

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.”—I Nephi 3:187.

Volume 26

Independence, Missouri, August, 1949

Number 8

The Man of Joy

They call Him the Man of Sorrows;
I tell you He is not that to me;
This Master of earth and of heaven
The Master of joy must be.

I remember the theme of the angels
As they sang of the wonderful birth,
How joy came down out of heaven,
How gladness would cover the earth.

I do not forget that He sorrowed,
That He grieved over old Galilee,
That He strove with the fiends in Judea,
And the storms that raged by the sea.

Yes. I know His deep pain in the garden,
And the burn of the traitor's sad kiss,
Then the nails, and the jeers, and the dying;
No, never man suffered like this.

But deeper, far deeper than sorrow
Was that strangest of gifts from above;
“My Joy” is the name that He gave it,
“I give it to you with my love.”

So He promised, and out from the heavens
Streamed the light that illumined His Cross,
And Eastertide followed Golgotha,
And victory grew out of loss.

They call Him the Man of Sorrows?
I tell you He means joy to me,
This Master of earth and of heaven,
Who gladdens the land and the sea.

—Selected

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ZION'S ADVOCATE

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INSTRUCTIONS IN ORDERING

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the school 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, Ora B. Derry, R. R. No. 3, Box 342, Independence, Missouri.

EDITORIAL

WE SHALL BE JUDGED

It is sometimes said that there are two things that are sure and certain, i.e., death and taxes; but Paul added: "after this the *judgment*." (Heb. 9:27). And there is nothing more certain than that."

Since all men must one day face the judgment bar of God, it becomes important that all men should have a proper understanding of that judgment, and who shall pass judgment, and how. Turning to John 5:22, we read:

"The Father judgeth no man but hath committed all judgment unto the Son."

And Jesus himself tells the manner of that judgment:

"And if any man hear my words and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.—John 12:47, 48.

They were not to expect that Jesus would pronounce judgment upon them at that time. He did not come for that purpose, but his mission was to teach—and to save the world. Their right to accept or reject His word would never be denied them. Nevertheless it would be His *word* that would judge them in the last day.

This being true, there can be no standard outside of Christ by which to measure.

Outside of Christ we have no standard upon which to base a hope.

Outside of Christ we have no standard upon which to predicate our faith.

Outside of Christ we have no standard by which to live that we may prepare for the great day of judgment.

Our hope, our faith, the order of our livess, our teachings, our ideoligies, our ambitions and aspirations must all be measured by Christ's teachings; for His *word* is the *one* that shall judge us in the last day.

Peter understood this when he said:

"This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:11, 12.

His is the only name. The name of any other great leader will not suffice, or reformer, or prelate, priest prophet, prophetess, or teacher, male or female, ancient or modern. In fact we are no justified in accepting the word of any of them if that word be not in full accord with the word of the only Saviour of mankind, whose name is the only name given under heaven whereby men must be saved, into whose hands God has committed all judgment, and who will judge all men by His *word*.

We will then, be judged by the word noted above, wherein "The Father judgeth no man," but having the right and power to do so, had "committed all judgment unto the Son."

That word will judge us in the last day, as to how we accept it, how we teach it, and how we gauge all our potentialities by it.

And in this connection we note additional statements that will judge us in the last day:

"The Son can do nothing of himself, but what he seeth the Father do."—John 5:19.

"For the Father loveth the Son, and sheweth him all things that himself doeth"—Verse 20.

"He that heareth my word, and believeth on him that sent me, hath everlasting life."—V. 24.

"For as the Father hath life in himself; so hath he given to the Son to have life in himself."—(Two "himselfs")—V. 26.

"And hath given him authority to execute judgment also, because he is the Son of man."—V. 27.

"I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." V. 36.

"And the Father himself, which hath sent me, hath borne witness of me."—V. 37.

"Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust."—V. 45.

"This is the work of God, that ye believe on him whom he hath sent."—John 6:29.

"For I came down from heaven, not to do mine own will, but the will of him who sent me."—V. 38.

"And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life."—V. 40.

"No man can come to me, except the Father which hath sent me draw him."—V. 44.

"The living Father hath sent me."—V. 57.

"My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7:6, 17.

"Ye both shall know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not."—V. 28.

"But I know him: for I am from him, and he hath sent me."—V. 29.

"The testimony of *two* men is true. I am *one* that bear witness of myself, and the *Father* that sent me beareth witness of me."—V. John 8:17, 18.

"He that sent me is with me: the Father hath not left me alone: for I do always those things that please him."—V. 29.

"I speak that which I have seen with my Father: and ye do that which ye have seen with your father."—V. 38.

A similiar relationship between Him and His Father, God, as existed between them and their father, the devil.

"If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me."—V. 42.

"Ye are of your father the devil."—V. 44.

There were not the same *person* as the devil; but they were his children, because they partook of his spirit, and followed after his lusts, and did his will.

Christ was not the same person as his Father, but was his Son, partaking of his Spirit, and doing his will in all things.

"I honour my Father." V. 49.

"It is my Father that honoureth me."—V. 54.
Two persons that honour each other.

Two persons that love each other.

"I must work the works of him that sent me."—John 9:4.

"As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep."—John 10:15.

"Therefore doth my Father love me, because I lay down my life."—V. 17.

"I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."—V. 18.

"If any man serve me, him will my Father honour."—John 12:26.

"I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak." V. 49, 50.

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."—John 14:15, 16.

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father,

"And I will love him.

"If a man love me, he will keep my words, and my Father will love him,

"And *we* (two or more) will come unto him, and make *our* abode with him.

"He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me."—Vs. 21, 23, 24.

"If ye loved me, ye would rejoice because I said, I go unto the Father: *for my Father is greater than I.*"—V. 28.

His Father who was greater than he, loved him.

His Father who was greater than he, sent him into the world.

His Father who was greater than he, gave him commandment what he should say, and what he should do.

His Father who was greater than the Son, had the right and the power and the authority to commit all judgment into the hands of His Son, which he did.

"That the world may know that I love the Father; and as the Father gave me commandment, even so I do."—V. 31.

The Father loved him, and he loved the Father. This was not the one and the same single person loving each other.

"As the Father hath loved me, so have I loved you."—John 15:9.

If you keep Christ's commandments, you manifest that you love him, and He will love you. But that does not mean that you and Christ are one and the same person loving each other.

Christ promised the Comforter.

"Even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth in you, and shall be in you."

"At that day ye shall know that I am in my Father, and ye in me, and I in you."—John 14:17, 20.

"Neither pray I for these alone, but for them also which shall believe on me through their word: that they *all* may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.

"That they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one;"

"That the world may know that hast sent me,"

"And hast loved them as thou has loved me."

"For thou lovedst me *before the foundation of the world.*"

"And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

Not that *God, Christ, The Spirit of truth* the *disciples* and *you* and *I* are all in one person loving each other; but that we are in one spirit, and purpose, and desire, having one mind and one heart, or as Paul expresses it:

"Be of the same mind one toward another."—Rom. 12:16.

"That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."—Rom. 15:6.

"That ye be perfectly joined together in the same mind and in the same judgment."—I Cor. 1:10.

"Let this mind be in you which was also in Christ Jesus."—Phil. 2:5.

This is the oneness portrayed by Christ in all his teachings—not a oneness in a single body or person; but a oneness in spirit and purpose, He in us and we in him; He in God, and God in Him, He and God and the Spirit of truth in us, and we in them.

This is the hope of the saints.
He taught his disciples to pray,
"Our Father, which art in heaven."

He continually prayed to His Father in heaven, even to the last:

"Father, forgive them: for they know not what they do."

"Father, into thy hands I commend my spirit."

"Father, the hour is come; glorify thy Son, that thy Son may also glorify thee."

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

"My God, my God why hast thou forsaken me?"

