few weeks. Our dear father, Wrath Paschall, was stricken with an illness that rushed him to the hospital. The doctor's examination and X-rays found him in such a bad shape it seemed hopeless.

In the meantime, Brother R. R. Robertson had heard of his illness, and in the way to Independence, Mo., to attend conference he said he was so impressed to come to Dad's bedside. He and his good wife came without warning to anyone, and when they came in, Dad's smile proved that God had sent one to give him comfort.

Dad requested an administration at once, although God seemed slow in His way of healing, for Brother and Sister Robertson and all of us had no hope. But another miracle has been performed, and Dad is walking all over the house and eating three hearty meals a day.

May God bless Brother and Sister Robertson, for it was God, and God only, that possessed those good people to come to our home of grief and sorrow. I do feel with all my heart that our Daddy is going to soon be back at his work as Sunday School Superintendent in our little Sunday School.

The Church of Christ of the Puryear Branch is enjoying our meetings at the home of Brother and Sister Overcast. Our Church of Christ Branch at Puryear, Tenn., was organized Nov. 14, 1948, by Brother R. R. Robertson. We are small in number but we enjoy our Sunday School each Sunday, and on first Sundays we have Sacrament, Prayer and testimony service.

We are planning on building a church in the near future, and may we live and serve God in a way that He will help us to build the church.

We are all looking forward to having Brother and Sister Boyce with us again, as we enjoyed them very much last summer, and anyone else is welcome that God might send our way.

I will close by asking each and everyone to remember me in your prayers, for I do have a great desire to be the servant God wishes me to be.

Your sister in the gospel,
Myrtle Hart.

BOOK OF MORMON VINDICATED

By Elder I. M. Smith

(Chapter 3 Continued)

"Thus saith the Lord God, it shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within three score and five years shall Ephraim be broken, that it be not a people."—Isa. 7:8.

"Ephraim he hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not."—Hosea 7:8.

"Ephraim is smitten, their roots is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even the beloved

fruit of their womb. My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations."—Hosea 9:16, 17.

"They of Ephraim shall be like a mighty man. * * * I will sow them among the people."—Zech. 10:9.

Now, as it would be impossible for Ephraim to "be broken, that it be not a people," "mixed among the people," "wanderers among the nations," and, at the same time, be a multitude of distinct Ephraimite nations, it seems clear that the only way for him to "become a multitude of nations," in harmony with those prophecies, is to become very numerous but be "mixed among" a multitude of other nations. The book of Mormon says (p. 231) that Lehi was a descendant of Manasseh. But there is Zoram (p. 9), Ishmael and his family (p. 9), and some, at least, of the people of Zarahemla (p. 137), whose genealogy is not given, neither are we told to what tribe they belonged. But in view of the fact that Ephraim and Manasseh together were to "grow into a multitude in the midst of the earth"; and also that they are the two "horns," which Moses said should inherit "Joseph's Land"; and in further view of the fact that Joseph's "branches" (plural number—his branches) were to "run over the wall" and, together, go to the "utmost bound of the everlasting hills";—we are forced to believe that some of those who came to this continent, whose tribal name is not given, were of the tribe of Ephraim; that they were "broken," "mixed among" the descendants of Manasseh, and thus lost their national identity.

But this position, whether correct or incorrect, does not affect the truth of the Book of Mormon. The Bible says that Joseph's "BRANCHES shall go to a land corresponding, in its geographical position, with this continent. The Book of Mormon tells us that one of his branches (Manasseh) did come here, and become "great." And now I shall try, and I think successfully, too, to trace Ephraim to this continent (whether he came with Manasseh or not), and show that he is indeed the greater, "because of the greater work he shall perform in pushing "the people together."

But first, I shall show his superior position over Manasseh, and also over all the tribes of Israel, in the accomplishment of this work. Jacob puts these two sons of Joseph on an equality with his own sons, as stated in Genesis 48:5, 6.

And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into the land of Egypt, are mine; as Reuben and Simeon, they shall be mine. And thy issue, which thou begetest after them, shall be thine and shall be called after the name of their brethren in their inheritance."

In the 16th verse he says:

And let my name (Israel) be named on them, and the name of my fathers Abraham and Isaac.

We see from these texts that Jacob adopts them as his own sons, puts his name on them, and makes them as his other sons. Hence it is that we have the tribe of Ephraim and the tribe of Manasseh, Joseph's other children being called Ephraimites or Manassehites in their inheritances. This places them simply on an equality with the other tribes. The following, however, places them above the other tribes.

"Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the SONS of Joseph the son of Israel; and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief rulers; but the birthright was Joseph's.)"—1 Chron. 5:1, 2.

The birthright was given to the sons of Joseph—not to his son, but to his "sons," Ephraim and Manasseh. But how can they both have the birthright? I can give you my understanding of that, and you can take it for what it is worth: Joseph was Jacob's firstborn son by his legal wife, Rachel, and was, therefore, entitled to the birthright—"the birthright was Joseph's." Manasseh, being the oldest son of Joseph, after the flesh, is entitled, by his birth, to the birthright. Being the firstborn of the family, he kept the family records, the history of the tribe, and wrote the "stick of Joseph." Hence "he also shall become a people, and he also shall be great." But, when the Lord shall "save thy people, the remnant of Israel," and make a "new and everlasting covenant" with the house of Israel, Ephraim will be the "firstborn" into this "new covenant," and be entitled to the "birthright" in the "kingdom of God," which he is to set up "in the last days." Then the "stick of Joseph" is to be in the hand of Ephraim, and "the great things of my law," "written to him" (written by his brother Manasseh, who kept the family records) are to be "counted as a strange thing," hence he "shall be greater" than his older brother. For proof that Ephraim will be the "firstborn" at this time, read Jeremiah 31:6-9:

"For there shall be a day, that the watchman upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together, a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the river of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn."