"After his resurrection, Christ also prayed to His Father in heaven, for that is where he told the Nephites that the Father was, and as he prayed to Him, he said,

"Father, I thank thee that thou hast given the Holy Ghost unto these whom I have chosen:"

"Father, I pray that thou wilt give the Holy Ghost unto all them that shall believe on their words."

"Father, thou hast given them the Holy Ghost, because they believe in me."

"And now Father, I pray unto thee for them, and for all those who shall believe on their words."

"Father, I thank thee that thou hast purified these whom I have chosen."

"Father, I pray not for the world, but for those whom thou hast given me out of the world."

"And it came to pass that he went again a little way off, and prayed unto the Father: and tongue cannot speak the words which he prayed, neither can be written by man the words which he prayed."—Book of Mormon, pp. 655, 656, 657.

Clothed upon with immortality, after his resurrection, the relationship between Christ and God remained the same when he sojourned in mortal flesh, and the same as when God loved him before the foundations of the world.

Further evidence of this is found in his statement to Mary in the garden upon the morn of his resurrection.

“Touch me not; for I am not ascended to my Father: but go to my brethren, and say to them, I ascend unto my Father, and your Father; and to my God, and your God.”—John 20:17.

That he carried out his promise is evident, for that same day, in the evening, he appeared to his disciples and said:

“Behold my hands and my feet, that it is I myself: handle me, and see.”—Luke 24:39.

More words of Christ, by which we shall be judged: “God is a Spirit.”—John 4:24.

“A spirit hath not flesh and bones, as ye see me have.”—Luke 24:29.

God and Christ—two persons, The Father and the Son; one a spirit the other a resurrected being with a body of flesh and bones.

Christ the resurrected Son of God, appeared to the Nephites, and as he descended from heaven, clothed in a white robe, a voice from heaven said:

“Behold, my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him.”—Book of Mormon, p. 632. Two thousand five hundred people touched him, and felt the wounds in his hands and feet.

All that day Jesus taught them as he taught the Jews at Jerusalem, and in preparation for his departure he said:

“Behold ye have heard the things which I have taught before I ascended to my Father; therefore whoso remembereth these sayings of mine, and doeth them, him will I raise up at the last day.”—Page 643.

“And now I go unto the Father, because it is expedient that I should go unto the Father, for your sakes.”—P. 653.

“And it came to pass that when Jesus had touched them (his disciples) all, there came a cloud and overshadowed the multitude, that they could not see Jesus. And while they were overshadowed, he departed from them, and ascended into heaven. And his disciples saw and did bear record that he ascended again into heaven.”—P. 654.

“That’s where his Father was, and Jesus went to him.

These are a few of the things Christ has said.

Whether we believe and accept or not, we have *one* to judge us at the last day—these words that Christ has spoken.

Leon A. Gould

MAPLE CITY, MICHIGAN

On June 5, little Sally Ann Mallory, daughter of Mr. and Mrs. Horace Mallory, was blessed by Elder Peter Price, her Grandfather.

Leon A. Gould arrived here June 17 and held a series of meetings until June 23. We were all glad to have him here with us. On June 19 three new members

were baptized and confirmed by Elder Peter Price and Apostle Leon A. Gould.

The Women’s Department of the Maple City Local held two bake sales, on June 30 and July 7, with good success.

Miss Carol Mallory, daughter of Mr. and Mrs. Ed. Mallory, is gradually recovering from an operation on a dislocated hip.

The group here was organized June 19, 1949, into what is called the Maple City Local of the Church of Christ, by Leon A. Gould.

Yours sincerely,
Mrs. Ethel Whitten, Local Reporter

July 8, 1949

JOURNEYING

Having been appointed to travel with Brother Yates for the conference year, I left home on the evening of June 9th, and arrived in Phoenix, Arizona, on the morning of the 11th, where I was assigned to the home of Brother and Sister McIndoo.

The trip from Kansas City to Phoenix was without incident, going by the way of New Mexico.

The stay in Phoenix was very enjoyable: the weather man had turned on some warm weather running it up to 105 in the shade. It had the effect of thawing one out after a cold winter.

Brother Leon Yates, the pastor, was out of the city, and the writer was pressed into service, preaching twice on Sunday and on the following Wednesday evening. We have a very fine group of folks there, and they have a nice edifice to worship in, though a little far out, but it is becoming settled and is in a growing locality.

We left Phoenix on the 16th and arrived in Ontario same day, having a very nice trip through the desert and a very fertile country. On arriving in Ontario, we went to the home of Brother and Sister Daiken, where we made our home while there. Brother and Sister Daiken are old time latter day saints. They were unable to take the pill called S.D.C. so they cast their lot in with the Church of Christ. Brother Daiken is an elder and does what he can to keep things going. There is no organization there, but they do have occasional meetings. The larger part of the members there are aged, and it is very hard for them to get together as they are living far apart. Brother Yates had arranged to meet me in Ontario, and he announced meeting for the 19th at the home of Sister Harper who is somewhat of an invalid. We had a very nice service in the morning, and served the sacrament to them in the afternoon. Ontario is a pretty city, with a parkway running down the center of the main street. On Saturday, the 18th, they held an “All States picnic” there, and there were tables strung along that parkway for over a mile. Each state was allotted a set of tables according to their needs. There was supposed to be some ten thousand visitors there that day. Ye missionary wandered the full length of those tables and back, and in all his wanderings did not see asoul he had ever met. There were folks there who

had come from almost every state in the union, and from Canada and Mexico. It was quite a picnic to say the least.

On the morning of the 20th, we bid good-bye to the folks in Ontario and journeyed to San Diego, where Brother Yates had arrangements made for meetings the following Saturday evening and on Sunday. The trip along the coast, for the main part, was very enjoyable; we also passed through some rich territory. We arrived in San Diego about noon the same day. On the following day a telegram came informing us of the death of Sister Deleski. Brother Yates had visited her in the hospital a few days before. The writer, by request, boarded a bus and journeyed to Indio, Calif., to where the funeral was to be. We passed through some very nice country, going through the Imperial Valley, a fruit and vegetable country, which depends on irrigation for moisture on the land. A delay of over two hours in El Centro enabled us to nose around a little, and we found a thriving city very nicely laid out, with quite a large shopping center. We arrived in Indio an hour and a half late, and missed the folks there, so had to repair to a hotel for the night. In the morning, we hunted up the Undertaking Parlor, and through them, got in touch with the family of Sister Deleski.

Brother Yates had converted Sister Deleski, and her son Walter, to the gospel and they were baptized by him, coming out of the Catholic Church.

Indio is located in the Coachella Valley, which they told me was twenty-two feet below sea level. It was only 111 in the shade while we were there. I was told that that whole territory was one time a part of the Pacific Ocean, or more properly speaking, the Gulf of Mexico. Through the years (no one knows how many), the waters receded and left a sandy desert, now reclaimed through irrigation—that is, much of it has been reclaimed, and it is a very fertile field. Fruits of all kinds are grown there, mainly grapes, and dates. There are acres and acres, and then more acres of grapes, and the same in dates. The grape picking was in full swing when I was there.

The day following the funeral, we returned to San Diego to be there for the meetings, as announced. We had very good meetings, though not many attending. Brother and Sister Daiken drove down from Ontario to be with us, which was much appreciated. When folks will drive one hundred and fifty miles or more to attend meetings, it evidences an interest and a desire to meet with those of like precious faith.