This is to be when the Lord saves "the remnant of Israel," when he brings them "from the

north country," and "from the coasts of the earth." It is then that Ephraim is to be the Lord's "firstborn"—not Jacob's firstborn, nor Joseph's firstborn, but the Lord's "firstborn." Do you remember what the Lord is to do at the time he "saves the remnant of Israel?" Paul says:

"A short work will the Lord make upon the earth."—Rom. 9:27, 28.

Isaiah says:

"The consumption decreed shall overflow with the righteousness."—Isa. 10:20-23.

Also that the Lord will

"do his work, his strange work; and bring to pass his act, his strange act."—Isa. 28:21, 22.

Now, as Ephraim is to be the Lord's "firstborn" when the Lord makes this "short work," does "his strange work," and saves the "remnant of Israel," it will be interesting to know just where he will be, at that time, and this will help us out where this "strange work" is to commence.

Keeping in mind, now, that Joseph was blessed "above the blessing" of Jacob's progenitors, that his "branches run over the wall," go to the "utmost bound of the everlasting hills," receive a "land" that is wonderfully productive, and that they are there to be blessed "with the blessings of heaven above," the "precious things of heaven,"—I call your attention to the following in regard to Ephraim, one of Joseph's "branches":

From the West

"I will not execute the fierceness of mine anger, I will not return to destroy EPHRAIM. They shall walk after the Lord: he shall roar like a lion: when he shall roar then the children shall tremble from the west. They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith The Lord."—Hos. 11:9-11.

In Far Countries

"And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them."—Zech. 10:7-10.

Over the Sea

"The lords of the heathen have broken down the principal plants thereof: . . . her branches are stretched out, they are gone over the sea."—Isa. 16:8.

The "principal plants" of Israel are evidently the chief "branches" the ones who have the

birthright, hence Ephraim and Manasseh; Ephraim being the "greater," the "firstborn." And "in far countries," "over the sea," "west" of Jerusalem, at "the utmost bound of the everlasting hills" would bring us again to America, as the place where Ephraim is to "remember the Lord," "turn again," and "live"; the place where he is to "tremble" when the Lord "shall roar like a lion," "place them in their houses," and cause them to "walk after the Lord."

There is another expression in Zechariah 10:8, as quoted above, that I want to call your attention to, and that is, "I will hiss for them, and gather them." At the time of the gathering of Israel, then, the Lord is to "hiss for them"—"they of Ephraim:—and they are to "live with their children, and turn again." Isaiah says (Isa. 5:26) that the Lord will "hiss unto them from the end of the earth" and "lift up an ensign" "from far." "From far," would be in "far countries"—where Ephraim is to remember the Lord. "From the end of the earth," would be "the utmost bound of the everlasting hills"—where Ephraim is to receive the "blessings of heaven above" "in the last days."

The reason that Ephraim is not known is because he has been "broken," has been "sown among the people," has "mixed himself among the people," become "wanderers among the nations," and thus lost his national identity. His genealogy is lost, and he does not even know himself. But "in the last days" his posterity are to be made known, and they are to be "among the people," as is witnessed by the following:

"But ye shall be named the priests of the Lord: men shall call you the Ministers of our God. . . . I will make an everlasting covenant with them and their seed shall be known among the Gentiles; and their offspring among the people."—Isa. 61:6, 8, 9.

This, of course, is spoken of Israel; but it is to be in the last day when God shall make an "everlasting covenant" with them, that they shall be known among the Gentiles," and, as Ephraim is to be the "firstborn" in this "everlasting covenant," his seed will be the first to be made known "among the people."

How they are to be made known is not so plain. But as God is the "same yesterday, today and forever," it is to be presumed that he will always act like himself; and if he does, he will "cause to stand up," in the gathering of Israel, "a priest with Urim and Thummim" through whom the genealogy, not only of Ephraim but of all the tribes of Israel, shall be made known. "These (children of certain priests) sought their register among those that were reckoned by genealogy, but they were not found; therefore were they, as polluted, put from the priesthood. And the Tirshatha (governor) said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim."—Ezra 2:63. (See also Neh. 7:63-65.)

From this we see that a priest with the Urim and Thummim was the means through which the genealogy of the priests was made known in ancient times. And, as the children of Israel are to be "named the priests of the Lord" in the last days, and are to be "among the Gentiles, and their offspring among the people" and, as Ephraim is to be the "firstborn," he will be the "chief priest," hence the first whose seed shall be "known among the Gentiles"; and this, to be in harmony with God's dealing with his people in the past, will be done by someone standing up "with Urim and with Thummim."

Joseph Smith and Oliver Cowdery of the Tribe of Ephraim

As already stated, the bringing forth of the Book of Mormon and the work connected with it—organizing the church and preaching the gospel—claims to be the "short work," the "strange work," the "marvelous work," that the Lord is to do in the gathering of Israel. Now, if this claim is true, the "firstborn" into this work, this new covenant, the gospel covenant, must be of the tribe of Ephraim.

What are the facts in the case? Joseph Smith and Oliver Cowdery were the "firstborn," as is witnessed by the following from the pen of Joseph himself:

"We still continued the work of translation" (the sealed book by the aid of Urim and Thummim), "when in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, said, 'Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins, and this shall never again be taken from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

"Accordingly we went and were baptized. I baptized him first; and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood; afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

"The messenger who visited us on this occasion, and conferred this priesthood upon us said that his name was John, the same that is called John the Baptist, in the New Testament, and that

(Continued on page 80.)

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.