We left San Diego on June 30th, going the inland route through the mountains enjoying the scenery along the way. Mountains are interesting if one lets his thoughts wander and contemplate the upheaval it must have been that had "changed the whole face of the land," and then the scripture came to mind wherein we are told that the "valleys would be exalted and the hills made low." One's mind can become very active, to say the least. We arrived in Beaumont the same day, and spent the night with Brother Walter Deleski, who now lives alone since his mother died. He was glad to see us—it helped him considerably, no doubt. From Walter's place we went to San Bernardino, where we called on Brother and Sister Doright and family, also Sister

Thatcher, a daughter of Sister Maloney, and a granddaughter of Brother Yates. We also called on Brother Fred Clapp, whom we knew in past years, he welcomed us heartily. It was pleasant to meet with friends of bygone years and talk over the old days when there was no division.

Continuing our journey, we went to Ontario where we stopped over night with Brother and Sister Daiken. Going from there, we went to Wilmar and to the home of Sister Salter where we settled till after the fourth, making that headquarters. We hunted up, and called on a number of folks, among them Brother and Sister Inslee, where we found a warm welcome. On July 5th, Brother Yates and I kind of separated. I just had to nose around Los Angeles a little, so I went to the city, and wandered around a few hours and then went to the home of Brother and Sister Hanson staying with them one night. Oscar is not a member of the church, but he should be—he is a fine fellow.

Returning to Wilmar, we again started out. Brother Yates wanted to call on a Sister he knew as a girl. In fact, they were both baptized the same day and by the same man. He had a very pleasant visit with her, and while they talked of old times, I listened. Leaving there, we hunted up another old acquaintance, Brother and Sister Garner of Sunland, where we were put up for the night. We had a very enjoyable visit with them, and of course the days of yore came in for consideration. We enjoyed our visit with them very much. I had not seen them since the fateful year of 1924.

Leaving Brother Garner's we turned the old Ford's nose into the north, and through valley and mountain, and sometimes along the coast line coming very close to the shore, passing through familiar territory where we had done missionary work in years gone by. Our thoughts were caused to wander back through memories lane, and many pleasant things came back. We endeavored to keep out the unpleasant. Night overtook us, and we had to hunt a place to sleep, settling for an Auto camp. We stayed until morning and, starting out early, we again headed north, passing through some very fine country. Coming to Oakland, which we largely bypassed, this being Sunday, we just kept on going as we did not know what else to do. We arrived at the home of Brother Detrick in the evening, after a two day trek of nearly eight hundred miles, or maybe more. We found a hearty welcome with Brother Detrick, who lives alone since the death of his wife some years ago. Brother Detrick is a true saint, and his love for the gospel and the Church of Christ is undimmed, a man who is respected and liked in his locality. We have just two members in Chico—Brother Detrick and Sister Peter, both well along in years. Sister Peter has been in a wheel chair for thirteen years, if I remember right, and at times suffers considerable pain, but she said to us, "I consider my affliction has been a blessing." Brother Detrick, being acquainted with her, told her the story of the gospel and she became interested. Later Brother and Sister Yates came along and finished the job, and they took Sister Peter to the water, carrying her in, and baptizing her. She expressed so many times how happy she was, and how thankful for the gospel. We administered the sacrament to them, and held two meetings in the park there, but with no success.

We left Chico on the 18th, and again headed north passing through a fruit country, composed of oranges, peaches, apricots, walnuts, almonds, berries, cherries, etc. all of which is under irrigation. Leaving the valley, we again headed into the mountains, and at one time were five thousand one hundred and twenty feet above sea level—quite a contrast from twenty-two below. The most of the day was spent in traveling. We arrived at the home of Brother and Sister McRoberts in Klamath Falls, Oregon, where we are at present, holding a few meetings and endeavoring to teach the few who attend the old, old story. Brother McRoberts is not in the Church, but he should be, and we hope ere long he will make a decision.

Brother Yates is enjoying fairly good health, but still suffers a great deal of pain in his legs—he needs the help of your prayers.

Klamath Falls is located at the source of the Klamath River, a very large lake extending for several miles. It is a saw mill town with other lumber industries, also.

We may leave here next week for other points along the way. Our field of labor is large, and not many of our church folks along the way, so our betweenings are sometimes quite a jump.

Pray for us that we might be able to make contacts and do a little good as we go.

Wm. F. Anderson

NOTICE

The Bishops have called our attention to the fact that although the current subscription rates for the *Zion Advocate* has been, and is published monthly, some are yet sending only one dollar.

This is due, no doubt, to lack of information.

Because of increased printing charges and the fact that some have neglected to keep their subscription paid up, it was deemed necessary, at the last general conference, to increase the yearly rate from one dollar to three dollars.

NOTICE

The Dining Hall Committee has requested that in our efforts to supply ourselves with food through winter months, by putting up canned goods, we should also remember ourselves and others at future conference sessions.

It seems that the Ava, Missouri, local has supplied a good share of canned goods in the past, (perhaps others, too), but the burden may be eased by all who are able to share in this much needed endeavor.

Of course, it follows that the more we are able to furnish in this manner, the less will be required in money at conference time.

Here, we might also say that at the last conference, we looked with favor upon the idea that the Bishopric should prepare a place to receive our offerings (in other words a storehouse) which would be stored against the time of need.

I don't believe much, if anything has been received.

Friends, while the Lord smiles upon us in meeting our needs, let us return a portion to Him and for the needy about us that we may continue to find His favor upon us.

NOTICE TO ALL MEMBERS OF THE CHURCH OF CHRIST

Independence, Missouri, July 17, 1949

To the Membership of the Church of Christ, Scattered Abroad.

Greeting:

Whereas, the Church of Christ in conference assembled, appointed me, as one of the Council of Twelve, to petition the President and Congress of the United States to take such measures as required to relieve the conditions of the Navajo and Hopi Indians of the Southwest, and

Whereas, Such petition has been presented to the President as provided, and he was kindly considered and replied to our plea, and informs us that he has recommended "measures which were along the lines contained in (my) letter. The recommendations contained in the report have been incorporated in companion bills, H. R. 3476 and S. 1407," etc., and this bill has already been approved by the Senate and is now before the House of Representatives,

Therefore, we urge every member of this Church of Christ, in the United States, and its possessions, to sign the following Petition and send it immediately to your Representatives in Congress, requesting them to give prompt and favorable consideration to this matter Also to circulate it in your locality for the signatures of all citizens and voters, who may be interested in the welfare of the American Indians.

Most sincerely,

Clarence L. Wheaton
Missionary in Charge
To the North American
Indians for the Church
of Christ.

PETITION AND PREAMBLE

To the Honorable Senate and House of Representatives of the United States of America in Congress Assembled:

Whereas, we the undersigned citizens and voters of the State of....., have watched with considerable interest the humanitarian efforts with which our President and the Congress of these United States of America have made for the relief of the underprivileged and hungry peoples of Europe and other countries, and

Whereas, we have within the borders of these United States of America, underprivileged minorities, who are also entitled to the same humanitarian consideration, namely, the American Indians, and especially the Navajo and Hopi tribes of the Southwest, whose treaties have been shamefully violated, to the detriment and degradation of their peoples, even though their sons with

our sons fought together in two World Wars to preserve the American way of life and freedom, of which we are all justly thankful, and

Whereas, we believe it to be the duty of this present Congress to take such measures as will promote their general welfare and happiness, and give them hope of a decent standard of living and self respect,

Therefore, we most earnestly and prayerfully petition you to enact into law at the earliest possible moment, the recommendations contained in the companion bills, H. R. 3476 and S. 1407, entitled "A Bill to promote the rehabilitation of the Navajo and Hopi Indians and the Better Utilization of the Resources of the Navajo and Hopi Reservations, and other purposes."

Most respectfully signed:

Name	Address
1.
2.

Add as many lines for additional names as needed, and mail this petition to your Representative in Congress as soon as possible.

REPORT OF COMMITTEE ON HAND BOOK OF CONFERENCE RESOLUTIONS AND ENACTMENTS.