That Spaulding Story Again

By B. C. Flint

The Millennium

By James E. Yates

The Consecration Law

By T. J. Jordan

A CORRECTION

In our article in the April number of the Advocate, on the Solomon Spaulding story, on page 63, paragraph 2, first column, and about the middle of the paragraph, appears the words, "twenty-nine years." This obviously should be "fourteen years."

B. C. Flint.

THAT SPAULDING STORY AGAIN

(Continued From April, 1949, Issue)

Washington, D. C., April 3rd, 1880

"So much has been published that is erroneous concerning the 'Manuscript Found,' written by my father, the Rev. Solomon Spaulding, and its supposed connection with the book called the Mormon Bible, I have willingly consented to make the following statement regarding it, repeating all that I remember personally of this manuscript, and all that is of importance which my mother related to me in connection with it, at the same time affirming that I am in tolerable health and vigor, and that my memory, in common with elderly people, is clearer in regard to the events of my earlier years, rather than those of my maturer life.

"During the war of 1812, I was residing with my parents in a little town in Ohio called Conneaut. I was then in my sixth year. My father was in business there, and I remember his iron foundry and the men hard at work, but that he remained at home most of the time, and was reading and writing a great

deal. He frequently wrote little stories which he read to me. There were some round mounds of earth near our house which greatly interested him, and he said a tree on the top of one of them was a thousand years old. He set some of his men to work digging into one of these mounds, and I vividly remember how excited he became when he heard that they had exhumed some human bones, portions of gigantic skeletons and various relics. He talked with my mother of these discoveries in the mound and was writing every day as the work progressed. Afterwards he read the manuscript which I had seen him writing, to the neighbors, and to a clergyman, a friend of his who came to see him. Some of the names he had mentioned while reading to these people I have never forgotten. They are as fresh to me today as though I heard them yesterday. They were 'Mormon,' 'Maroni,' 'Lamenite,' and 'Nephi.'

"We removed from Conneaut to Pittsburgh while I was still very young but every circumstance of this removal is distinct in my memory. In that city my father had an intimate friend named Patterson, and I frequently visited Mr. Patterson's library with him, and heard my father ask about the books with him. In 1816 my father died at Amity, Pa., and directly after his death my mother and myself went to visit at the residence of my mother's brother, William H. Sabine, at Onandaga Valley, Onandaga County, New York. Mr. Sabine was a lawyer

of distinction and wealth, and greatly respected. We carried all of our personal effects with us, and one of these was an old trunk, in which my mother placed all of my father's writings, which had been preserved. I perfectly remember the appearance of this trunk, and of looking at its contents. There were sermons and other papers, and I saw a manuscript about an inch thick closely written, tied with some of the stories my father had written for me, one of which he called "The Frog of Wyndham." On the outside of this manuscript were written the words, "Manuscript Found." I did not read it, but looked through it and had it in my hands many times, and saw the names I had heard at Conneaut, when my father read it to his friends. I was about eleven years of age at this time.

"After we had been at my uncle's for some time, my mother left me there and went to her father's house at Pomfret, Connecticut, but did not take her furniture nor the old trunk of manuscripts with her. In 1820 she married Mr. Davison of Hartwicks, a village near Cooperstown, New York, and sent for the things she had left at Onandaga Valley, and I remember that old trunk with its contents, reached her in safety. In 1828 I was married to Dr. A. McKinstry, of Monson, Hampden County, Massachusetts, and went there to reside. Very soon after my mother joined me there, and was with me most of the time until her death, in 1844. We heard, not long after she came to live with me—I do not remember just how long,—something of Mormonism, and the report that it had been taken from my father's 'Manuscript Found,' and then came to us direct an account of the Mormon meeting at Conneaut, Ohio, and that, on one occasion when the Mormon Bible was read there in public, my father's brother, John Spaulding, Mr. Lake and many other persons who were present, at once recognized its similarity to the 'Manuscript Found,' which they had heard read years before by my father in the same town. There was a great deal of talk and a great deal published at this time about Mormonism all over the country. I believe it was in 1834 that a man named Hurlburt came to my house at Monson to see my mother, who told us that he had been sent by a committee to procure the 'Manuscript Found,' written by the Rev. Solomon Spaulding so as to compare it with the Mormon Bible. He presented a letter to my mother from Uncle Wm. H. Sabine, of Onandaga Valley in which he requested her to loan this manuscript to Hurlburt, as he (my uncle) was desirous 'to uproot' (as he expressed it) 'this Mormon fraud.' Hurlburt represented that he had been a convert to Mormonism but had given it up and through the 'Manuscript Found,' wished to expose its wickedness. My mother was careful to have

me with her in all the conversations she had with Hurlburt, who spent a day at my house. She did not like his appearance and mistrusted his motives; but having great respect for her brother's wishes and opinions, she reluctantly consented to his request. The old trunk, contained the desired 'Manuscript Found,' she had placed in the care of Mr. Jerome Clark, of Hartwicks when she came to Monson, intending to send for it. On the repeated promise of Hurlburt to return the manuscript to us, she gave him a letter to Mr. Clark to open the trunk and deliver it to him. We afterwards heard that he did receive it from Mr. Clark at Hartwicks, but from that time we have never had it in our possession, and I have no present knowledge of its existence, Hurlburt never returning it or answering letters requesting him to do so. Two years ago I heard that he was still living in Ohio, and with my consent he was asked for the 'Manuscript Found.' He made no response, although we have evidence that he received the letter containing the request. So far I have stated facts within my own knowledge. My mother mentioned many other circumstances to me in connection with this subject which are interesting, of my father's literary tastes, his fine education and peculiar temperament. She stated to me that she had heard that the manuscript alluded to read by my father, was familiar with its contents, and she deeply regretted that her husband, as she believed, had innocently been the means of furnishing matter for a religious delusion. She said that my father loaned this 'Manuscript Found,' to Mr. Patterson, of Pittsburgh, and that, when he returned it to my father, he said, "Polish it up, finish it and you will make money out of it." My mother confirmed my remembrance of my father's fondness for history, and told me of his frequent conversations regarding a theory which he had of a prehistoric race which had inhabited this continent, etc., all showing that his mind dwelt on this subject. The 'Manuscript Found,' she said, was a romance written in Biblical style and that while she heard it read she had no special admiration for it more than for other romances he wrote and read to her. We never, either of us, ever saw or in any way communicated with the Mormons, save Hurlburt as above described, and while we had no personal knowledge that the Mormon Bible was taken from the 'Manuscript Found,' there were many evidences to us that it was, and that Hurlburt and others at the time thought so. A convincing proof of this belief was that my uncle, Wm. H. Sabine had undoubtedly read the manuscript while it was in his house, and his faith that its production would be shown to the world that the Mormon Bible had been taken from it, or was the same with slight alterations. I have frequently answered questions which

have been asked me by different persons regarding the 'Manuscript Found,' but until now have never made a statement at length for publication.

(Signed) M. S. McKinstry

"Sworn to and subscribed to before me this 4th day of April A.D. 1880, at the City of Washington, D. C., Charles Walter, Notary Public."

The above letter was captioned by the Scribner's Magazine, "Mrs. Matilda Spaulding McKinstry's Statement Regarding the Manuscript Found."

It will be noted that all the way through Mrs. McKinstry mentions ONE and ONLY ONE, "Manuscript Found." She mentions sermons, and other stories such as for children but she used the word "the" in the singular in every reference to this particular manuscript. This is logical, because prior to 1885 when the ONE and ONLY "Manuscript Found" turned up in Honolulu, in the possession of Mr. L. L. Rice, there was no need for making a claim for a larger, later, more elaborate story in manuscript form, and at that time the enemies were making the most of what they thought they already had. Now there is one very strange circumstance in Mrs. McKinstry's story and that is about the fact of D. P. Hurlburt having THAT "Manuscript Found" in his possession. There was the ideal opportunity for the public comparisons being made between the Book of Mormon and the other Spaulding Manuscript, and we may rest assured that if the one he had in his possession was this larger and more elaborate edition, with names common to the Book of Mormon that Hurlburt would have played it to the limit. WHY DIDN'T HE DO IT? Hurlburt's real name was Eber D. Howe, and he was excommunicated from the church for immorality, after he had been ordained an elder and had preached as a missionary. To get revenge he wrote a book called "Mormonism Unveiled," under the pen name of D. Philastus Hurlburt, and while he used the Spaulding story in his book as all anti-Mormon writers of his day were doing, he DOES NOT give us any extracts from it. Added to that we have absolute proof that the manuscript found in the possession of Mr. Rice is the same one mentioned in Mrs. McKinstry's letter, because Mr. Rice says he found the following endorsement on the manuscript:

"The writings of Solomon Spaulding proved by Aron Wright, Oliver Smith, John N. Miller and others. The testimonies of the above Gentlemen are now in my possession"
(Signed) D. P. Hurlburt.

It will be noted that this statement of D. P. Hurlburt definitely identifies this Spaulding manuscript found in Honolulu, in the possession of Mr. L. L. Rice, in 1885, with the manuscript by Spaulding mentioned in the letter of Spaulding's daughter as taken from Scribner's Magazine for August, 1880, because she states specifically that the last she knew of her father's manuscript was when it

was in the hands of D. P. Hurlburt. This proves conclusively that in 1880 there was only ONE Spaulding story, and Spaulding died in 1816. So the story found in Honolulu in 1885 was the one and only manuscript by him at that time. Our critics will have to resurrect him subsequent to 1880, in order to connect him up with any, so called "later and more elaborate" story.

However, if these modern apologists for Mr. Solomon Spaulding will now present to us this "later" and "more elaborate," version of the Spaulding Manuscript, we will be more than glad to examine it. In the meantime, we will continue our unbounded belief in the divine authenticity of the Book of Mormon, and continue to preach it as being a part of the great restoration movement in these latter days. We have in our possession a printed copy of the Spaulding, "Manuscript Found," and it speaks for itself as being entirely unworthy of being regarded as having any literary or historical value. We have about the same regard for it that Mr. Rice expressed in one of his letters. He says:

"I should as soon think the Book of Revelation was written by the author of Don Quixote, as that the writer of this manuscript was the author of the Book of Mormon."

We rejoice in the thought that when the work of Christ is assailed in any of its parts, that invariably the traducers are confounded by their own testimony. This Solomon Spaulding story is a striking example.

B. C. Flint.

THE MILLENNIUM

By Apostle James E. Yates

(Read before the School of the Ministry)

Our committee chosen to assign to various persons themes of gospel subjects, or doctrines to be analyzed and read before the body of the ministry at our October, 1946, conference, gave to the writer this subject:

The Millennium. The Resurrection of the Dead, and the Thousand Years' Reign of Peace, known to Bible readers as the Millennium, are parts of the Doctrine of Christ which are closely related. A study of the one, leads by Scriptural sequence to a consideration of the other.

Pertaining to this general subject, several questions are asked:

1. Where will the Church of Christ be during the Thousand Years?
2. What is the Millennium, and where will it exist?
3. Who will take part therein?
4. At the coming of Christ, when His people are caught up to meet the Lord in the air, will they be abiding somewhere in heaven during the Thousand Years' Reign, or will they be here on earth during that period of time?

For all who believe the teachings of the Scripture pertaining to the gospel of Christ, these are important matters upon which to seek a correct understanding.