To the Conference Assembled:

We your committee appointed to prepare a Hand Book of Conference Resolutions and Enactments, beg to report further that we have completed our work as a committee. We submit for your consideration Articles 8 to 17 inclusive.

We recommend that when approved, the complete Hand Book be turned over to the Board of Publication to be printed in pamphlet form and sent out as a supplement to Zion's Advocate to be studied by the Church for one year before the final vote is taken.

Respectfully submitted,

Clarence L. Wheaton
C. L. Wheaton, Jr.
Archie F. Bell

THE HANDBOOK

Action of the conference of April 12, 1949—2 P. M. Session ordered that the final report of the Handbook Committee appear in a supplement to Zion's Advocate to allow the people of the Church time to study it before the next conference takes action.

To enable the student of these matters to make the most effective approach to this subject, we would like to present the following data:

(1) This "Handbook Committee" was originated by the 1943 Conference as a committee to draft a constitutional document. This appointment was sent out to referendum and carried. See Zion's Advocate for May, 1943, page 76 in the action of April 13, 3:00 P. M. Session. See referendum bill No. 28 in extra edition of Zion's Advocate page 5 for May, 1943. See report of referendum in Zion's Advocate for Sept. 1943, page 138.

(2) War intervened and there were no further conferences until 1946. This conference set a constitutional convention for the Fall of 1946 to consider the work of this "Constitutional Committee." See Zion's Advocate for May 1946, Page 70 in session of April 8, 1946—2:00 P. M.

(3) The "Constitutional Convention" referred the work of the "Constitutional Committee" back to the General Conference. See Zion's Advocate for November 1946, page 169 in the session of October 7, 1946, 2:00 P. M.

(4) The first full report of this "Constitutional Committee" appeared in the Zion's Advocate just before the 1947 conference. See Zion's Advocate for March 1947, pages 36 to 47 inclusive.

(5) The conference of 1947 had the report of the "Constitutional Committee" referred to the Joint Meeting of the Ministry, who in turn recommended that certain revisions be made and that the first seven sections as revised be printed as a Handbook of Conference resolutions and enactments. Further, that the report be referred back to the "Constitutional Committee" now known as the "Handbook Committee" to consider and report to the 1948 Conference. This was accepted by the conference. See Zion's Advocate for May, 1946, pages 75 to 77, session of April 12, 1947, 2:00 P. M.

(6) Material for this "Handbook" was published (as revised by the 1947 Conference) just prior to the 1948 Conference in the Zion's Advocate for March, 1948, pages 44 to 48 inclusive . . . the first seven articles of the Handbook.

(7) The 1948 Conference ordered sent out to referendum as Bill No. 2 the Handbook material as published in the Zion's Advocate for March 1948. Bill No. 2 was lost. See the Minutes of the Conference in Zion's Advocate for May, 1948, page 79 in the session of April 10, 1948 7:30 P. M. Referendum bills in supplement to Zion's Advocate for May 1948, pages 3 to 8 inclusive. In the above mentioned session of the 1948 conference the committee on conference resolutions and enactments was ordered to turn in a full and complete report to the 1949 Conference. See report of 1948 referendum bills in Zion's Advocate for October of 1948, page 149.

(8) The 1949 Conference has ordered the final report of the "Handbook Committee" to be published for the study of the people of the Church before their final action. The committee on a "Handbook of Conference Resolutions and Enactments" has been discharged.

It is our hope that the above information may be useful to those who wish to make a thorough study of the final report of the "Handbook Committee" as published in a supplement to the Advocate. Write for copies of the Advocate listed above by addressing Bro. Nicholas F. Denham, P. O. Box 472, Independence, Missouri.

In Gospel Bonds,
FOREST E. MALEY
General Church Secretary

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.

UNITY

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

God had a definite purpose in sending his Son into the world. As we read the story of his stay among men, we find he endeavored to call men and women to repentance, telling them it would be needful for them to repent if they wished to obtain the more abundant life he came to offer. He told them it would be necessary for them to believe that he was sent from God, and that he came to develop a people through whom he might represent God and himself to the world. The world, prior to his coming, had been in darkness; mankind had forgotten God and had gone in their own way, and he was sent to call them back:

"Then said the Lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him." Luke 20:13.

Jesus came into the world to point mankind to God, and to tell them how to obtain Eternal life. He taught them to have faith, to repent of their sins, and to be baptized for a remission of their sins, in other words he said they "must be born again." John 3: 1, 5; Acts 2:37, 41; Romans 6:1, 6. He selected men to represent him, and tell the story of man's redemption.

We find where he taught his disciples the higher order of life, as contained in the sermon on the mount: "He that heareth these sayings of mine, and doeth them," etc. It might be well to read the entire sermon on the mount, and ponder it prayerfully. There we find the higher principles of life, which are to govern our lives as citizens of the kingdom of God.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matt. 28:19, 20; also Mark 16:15, 18. They were admonished to all "speak the same thing," not one go telling one thing and another something else; but they were to teach all that which the Master told them—no individual opinions such as we have now. He told his disciples that he was about to leave them, and in the above citations he had given them his parting commission, but just before he was crucified we find him making a plea to *His Father* in behalf of all who would follow him, or become his disciples:

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil, . . . Neither pray I for these alone, but for them also which shall believe on me through their word; that

they ALL might be ONE; as thou, Father, art in me, and I in thee, that they may also be one in us: that the world may believe that thou hast sent me."—Jno. 17:15, 23.

It would be well in this connection to read the entire chapter. The burden of prayer was that those whom he sent out would be united, that they would all teach alike; one in the purpose of teaching that which Jesus had told them, NOT ONE BIG PERSON, or all united into one individual; but that they should all tell the story in the same way, so as not to misrepresent what the Master came into the world for.

"Let this same mind be in you that was in Christ Jesus," said Paul. "Now ye are the body of Christ, and members in particular. And God has set some in the church, (Body of Christ) first apostles, secondarily prophets, thirdly teachers" I Cor. 12:27, 28, "And he gave some, apostles; and some, prophets; and some, pastors and teachers; FOR THE PERFECTING OF THE SAINTS, for the work of the ministry, for the EDIFYING OF THE BODY OF CHRIST: (Church) till we ALL COME IN THE UNITY OF THE FAITH, and of the knowledge of the SON of God, UNTO A PERFECT MAN, unto the measure of the stature of the FULNESS OF CHRIST: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying itself in love."—Eph. 4:11, 16.

Thus we see that the important thing was first to unify, perfect in body, church, as one, that through them the world might know that Jesus Christ was the Son of God.

Jesus said, "Take heed that no man deceive you."—Matt. 24:4. Therefore it is needful that we become prayerful thinkers, and not rely on what men might say. A person does not have to believe, just because someone we happen to respect says so. But James gives very good counsel. "If any of you lack wisdom, let him ask God, that giveth to all men liberally."—James 1:5. None are barred from this privilege.

In the year of 1820 a young lad became concerned about his salvation, and finally he had to go to a secluded place that he might ask God, as his mind was in a turmoil because those who claimed to be representing Christ were not "united." He had no doubts in his mind but what James had properly represented the matter,

and he claims that there appeared to him a vision, and in the vision he saw TWO personages; and the one, pointing to the other said, "THIS IS MY BELOVED SON, HEAR HIM"; and, as he came to learn which of these preachers were right, he asked, which church he should join. He was told to join none of them, as their creeds were wrong; but that he would be used as an instrument to give to the world the gospel as it had been taught by Christ and the ministry of old, so we see, that God again was to endeavor to raise up a people through whom he could be represented, and the apparent need was for a ministry who would unitedly represent Him, by all "speaking the same thing," and in the same way.