Some things in the matter of dates and events as scheduled in the plan of God, are not important for all men to know at this present time. This truth is made certain by the words of our Lord given when his disciples were asking Him, "When shall these things be?" (Matt. 24:3.)

The Lord there stated to them many of the "signs" which would be given to indicate the near approach of the coming of the Lord and of the end of the world. But He did not cater to their human curiosity wherein they evidently desired to learn of the exact time, year or date. After naming to them the leading signs among all nations which are to indicate the near coming of the Lord, He went on to say: "This generation shall not pass" (the generation in the which the signs He named to them took place) "till all these things be fulfilled." . . . But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."—Matt. 24:34-36.

So it is also pertaining to the wisdom of the Lord in withholding from the mass of mankind His inside information pertaining to the exact date when the Millennium is to begin, and many things pertaining to that Great Epoch in future time, known only to Divinity and to those unto whom He may reveal those mighty things.

The important thing for us all to know is that the Thousand Years' Reign of Christ in peace upon the earth with His people, is a part of the unchangeable program of God, for His honor and glory, and for the rich blessings from our Lord to all His people whom His just judgment shall select for them.

So in answering the question: "Where will the Church of Christ be during the Thousand Years," let us note the language of the Scripture, I Thess. 4:16:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

At that time where is it that the Lord will be descending from?

Ans. "From heaven."

When the Lord is then "descending from heaven," where will He be descending to?

Ans. He will be descending to the earth, for that is where the bodies of the people to come forth in the first Resurrection are buried, and the statement is that at that happy event, they, with those who had not died but are "alive and remain," shall "Be caught up together with them in the clouds to meet the Lord in the air."

The statement does not say that we are to meet the Lord in the air, or in the Clouds, and then that we are to be ever with the Lord in the air, or in the clouds. It does not say, or infer, anything of the kind. When you have a friend to visit your home, and you go out to "meet" your friend in the yard, you do not thereafter continue to remain in the yard. No, you may meet your friend there, but after having met him there, together you enter the home.

So, when the Lord "descends" bringing with Him the spirits of those of the dead to be resurrected upon that Great Day (see Par. 14), when they in their resurrected bodies are caught up in the clouds to "meet the Lord in the air," there is nothing to indicate they are to remain in the air.

Exactly the reverse is true. For all the Scriptures teach that the earth is to be cleansed for the abode of our Lord with His people, both for a Thousand Years after His triumphal return to the earth, as also after that Satan is to be loosed again for a "little season" (Rev. 20:3), when the Thousand Years shall have been finished.

The Holy Spirit of prophecy rested upon the Prophet Isaiah to declare concerning Jesus Christ the Lord and Redeemer:

"With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isaiah 11:4-9.

Again:

"Repent ye therefore, and be converted, that your sins may be blotted out. . . . And he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of his holy prophets since the world began."—Acts 3:19-21.

Then the Lord taught His disciples to pray:

"Thy will be done in earth as it is in heaven."

Surely He would not teach people to pray for something which is never to be.

In Rev. 21:1, we read:

"I saw a new heaven and a new earth, for the first heaven, and the first earth were passed away; and there was no more sea."

Think of this wise provision here, where there is to be no more sea. Two thirds of the present earth's surface being water, would surely limit the residential area for the then increased population if more room were not provided. But with all this vast habitable increase when there shall be no more sea, here will be ample room provided for those peoples who are to be accounted worthy to inherit the earth.

Also Rev. 22:1-2:

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

At this point I shall clip from an article by Brother J. A. Lovell, of Los Angeles, California, some things well said concerning the resurrection and the Millennium. I shall take the liberty to abbreviate a few of Brother Lovell's paragraphs, but the reader will find them to be good, and pertinent to the question. Commenting upon the Scriptures we have quoted, and others, Brother Lovell says:

"These Scriptures teach plainly that this earth will be restored, cleansed, purged, and eventually, from pole to pole, will be a tropical Garden of Eden, with people here in human glorified bodies, who will be healed by eating fruits and vegetables, and who will go right on enjoying the great things of this life throughout the ceaseless ages to come.

"Now concerning the nature of the Resurrection, I Cor. 15:35, 36: 'But some men will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened (resurrected) except it die.'

"As you read these and the following verses of that great classic on the resurrection, you find that the resurrection is just as normal and natural a procedure as planting your garden seeds in the ground, which deteriorate, except for the germ of life they contain. The germ at the proper time springs forth through the soil into the fresh air and sunlight of God's earth again, with its new life, shape and form. So is the Resurrection. Our bodies in the beginning were made to live forever, but because of sin they deteriorated, and the curse of death was placed upon us. Thus when the curse claims these bodies, they are placed in the ground, as we do a seed. The spirit of life, as God breathed into the nostrils of Adam, goes to be with God the Infinite, Holy, Eternal One, at the time of death; in the resurrection, the spirit of life is breathed again into the new, glorified, resurrected body. Thus the dead come forth from the grave to live eternally, clothed in immortality, to enjoy the good things of this planet and God's universe for ever and ever.

"Though there are several classifications of bodies listed in this 15th chapter of I Corinthians, verses 39-42, such as celestial, terrestrial, etc., yet there are only two with which we are primarily concerned—that body which the saint of God will have when he comes forth from the grave in the First Resurrection, and that which others will have who supported the 'beast' system, who come forth in the Second Resurrection.

"Some people are confused as to when the Resurrection will take place, in relation to events that will transpire at the coming of the Lord.

"Paul straightens us out on this point, when he says (I Cor. 15:51-53), 'Behold, I show you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump,' (the last trumpet judgment—Rev. 16-17—is to be fulfilled in the destruction of the cities of Babylon, by God's battle-ax, our air men) 'for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on immortality.'

"You see, we are not clothed with immortality until the time of the resurrection.

"Again, I Thess. 5:13, 14, 'But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.' The verses that follow these in this chapter reveal that the dead in Christ will be resurrected, but only a moment before the living will be translated, and that both groups—the resurrected dead, and the living, translated—will be caught up (raptured, or translated, changed) together in the clouds to welcome our Lord as He returns to this earth, and thus shall we return to the earth with Him to rule and reign, and to ever be with Him.

"Now for the most important part of this message—just what kind of body will our new body be? Though we do not know just what kind of body we will have, yet we are told in the Scriptures that we will have a body just like Jesus had when He was resurrected—'Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.'

"Now, all we have to do, then, to find out just what kind of body we will have in the future, is to find out what kind of body Jesus had after His resurrection. Then, by process of deduction and conclusion, we can find out many attributes concerning our new bodies. Luke 24:36-43, 'And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified, and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet that it is I myself: (not someone else); touch me, and see; for a spirit hath not flesh and bones, as ye see me have. And when He had thus spoken, He shewed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat (food)? And they gave Him a piece of broiled fish, and of an honeycomb, and He took it, and did eat before them.'

"Surely, from these Scriptures, we learn that in our new bodies, we will have flesh and bones, eyes, nose, mouth, hands, feet, every organ and member of our body we now possess, except being perfect, immortal, and glorified. These Scriptures also teach that in our new bodies, we can eat, and I believe that, from Scriptures in the Revelation quoted elsewhere, we will eat just as Adam and Eve, had they not sinned, would have continued eating—fruits, vegetables, nuts, herbs, roots, which God created and put here for our good.

"Some have asked how we may travel in our new bodies. From the Scriptures given, it seems evident that the Lord had the power, in some miraculous way not known to us yet, to appear elsewhere instantaneously, just as quickly as thought or light travels. We shouldn't be mortified by such

a miracle. Even with our limited senses and abilities now in this age, millions have suspended the laws dealing with gravitation, and have flown in the air, while through other miraculous inventions, we are able to flash a picture on the screen in gorgeous technicolor, and have that person talk, though he may be a thousand miles away actually. We are able to send pictures from Europe to America, which we view in the press daily. We think nothing of these miracles, and yet we are shocked to think the Lord could appear in the midst of the disciples, in a miraculous fashion. We undoubtedly will be able to do the same thing in our new bodies. It is just a matter of atomic adjustments, for instance, ice is congealed water, frozen under low temperature. If heat is applied, the same substance goes up in vapor, and can become a cloud. And then with low temperature applied again, it becomes a solid substance.

"How old will people be in the Kingdom is a question that is often asked, and what size will our bodies be when we are resurrected. Well, what size was Jesus' body when it was resurrected? Was He just a mere babe? Certainly not. His new glorified body was just the same size as the one they crucified three days before. What size was Enoch and how large Elijah, when he appeared at the Mount of Transfiguration? They were the same size as when they were translated. This does not mean that all will be mature when they are resurrected, but they will be resurrected with the same size body that was buried. Isaiah 11:6—'And a little child shall lead them'—gives a graphic description of the Kingdom, and of the little child, not influencing his parents, the average interpretation of this verse, but leading wolves, leopards and lions, that will have become tame, losing their ferocious natures, in the Kingdom Age, showing that there will be children in the New Age, as well as grown-ups. I believe we can safely conclude that our loved ones will come forth from the grave with the same size body they had when they were buried, which means that you parents will have the pleasure and privilege of seeing your precious children, and even infants, come forth from the grave the size they were when they were placed in the earth, and you will have the pleasure of living with them, and seeing them grow up, amidst far more beautiful and perfect surroundings than they could have grown up in had they not been taken in death.

Perhaps the most often asked question is whether we will recognize our loved ones in the Resurrection. Someone has put it in a very jocular fashion, yet the truth is very impressive, 'Will we not have as much intelligence in the Resurrection as we have now? Surely we will, for we recognize our loved ones now, and if we have as much sense in our new bodies as we have now, we will surely recognize them then, too!' Or, it can be put this way, 'Did the disciples and friends of Jesus recognize Him when He was resurrected?' They did. Weren't Moses and Elijah recognized on the Mount of Transfiguration? They were. Doesn't

Paul plainly say, speaking of the coming of the Lord and of the resurrection, 'We shall know, even as we are known.' How are we known? By our age, size, characteristics, personalities, nature, disposition. Thus we will be then, also. We will be resurrected with the same capacity, nature, disposition, personality, as when we died or were translated, except, of course, our bodies and natures will be perfect, but as far as spiritual growth, capacities, maturities are concerned, we will begin at the time of our resurrection or translation just where we left off at death, and will grow, learn, build, mature in the Kingdom. Otherwise, it would not be fair to those who have overcome and matured themselves, studied the Scriptures, and have been faithful, consecrated people here in the earth, if everyone who did otherwise would have the same capacity for the enjoyment of the good things and received the same reward in the Resurrection."

Thus the scriptural answers to the questions specified are:

The Church of Christ will be here on the earth with our Lord during the Millennium.

The "Millennium" spoken of is the Thousand Years' reign of Christ here upon the earth with His people.

Those to participate therein are the dead in Christ who are to rise first before the wicked dead, and those alive when the Lord comes. These shall be changed in the twinkling of an eye, or suddenly, from the mortal state, to the immortal.

The rest of the dead live not again till the thousand years are finished.

Then they too, shall be resurrected, to receive just judgment "according to their works," and to be assigned to the particular place, degree, or grade of life, suitable to the development which they have made.

There is only one sin for which there is no forgiveness. All other sin and blasphemy may be forgiven, but for this one sin, there is no forgiveness, neither in this world, nor in the world to come. That one unforgivable sin is the sin against the Holy Ghost.