You, dear reader, are no doubt familiar with the story of the Restoration, and the many wonderful blessings which attended those who accepted the message that was delivered in those years. But as it was in the days following the departure of Christ from the earth, men arose teaching perverse things, and so we might say with Paul, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel than that which we have preached unto you, let him be accursed."—Galatians 1:6, 9.

That which was given in the days of Christ was restored through Joseph Smith, and it came untarnished, but since that time men have added and subtracted much, and as a result many have turned away, and truth has been hidden in the weeds of deception. So, in the words of the prophet may I say, "Return unto me and I will return unto you."—Mal. 3.

In the early revelations to the church we find that the Lord told them to be ONE'. "I say unto you, be one; and if ye are not one ye are not mine."—B. of C. 40:22; D. and C. 38:6. Thus we find that they were admonished to be one. Christ said so, too, "that the world might know" that God had sent him. So it was to be in the Restoration, but how soon the Satanic forces entered in, and it is needless to call attention to those tragic days, but to refer to the now. We see the divisions of the past, and the havoc wrought. We claim the Lord preserved a remnant that through them he might bring about his purposes, and develop a united people through whom he might be represented to the world; but again the Satanic forces have been and are being successful in keeping us from being united. There be those who would endeavor to turn us from the truth, and we are told that the most important thing is to determine the person of God.

In the early days of the Restoration those interested oft sought direction by prayer, and in answer we note: "Now as you have asked, behold I say unto you, keep my commandments, and seek to bring and establish the CAUSE of Zion. Behold I speak unto you; and also to all those who have desires to bring forth and establish this work, (The cause of Zion) and no one can assist in this work, except he shall be humble and full of love having faith and hope and charity.—B. of C. 10:3, 4; 11: 3, 4; D. & C. 6:3,; 10,3, 4. "Bring forth the cause of Zion." Love, Perfectness, Purity, Unity, the purpose of God was to have a united people, and as a result of that unity

the cause of Zion would be manifest to the world, and a peculiar people would be among men, not peculiar in their manner of dress, but peculiar in unity, love, and manner of life. Is our manner of life different than any other people? Can we be distinguished from other people? Are we united in our presentation of Christ; or are there different ideas being taught among us?

Is it not true that we, like the boy who went into the woods to pray, are in a deep fog? The church is divided over, I dare say, minor issues. Satan does not want the Church of Christ members to be united, and so he is doing his best to keep us from it. "If ye are not one ye are not mine," is as applicable today as at any time in history, and very needful as the time of the coming of Christ draws near.

We are advised to mark those who "sow division." There are those who would turn you away from that which was revealed in the beginning, and thus "pervert" the right way.

I wonder if it would not be better to preach the pure principles of the gospel as found in the scriptures, such as, faith, repentance, baptism, laying on of hands, etc., and then those higher principles as announced by the Master in his Sermon on the Mount, and in his prayer as found in John 17. Love, perfectness, unity, rather than who or what God and Christ were or are. After all is it not what Christ taught that is of the most importance to us? We do not need to concern ourselves so much as to his person; if we follow the instructions he gave we will not need to worry over other things.

There is a definite work to be accomplished. It cannot be done while the seeds of division are being sown, and allowed to take root and grow, so as to smother out that which is of the most importance to us.

We have been committed to the task of calling the people of the Lord to repentance, and to return unto him. We are not doing it; we are disturbed over little things; and we, because we do not repair to our closets, and ask God for guidance, allow heresies to gain foothold, and thus division enters, and all suffer as a result.

We sing, "There's an old old path, where the sun shines through." How much of the sunshine are we enjoying? All we need do is to wander back through the years and compare the now with then, and we will be able to determine the amount of the sunshine we are enjoying, if we are not in the sunshine, we are not in the "Old old path."

Is it possible for the Church of Christ to accomplish the task allotted while we have division among us? "Return unto me, and I will return unto you," is as applicable to the people of the restoration as it was to the Jews, and if it is our task to help in that return, we must as a group be united in our purpose to do so.

"The kingdom of heaven is like unto ten virgins, five were wise five were foolish." To which group do we belong? Are we going to be found with dry lamps, or will we be fully prepared?

Let us cease sowing seeds of division, and be united in our purpose of representing "The marvelous work and a wonder" to mankind. The midnight hour is about here, "Cease, oh cease, to be in such disorder." God

wants us to do his work. May His Spirit guide us into all truth.

Your brother in Christ.

Wm. F. Anderson

BAPTISM FOR THE DEAD BY PROXY

The Baptizing of Living Persons For Those Who Are Dead.

Is that a true doctrine of Christ, or one of Satan's artful deceptions? Is the doctrine of baptizing living people for those who have died,—those who are in the spirit world,—is that doctrine gotten out of the Bible? Yes—a long way out, for it certainly is not in the Bible. Neither is there anything in the the Book of Mormon to support such a doctrine. Where then, does that strange doctrine originate?

Salvation for the dead, after they shall have been taught the Gospel of Salvation through Christ, in the Spirit world, *is a true doctrine.* The justice and mercy of God provides for that, of Christ's ministry to the wicked dead who receive the Gospel of Eternal Salvation in the spirit world we read.

For Christ once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison, which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the Ark was preparing wherein few, that is eight souls were saved by water. 1 Peter 3:18-20.

Then in the 6th verse of the next chapter we are told plainly the purpose for preaching of the Gospel to the dead, but not one word to support the strange doctrine of proxy baptism for the dead. Note the language: "For, for this cause was the Gospel preached also to them that are dead that they might be judged according to men in the flesh, but live according to God in the spirit."

Of course we know that, according to the Scripture, there is to be a resurrection finally, of *both the just, and the unjust.* When the wicked dead shall have learned the gospel of salvation in the spirit world, and shall then repent, what could prevent them from being baptized in their own resurrected bodies after the resurrection? But Satan the great deceiver, and those who fall into his deceptive snares, are always presenting counterfeit doctrines, and weaving those deceptions into the creeds of men.

Let us think for a moment:—How could the living here on earth know just whom of the dead in the spirit world would be ready for baptism without a direct revelation from God in each specific case? This blind, 'sight and unseen' game, as in "blind-man's bluff.—this false doctrine of baptism for the dead, wherein the living list the names of their dead, and then perform baptismal ceremonies for them, is fully unreasonable as it is unscriptural. God does not authorize such "Will-O-the-Wisp," or such disorderly procedure as, that folks who are alive are to assume that certain of the dead are ready for baptism, and then that the living shall pro-

ceed to be baptized for the dead, name, by name, or en-masse!

That doctrine is not only wholly alien to the true Doctrine of Christ, but is also the height of fanatical absurdity. Let us remember the divine standard that:

"Whatsoever transgresseth, and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son." —2 John 9.

According to that divine guage of measurement those who teach, or those Churches that accept the heresy of unsoundness in Doctrine,—the doctrine of baptism for the dead, are far from dependable teachers for righteousness.

The only mention of baptism for the dead in the Bible is in I Cor. 15:29. There Apostle Paul is making an argument against some whom he said "Have not the knowledge of God, and Paul's argument was in support of the doctrine of the *resurrection* of the dead. He called some of them fools (par. 36), and when making mention of the foolish doctrine of baptism for the dead. He did not say: Else what shall *we* do which are baptized for the dead, but he did say: "What shall *they* do * * * etc.. "If the dead rise not at all, why are they then baptized for the dead?" Paul did not even hint that either he, or the Church endorsed such a doctrine as that irrational and disorderly doctrine of baptism for the dead.

Where then, do those who are misled by that heresy doctrine, get the groundwork for their belief in that? They get it from an obviously false revelation which Joseph Smith claimed to receive on January 19, 1841. But students of that so-called revelation, and of the events connected with Nauvoo in those days, should not overlook the fact that at that time Joseph Smith had open violated the specific word of the Lord given in the Book of Mormon commanding that the Lord's people be not involved with Secret Societies or with Oath-Bound Institutions. Having become an open violator of those plain and emphatic commandments by uniting himself with the Masonic Order, is it to be wondered at that any Revelation given through him while he was in such flagrant disobedience, would be a deceptive decoy of Satan rather than the word of the Lord in truth? In that so-called Revelation in 1841, the Heresy Doctrine of Baptism for the Dead was fathered and born. Let us take a brief look at the plain proof that said Revelation is positively untrue, therefore not of God. Read the so-called Revelation in the Doctrine and Covenants as published by the Reorganized Church of Jesus Christ of Latter Day Saints, Section 107. In its opening paragraph, referring to the City of Nauvoo, Illinois, we read:—"This stake which I have planted to be a corner stone of Zion, which shall be polished with that refinement which is after the similitude of a palace."

Yet within about three years thereafter, Joseph Smith was slain, and instead of Nauvoo being "Polished after the similitude of a palace" the place was forsaken, and went to the bats and the owls, as the saying goes. If it was really God who said: "Shall be Polished," etc., would the very reverse have transpired?

Furthermore, this so-called Revelation directs certain men to make proclamation to all the kings and

rulers of the earth to collect many thousands of dollars from all who will "purchase stock" in the Nauvoo House, for the building of that House. But said great House never was built! Who would dare to assert that God knew that said Nauvoo House never would be built!

What would the law of our country do with an individual if it should be proven that he used the U. S. A. mails to sell thousands of dollars in stock, for the construction of a house, while those selling stock knew at the time of sale that building would never be erected?

Yet, in this asserted Revelation, God is represented as having authorized the Swindle of Filching money from Peoples, Governments, and Rulers all over the earth for the building of that Nauvoo House, while God knew perfectly well that said great prospective House never would be built! Thus, by making the claim that the said Revelation is of God, the Reorganized Church of Jesus Christ of Latter Day Saints becomes a party with others, in making it to appear in the last analysis, that God is accessory to that crime.

In addition to the inconsistencies of that Revelation Document, Joseph Smith, is assured therein that he, and his posterity shall have inheritance in that House "Throughout your generations, for ever and ever." The Document names Brigham Young as the one to Preside over the Twelve, to proclaim these things to all the world. Hyram Smith also, was faithfully promised that he, and his posterity were to have inheritance in that House from generation to generation. Thus spurious Revelation, to which may be ascribed the distinction of putting the Heresy of Baptism For the Dead Officially on Church Books, names Robert R. Thompson, Lyman Wight, Edward Partridge, Joseph Smith, Sr., George Miller, John Snider, Peter Haws, Vinson Knight, Isaac Galland, William Marks, Henry Sherwood, William Law, Almon Babbit, Sidney Rigdon, Amos Davis, Robert D. Foster, John Taylor, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, William Smith, John E. Page, Wilford Woodruff, Willard Richards, George A. Smith, Samuel Bunt, H. G. Sherwood, George W. Harris, Charles C. Rich, Thomas Grover, Newel Knight, David Dort, Dunbar Wilson, Seymour Brunson, David Fulmer, Alpheus Cutler, etc. etc. some SIXTY men in all, most of whom were promised either an everlasting inheritance for themselves and their posterity in that Nauvoo House, or "glory and honor" in the eternal realms, and office rooms in said House for the Priesthood of many of them. Most assuredly, it would have been a Mighty Structure, to have fulfilled all those requirements:—"And that ye should prepare rooms for all these offices in my house when ye shall build it unto my name saith the Lord your God. Even so. Amen."—Last Paragraph of the "Revelation" Reorganized Church of Jesus Christ of Latter Day Saints *Doctrine and Covenants*, page 315, Sect. 107.

In paragraph 32 of the same document one man was instructed NOT to remove his family unto the Eastern lands, etc. but he was instructed to "seek peace and safety out of the city which I have appointed unto you, even the city of Nauvoo." What is the matter with a "Revelation" naming the City of Nauvoo as a place for "Safety and Refuge" when within three years

it's Prophet was to be slain, and its people scattered to the four winds? There can be only one sad answer to that question. The answer is that the whole revelation is false! Its spurious doctrines, including Baptism for the Dead, are made up of Satan's choice deceptions. If any who read this unimpeachable TRUTH find themselves inclined to anger about it all, instead of sadness because of the monumental growth of cunning deception inflicted upon thousands by reason of the pious fraud attached to the False Doctrine, named, said-angered ones should pray earnestly for release from their Creedal Bondage.

With pathos in sorrow of spirit for those enmeshed in the cunning deceptions cited in this brief treatise upon such a human tragedy, as the plain truth of the matter reveals.

Yours sincerely,

James E. Yates

SIGNS OF THE LATTER TIMES

Elder Rolland D. Sprague

As we begin this subject, let us read and take courage from some very good advice found in 1 Peter, 4th chapter, about the 7th verse, as the Moffit Translation has it, (compare it with your King James): "Now the end of all is near. Steady, then Keep Cool and pray!"

And in the 5th chapter about the 8th verse: "Keep cool, keep awake. Your enemy the devil prowls like a roaring lion, looking out for someone to devour. Resist him; keep your foothold in the faith, and learn to pay the same tax of suffering as the rest of your brotherhood throughout the world."

Peter also tells us that he "deems it proper to stir us up by way of reminder."

Because much of your thinking has been moved by reading 1st and 2nd Peter, we would like for you to read it also. It would be impossible to point out and review all of the signs that are now evident in the world as pertaining to the latter times. So we are going to dwell on one, or maybe two of them that seems at this time to be of great importance. "False prophets" and "heresies" could be considered as one subject or two, as one may choose to deal with them. However it is a fact that where you find one you are very apt to find the other. They are both products of the devil.

Christ letting us know what signs to look for that we might know the latter times said, "Take heed lest any man deceive you: For many shall come in my name saying I am Christ; and shall deceive many."—Mark 13:5, 6. Another translation says, "Take care that no one misleads you." The point we want you to get is that as you read the signs along the way, read them with care, and you will not get lost.

These "many shall come," are false prophets. How cunning they are, for they shall say that Christ is Christ in order to get the less careful sign—readers to adopt their cunning heresies. We may well say right here that this is no simple thing we have taken upon ourselves when we begin the life of a Christian. That is why Peter said, "Keep Cool, Keep Awake."

Second Peter, 2nd chapter, 1st verse, tell us this: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

First John 5:5 tells us this: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." It is a good sign then when we believe that *Jesus is the Son of God*, that makes it possible for us to overcome the world. If we believe this we will not be caught by the false teachers that would cause us to "deny the Lord (Jesus) that bought us."

How do false prophets get among the people of the kingdom? There is only one answer to that, and it is because of unbelief. Again in 1st John 5:12 we read, "He that hath the Son hath life; and he that hath not the Son of God hath not life." We might say it this way, he that believeth not that Jesus is the Son of God has no light in him, or no life in him. The body without the spirit is dead, so the Spirit without Jesus the Son of God is dead.

We are sure that we are in the last days when false prophets and seducers multiply and wax strong in our midst,—in the last days seeing that because of unbelief "the love of many shall wax cold." In 1st John 2nd chapter we are told what "AntiChrist" is; "He who disowns the Father and the Son." We have been told AntiChrists would come, and many have come and are here, so we know that we are in the last hour.

Peter tells us that the Lord will no more spare these false prophets, who in their lusts to exploit you with cunning arguments, than he spared Angels who had sinned, or the ancient world in Noah's day or Sodom and Gomorrah. Those who are exploited will be none the less better off. These false prophets' "doom, comes apace from of old, and on their trail destruction is awake."—II Peter 2.