That is to say, those who have received the Holy Ghost, and who have been witnesses of the grace of God through the Holy Spirit, if they shall thereafter deny that, their former testimony, thus putting all the Lord's work within them to an "open shame," these shall not be forgiven, even though their bodies be raised to life again in the second resurrection.

They must be sent away to abide with the devil and his angels, and to abide their final destiny according to the just judgments of God.

Surely it behooves all mankind that we keep ourselves spiritually alert to know the will of God toward us, and that we be obedient thereto.

This for our temporal, and eternal salvation, to be with our Lord upon this earth during the Thousand Years' Reign of Peace; as also throughout all the eternal ages of glory to come.

Surely, such a glorious goal, as promised by the eternal word of God for the faithful, is worthy

of all our best efforts in service of Him, and of each other, that we may obtain that richest of all treasures—eternal life in the celestial kingdom of God and His Christ.

Let us all keep our spiritual vision clear by righteousness, and our souls fortified against Satan by obedience to the commandments of God. For these holy achievements, let us continue to labor and to pray. Even so, Amen.

THE CONSECRATION LAW

By T. J. Jordan

(Read before the School of the Ministry)

The task that has been allotted to me, which is known to be the temporal principles of the gospel of Christ, or as we are pleased to call it, the consecration law of the gospel of Christ, is in very deed one of the very important things to be restored in the latter days, and we are going to begin our remarks by quoting the prophecy of Malachi in third chapter beginning with verse nine.

“Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it, and I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruits before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of Hosts.”

Surely the foregoing is self-explanatory and needs no further comment so far as the writer is concerned. Some have offered the suggestion that nowhere in the teachings or practice of Jesus Christ has ought been done or said as to the things concerning the temporal law directing it to be observed in the lives of his children; but may I draw to your attention this significant fact that when our Lord visited the Nephites on these lands of the Americas, and after teaching them along certain lines, setting the Church in order, in organization, faith and practice, he asks them, “Have ye the prophecies of Malachi?” And they then remembered that they did not have them. He then commanded them that they should be written. And if you will turn to the eleventh chapter of third Nephi, you will find therein recorded the portion of the prophecy of Malachi word for word, as I have quoted it to you from the King James translation.

And in the third verse of this third chapter the writer has this to say, “And it came to pass that after they were written he expounded them”; or in other words, gave a full and complete explanation in order that they would know exactly what was declared.

May we ask you a question? If the temporal things are not a part of the gospel of Christ, then what or why was the occasion of Jesus to be so

concerned about the prophecies of Malachi? I say unto you, one and all, that they are a fundamental part of the gospel of Christ, and are as essential to our salvation, spiritual growth and development as any other principle enunciated by the Christ, as we shall see as we pass along.

Let's turn to the third chapter of Luke. John the Baptist was the forerunner of Jesus Christ, and he was to preach the baptism of repentance. He was to declare that the Kingdom of Heaven was at hand, and in preaching to the throngs that came out to hear him, several classes came to him and asked for baptism. Quoting from the seventh verse of the above chapter, continuing to the fourteenth verse, we hear what he has to say:

“Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin 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. And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.”

The above deals solely with temporal things of life, and his first instructions was to bring therefore forth fruit meet for repentance. These were the things they had to repent of, before he would baptize them, and they all had to do with things pertaining with temporalities. And may we draw to your attention that the foregoing all took place in the year 26 A.D.—approximately four years before Christ entered into His ministry.

We will pass along in our examination and now refer you to the tenth chapter of Luke, verses 25, 26 and 27:

“And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? And He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength, and with all thy mind; and thy neighbor as thyself.”

Then he goes on to explain, by way of a parable, who our neighbor is and what should be our attitude toward him when standing in need, all having to do along temporal lines in supplying the physical requirements to our fellow man.

We now ask you to turn to the nineteenth chapter of Saint Luke. Here was a little man

small of stature—his name was Zacchaeus—and in the third verse it says he sought to see Jesus, who He was. It is evident that he did not know the Lord. No doubt he had been told of this wonderful character, but he wanted to see him for himself, so he ran ahead and climbed up into a sycamore tree that he might get a good look at the Son of Man as he passed by. And as Jesus approached, he looked up and said, "Zacchaeus, make haste, and come down; for today I must abide at thy house. And he made haste and came down and received Him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest of a man that is a sinner. And Zacchaeus stood and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."

All of the foregoing has to deal solely with the temporalities of life and is fundamentally and basically a part of the gospel of Jesus Christ.

We now ask you to go with us to the twelfth chapter of St. John, and here we see the attitude of Judas Iscariot, when Mary had anointed the Lord's feet with this costly ointment, being rather critical of her procedure and suggesting that the ointment should have been sold, and the money used for the poor, showing conclusively that these things pertaining to temporalities were understood to be a part of the gospel of Christ.

May we again refer you to the fourth chapter of the Acts of the Apostles, verses 30 to 37 inclusive, which points out the procedure followed as the apostles presented the full and complete principles of the gospel of Christ. They brought their possessions and laid them at the feet of the Apostles. This all occurred in the year 33, shortly after the crucifixion, burial, resurrection, and ascension of our Lord. However, very shortly after this the apostles ran into difficulties, for in the same year, 33, we find a complaint laid against the apostles and the Hebrews by the Grecian Saints, wherein they charged that their widows were being neglected in the daily ministrations.

And in the second verse we find the twelve calling the multitude of the disciples into a general conference. We quote:

"It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."

The record tells us they made choice of the seven men, and that the multitude was pleased with the suggestions offered by the twelve. Let's not overlook this fact, that this occurred but a very short time after the ascension of Jesus Christ, and surely you would not have us believe that no mention had been made of the temporalities of the people either by the Savior or the Apostles.