We lull ourselves to sleep by pleasant platitudes. There are some who would say, "It is alright to join this group or that, they are trying to do alright." The one outstanding thing that made Joseph Smith very unpopular with the churches of his day was the commandment of the Lord, "Join none of them for their creeds are an abomination in my sight." The years have not changed their creeds very much. Many have come into the restored church and sought to bring with them some of those Creeds, and in some cases have succeeded. Because these Creeds have come in, the way has been made easier for false prophets to exploit those who have become careless or blinded from unbelief. Every truly careful Christian will try the spirits. Every spirit that will not confess that Jesus is the Christ, the Son of God but seeks to teach something else is a false and dangerous spirit. The signs are thick around us. Many people have gone out from the church, seduced by cunningly devised fables. Many have seen the errors of their way and have come back; still more would like to, and we hope and pray they will. There are a few things that must be done by those who find that they have made a mistake. First they must not be too proud to admit it and repent of it. God will forgive if we will truly repent. Second, they must guard against a very cunning snare the Devil has laid, which is to say

within oneself, "Oh, what is the use; there is so much confusion that I don't see any use to try." If you abide by that opinion you have fallen into the very trap the Devil has laid for you with his "false prophets," and "heresies." But on the other hand if you very carefully recheck the signs that went by unnoticed on your journey, you will get out of the trap and the Devil will flee from you.

I firmly believe that there is only one thing that keeps the churches professing the restored gospel divided that is the desire to hold to creeds that cannot be upheld by the scriptures. "To the law and to the testimony;" if they speak not according to these, there is no light in them.

Let me again remind you, it is no simple thing you have undertaken when you begin the life of a Christian.

"It is important that we should be right. Everything which we believe and do has one of two tendencies. It will either bring us nearer to God, thereby increasing our happiness and usefulness, or it will take us further away from him, producing opposite results." (From "What Is Man," by Elder J. R. Lambert.)

Have no doubt about it, God intends for every one of us to fill a certain place in his scheme of things and we will be rewarded according to how well we fill that place willingly.

BOOK OF MORMON VINDICATED

By Elder I. M. Smith

Chapter 4 (Continued)

Now, reader, please read a short extract from the history of Joseph Smith. Of the angel's message to him he says:

"He quoted the eleventh chapter of Isaiah saying that it was about to be fulfilled * * * He also quoted the second chapter of Joel, from the twenty-eighth verse to the close. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fulness of the Gentiles was soon to come in."

Joseph was a "young man," a mere boy, at this time. Hence we see that in his claim as to what the angel told him, and also in his age, he is in exact accord with the prediction of Zechariah.

A Preparatory Work

That this work of setting up an ensign is a work of preparation, preparatory to the coming of the Savior, will appear from Isaiah 59:19, 20:

"When the enemy shall come in like a flood, the Spirit of the Lord shall *lift up a standard* against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

Also Isaiah 62:10, 11:

"Go through, go through the gates; prepare ye the way of the people; cast up, the highway, gather out the stones; *lift up a standard* for the people. Behold the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold his reward is with him, and his work before him."

His work is to go before his coming; this work is to "prepare ye the way of the people;" and this is to be done by lifting up a standard, "for the people," and "against the enemy." And, as "his reward is with him," this is evidently at the "hour of his judgment;" hence the work is to go "before him" is the preaching of the "everlasting gospel."

I now call your attention to Isaiah 40:1-10:

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hands double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God * * * And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. * * * Behold, the Lord God will come with a strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him."

We are told here, as in Isaiah 62:10, 11 that when the Lord comes "with a strong hand," to reward his servants and reign over them, "his work" shall go "before him." We are told that the object of this work is to "prepare ye the way of the Lord."

Some object to our using this prophecy on the ground that it was applied to John the Baptist; but before answering this objection, I wish to call your attention to Malachi 3:1-5:

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, said the Lord of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is *like a refiner's fire*, and like fuller's sope: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to *judgment*;"

This, too, refers to the time when the Lord shall come "to judgment," and, as in the other prophecies just quoted, a work is to precede his coming. "I will send my messenger, and he shall prepare the way before me."

Before you decide that these two prophecies refer to the work which John the Baptist did before the coming of Christ, I ask you to notice carefully what they say, and note the following points:

1. The Lord is to come "to judgment," "with a strong hand." "His arm shall rule for him;" "his reward is with him;" "he is like a refiner's fire;" and the question at that time is to be, "Who may abide the day of his coming? and who shall stand when he appeareth?"

2. He is to send his "messenger"—"the voice of one crying in the wilderness"—"to prepare the way before me."

3. The messenger is to "speak ye comfortably unto Jerusalem," is to "cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for her sins."

4. He is to cause the sons of Levi to "offer unto the Lord an offering in righteousness."

5. "Then shall the offering of Judah be pleasant unto the Lord, as in the days of old."

6. "The glory of the Lord shall be revealed, and all flesh shall see it together."

Now, was the Savior's reward with him when he came the first time? No; it is to be with him when he comes again:

"For the Son of man shall come in the glory of His Father with his angels; and *then* he shall reward every man according to his works."—Matthew 16:27.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."—Revelations 22:12.

It is yet in the future, "when the Son of man shall come in the glory of his Father with his angels," that "his reward is with him."

Well, did they comfort Jerusalem? Did either John the Baptist or the Savior tell Jerusalem that "her warfare is accomplished," and that "she hath received of the Lord's hands double for all her sins?" Please read the following for an answer:

"Behold, your house is left unto you desolate."—Matthew 23:28.

"For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled."—Luke 21:23, 24.

This is too plain to need any comment. Did the sons of Levi "offer unto the Lord an offering in righteousness," and was the offering of Judah "pleasant unto the Lord" at that time? "To the law and to the testimony."

"Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matthew 21:43.

"It was necessary that the word of God should first have been spoken to you: but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we *turn to the Gentiles*."—Acts 13:46.

The Lord did not accept their offering at that time. Was he "like refiner's fire?" and was the cry then, "who shall be able to stand?" No; that was to be in the future from John's day, and is to be at the second coming of Christ.

"And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come, and *who shall be able to stand?*"—Revelation 6:16, 17.

The wicked stood when Christ came the first time. They beheaded John the Baptist and crucified the Savior. But when he comes "with a strong hand," "to judgment," and sits "as a refiner's fire," then, only those who have "clean hands and a pure heart" will be "able to stand."

One more question: Did the Lord come in his glory, the first time, and did "all flesh see it together?" No. He said to them, "I am not sent but unto the lost sheep of the house of Israel."—Matthew 15:24.

This is to be his second coming, as we see from these words of the Savior:

"And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."—Matthew 24:30.

It is *then* that "all flesh"—"all the tribes of the earth" shall see his glory. Matthew, in speaking of John the Baptist, says:

"For this is he that was spoken of by the Prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, Make his paths straight."—Matthew 3:3.

"For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee."—Matthew 11:10.

Here is proof that John the Baptist is the "voice of one crying in the wilderness," and also "my messenger," (referred to by both Isaiah and Malachi) and I assure you, reader, that I have no disposition to dispute the record.

But there are two persons referred to in these prophecies. One is the Savior, who is to come in power and glory, and "sit as a refiner's fire in judging the world; the other is the "messenger" who is to prepare the way before him. Jesus of Nazareth is the Savior, and John the Baptist is the messenger. And, as the Savior did *not* do the work here predicted of him, at his *first coming*, but is to do it when he comes "in the glory of his Father, with his angels;" so John the Baptist did *not* do the work here predicted of him when he was here the *first time*, but is to come *again*, before the second coming of Christ, to "prepare the way before him." For proof of this please read the following:

"Jesus answered and said unto them, Elias truly *shall come first*, and restore all things. But I say unto you, That Elias *is come already*, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."—Matthew 17:11-13.

Jesus says here that he has come, and that the Jews have done unto him just as they will do to himself; that is, they have put him to death. But he also says of him, "Elias truly *shall* first come and *restore all things*. He says that "he *is* come," and that "he *shall* come." Now did he "restore all things" when here before? If so, what does this mean?

"Whom the heavens must receive until the times of restitution of all things, which God hath spoken by

the mouth of his holy prophets since the world began."—Acts 3:21.

The "times of restitution of all things" was yet in the future, and when they come, Elias (John the Baptist) is to be sent *again* to "prepare the way"—"restore all things."

Let me call your attention once more to the claims of Joseph Smith as already quoted:

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

Also this:

"And this (priesthood) shall never be taken again from the earth until the sons of Levi do offer again an offering to the Lord in Righteousness."

Again, his claim (that John the Baptist visited him) is in harmony with the Bible. The claim has been scouted and ridiculed, but the fact remains that Jesus says he "truly shall first come (before the Son of Man) and restore all things;" and Joseph says he did come. Also notice that he says that the priesthood which he conferred upon them, should not be taken from the earth until the sons of Levi offer and offering unto the Lord in righteousness. Just what Malachi says they are to do after the Lord sends the "messenger." We see, therefore, how it is that John the Baptist is the "messenger" referred to in those prophecies, and yet they refer to the second coming of Christ. He prepared the way before the Savior at his first coming; he has also been sent to prepare the way for his second coming. Hence, the statement of his Father, Luke 1:76:

"For thou shalt go before the face of the Lord to prepare his ways." "His *ways*"—plural number.

Having thus digressed, in order to remove all doubts in regard to Isaiah 40:1-10 and Malachi 3:1-5 referring to the second coming of Christ, I now return to this work of preparation. I have shown that the Lord is to "set up an ensign for the nations," or "lift up a standard for the people," just before his coming in power and glory, and that the object of this is:

"Go through, go through the gates; *prepare ye the way of the people*."—Isaiah 62:10.

"The voice of one crying in the wilderness, *Prepare ye the way of the Lord*."—Isaiah 40:3.

"Behold, I will send my messenger, and he shall *prepare the way before me*."—Malachi 3:1.

Now, this latter-day work claims to be this preparation for the coming of the Savior. Has it come to us at the right time? We can soon determine, for certain conditions are to obtain at the time of this preparation, that never obtained in the world's history before. I will call your attention first to Nahum 2:3-6.:

"The shield of his mighty men is made red, the valient men are in scarlet; the chariots shall be with flaming torches *in the day of his preparation*, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broadways: they shall seem like torches, they

shall run like the lightnings. He shall recount his worthies; they shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be prepared. The gates of the river shall be opened, and the palaces shall be dissolved."

Readers, could you describe our present railroad cars more perfectly, with the same number of words the prophet has used? Do they not "rage in the streets?" Do they not "jostle one against another in the broad ways" when stopping? Don't their powerful headlights "seem like torches?" Do they not "run like the lightnings?" (they are often named, "the Cannon Ball," "The Lightning Express," etc., etc.) Don't the people "stumble in their walk," when the train is running? Do they not "make haste to the wall thereof?" both in getting in and getting seated, and also in getting off? Is there not a "defense prepared" to prevent them from falling down between the cars? And do not "the gates of the river"—railroad bridges—open to let the steam boats pass? And, mind you, this is to be "in the day of his preparation." Did such a condition of things ever obtain before the inauguration of this work in 1830? Never.

(Note: Elder Smith wrote this article years ago, before the days of the automobile, so he made the prophesy apply to the railroad cars.—B. C. F.)

Now turn again to Isaiah 18:1, 2, and there you will see when these ambassadors are to be sent out from a "land shadowing with wings, which is beyond the rivers of Ethiopia," at the time the Lord "lifted up an ensign upon the mountains," it is to be said to them "go ye swift messengers," then turn again to Isaiah 5:26-29, and you will there see that when the Lord shall "lift up an ensign to the nations from far, and will hiss unto them from the end of the earth," that Israel "shall come with speed swiftly," also that "their horses hoofs shall be counted like flint and their wheels like a whirlwind," while "their roaring shall be like a lion." Did any horse ever have "wheels like a whirlwind," until the invention of the "iron horse" in the present century? Never. Did any horse ever make a roaring "like a lion," except the "iron horse?" Never. Was there ever a time, then, until the building of the railroad, that it would be possible for Israel to return to their beloved city as here described? Never.

Let me call your attention to the testimony of Charles A. Dana, late editor of the New York Sun. Mr. Dana landed at Jaffa the ancient Joppa, where Peter prayed on the housetop, and took the new railroad to Jerusalem:

"I have been told by my friend, Dr. Pereira V. C. Mandes, that there is a notion among oriental Jews that the opening of a railroad to Jerusalem must precede the coming of the Messiah. This he heard nearly twenty years ago, when ministers of a congregation almost wholly composed of Hebrews from north Africa, Turkey, Greece, Asia Minor, and the further east. The foundation for the opinion appears to be the last chapter of the prophecies of Isaiah, in an eloquent prediction of the Hebrew exiles, where we read: "They shall bring all your brethren out of all the nations, for an offering unto the Lord, upon horses, and in chariots, and litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem saith the Lord."

The Hebrew word which is translated "swift beasts" in the English version is "kirkaroth," and occurs only this once in all the Bible. The roots of the word are found in II Samuel 6:14, where it is applied to the swaying dance of David, and in the common Hebrew word for furnace, hence the derived meaning, as Dr. Mendes tells me, "a swaying furnace" for the English rendering there is no justification whatever in the sense of the Hebrew word in the text. Some proposed to translate it "dromedaries," but the same prophet, only a few chapters before (60:6) used a totally different word, the accepted equivalent of which is "dromedary." It is certainly neither camels nor asses, for there are well known Hebrew words regularly used for these. When the English translation was made in King James' time there was no word to express the Hebrew in this passage; but what more accurate epithet could be applied to a railway locomotive than to call it a swaying furnace? What more accurate term could the prophet use to describe what he had seen in his vision of the return of the Hebrews by all kinds of conveyances among them one which he never beheld in all his experiences, but which "swayed and carried fire"? What a picturesque word to describe a train or locomotive in rapid motion.—McClure's Magazine.

Now, remember that we had already quoted, "and there shall be a highway for the remnant of his people"—Isaiah 11:16. "Prepare ye the way of the people; cast up, cast up the highway."—Isaiah 62:10.

And in connection with these texts, read the following from the sermon, (previously referred to,) of Rev. A. Ben Oriel a converted Jew, late from Palestine: He also referred to the railroads in that land being a significant fulfillment of prophecy especially of Isaiah 35:8, which reads: "And a highway shall be there and a way and it shall be called the way of holiness." The literal meaning of the term "highway," he says, means an "embankment road." On account of the floods, they had to raise the road upon an embankment to avoid it being washed away. At first the road was not raised high enough and part of it was destroyed by an overflow of water, and they had to elevate it still higher. Jerusalem is called, in that land, "The Holies," and the road, "the road to the Holies." Thus the very name is given in prophecy.—(Zion's Ensign, May 26, 1894.)

The reader will please bear in mind that when Joseph Smith received his first visit from the heavenly messengers, in 1820, there was not a railroad in the world; that when he received his second visit, in 1823, there was not a railroad in the world; that when he published the Book of Mormon and organized the church, in 1830, there were only thirty miles of railroad in the United States, and the cars made only eight or ten miles an hour. They didn't "seem like torches," nor "run like the lightnings." There was no highway "to the Holies," and no returning "with speed swiftly;" no horses with "wheels like a whirlwind," and "roaring like a lion;" no returning of Jews to Jerusalem "by the hundreds," and no "former nor latter rains," to make glad the heart of "his (God's) people Israel." All this was to be brought about in "the day of his preparation."

(To Be Continued)