And we believe that we can still find evidence that will substantiate our claim; however, let us proceed in our examination.

We now refer you to the 16th chapter of I Corinthians. This was in the year 59. Paul, writing to the Saints in Corinth, has this to say:

"Now concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week let every man of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

The above had been the instructions to the Church in Galatia, and now he sends the same instructions to the Church in Corinth.

Go with me now to the eighth chapter of the second Corinthian letter in verse ten:

"And herein I give my advice: for this is expedient for you."

Then he follows with his instruction along temporal lines, and directs their attention as to the earnest care in the heart of Titus, who, by the way, we understand was a bishop.

And then read further what he has to say in the ninth chapter. And to avoid the too lengthy continuation of this document, we ask you to read it at your earliest opportunity.

Now let us go back to the teachings of Jesus Christ as recorded by Matthew, chapter 22, verses 36 to 40 inclusive. A lawyer puts the question to Him, tempting:

"Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shall love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Surely, there has been sufficient evidence cited in the foregoing that we can comprehend the full and complete teachings of the Son of God along these lines. But a little more evidence might be worth while. Turn with me now to the tenth chapter of Mark's Gospel, beginning with verse 17 reading down to the 22nd.

There came one running, and kneeled to Him, and asked him, Good Master what shall I do that I might inherit eternal life? And Jesus said to him . . . Thou knowest the commandments, do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shall have treasure in heaven; and come take up the cross, and follow me."

Need we add more to that which we have already written to show that the temporal things of life have their specific place in the Gospel of the Restoration? And I am firmly convinced that many

of our failures and disturbances of heart and mind are traceable to our neglect in not bringing to equal importance with the spiritual activities of our faith, the temporalities thereof.

This article is already quite lengthy; we have a great desire to present for your consideration the temporalities as enjoyed, and of great benefit to the Church on this continent, in the days of the Nephites, and the Church in Adam's day, and the Church in Melchizedek's time, and on down through the history as recorded in the Bible and the Book of Mormon. It is our intention to solicit from our editor of the Advocate the privilege to publish through the columns of our paper the evidences that we have gleaned that bear specifically upon this grand and glorious part of the gospel of Jesus Christ.

THE BOOK OF MORMON VINDICATED

(Continued from page 71.)

he acted under the direction of Peter, James and John, who held the keys of the priesthood of Melchizedek, which priesthood he said should in due time be conferred on us—and that I should be called the first elder, and he the second. It was on the 15th day of May, 1829, that we were baptized and ordained under the hands of the messenger.”—Times and Seasons, Vol. 3, p. 726.

This quotation is quite lengthy, but as there are a number of points in it that I want to call your attention to, expecting to have use for them before finishing this article, I thought best to give the entire quotation. I ask the reader, however, not to think that I am trying to prove this work true by the writings of its own leading advocates, for such is not the case. I present those statements simply to show you the nature of the claims made for the work; then, if I succeed in proving those claims to be in exact harmony with the predictions of the Bible, it stands as an evidence in its favor; but, if it can be shown that those claims are in opposition to the teachings of the Bible, it will, of course, be an evidence against the work. The points I wish to notice in the foregoing extracts are these:

1. A “messenger” from heaven visits Joseph and Oliver.
2. This “messenger” claims to be John the Baptist.
3. He ordained them to the Aaronic priesthood.
4. He said this priesthood should never be taken from the earth again “until the sons of Levi do offer again an offering unto the Lord in righteousness.”
5. He promised them the Melchizedek priesthood.
6. He commanded them to go and baptize each other.
7. They baptized and ordained each other as directed.
8. Joseph is recognized as the first elder and Oliver as the second elder.

Here then, are the first two born into this kingdom, and they may, therefore, be recognized as the “firstborn” in this latter-day work.

As further proof that they are recognized as the “firstborn,” I call your attention to the following from the Book of Doctrine and Covenants:

“Which commandments were given to Joseph Smith, Jr., who was called of God and ordained an apostle of Jesus Christ, to be the first elder of the church; and to Oliver Cowdery, who was called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand.”—D. and C. 17:1.

This makes it clear that they are recognized as the “firstborn” in this work, being the first baptized, the first confirmed, and the first ordained.

They claimed also to be the tribe of Ephraim, as we learn from the revelations given through Joseph Smith. The following from the Doctrine and Covenants is clear and pointed:

“And they who are in the north countries” (the ten tribes) “shall come in remembrance before the Lord. . . . And they shall bring forth their rich treasures unto the children of Ephraim my servants. . . . And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows.”—D. and C. 108:6.

Notice that the “richer blessing upon the head of Ephraim and his fellows” is that they, by being the “firstborn” and thus becoming “the servants of the Lord,” are to have the privilege of crowning the other tribes “with glory, even in Zion.”

Again we read:

“And the rebellious shall be cut off out of the land of Zion, and shall be sent away and shall not inherit the land; for verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out.”—D. and C. 64:7.

We see from these quotations that the “servants of the Lord,” the first elders of the church, were recognized as being “of the blood of Ephraim.” And (reckoning from Jerusalem) they were in “far countries,” “over the utmost bound of the everlasting hills”—just where the Bible says Ephraim is to be when he “remembers the Lord” and “lives.”

They had the “stick of Joseph” (Book of Mormon) in their hand with the “stick of Judah” (the Bible), just as the Bible says.

They were “mixed among the people,” as declared by Hosea, and were made known “among the Gentiles,” as predicted by Isaiah, by one standing, “up with Urim and Thummim,” in harmony with the teaching of Ezra and Nehemiah. Again in harmony with those things “which the prophets and Moses did say should come. (Acts 26:22.)

(To Be Continued)