

# Zion's Advocate

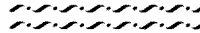
“And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost.”—I Nephi 3:187.

Volume 26

Independence, Missouri, October, 1949

Number 10

## *Come, Let Us Join with Faithful Souls*



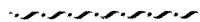
Come, let us join with faithful souls Our song of faith to sing,  
One brotherhood in heart are we, And One our Lord and King.  
Faithful are all who love the truth And dare the truth to tell,  
Who steadfast stand at God's right hand, And strive to serve him well.

And faithful are the gentle hearts To whom the power is given  
Of every hearth to make a home, Of every home a heaven.  
O mighty host! no tongue can tell The numbers of its throng;  
No words can sound the music vast Of its grand battle song.

Form step to step it winds its way Against a world of sin,  
Part of the battlefield is won, And part is yet to win.  
O Lord of Hosts, our faith renew, And grant us, in Thy love,  
To sing the songs of victory, With faithful souls above.

—Selected.

## CONTENTS



Editorial .....	146	Original Articles .....	152
Book of Mormon Vindicated.....	147	Obituary .....	160

## 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, Missouri;

Edith Bell, Independence, Missouri.

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST.

Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Missouri, under the Act of March 3, 1879.

SUBSCRIPTION RATES: One Year, \$3.00. In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$3.75.

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 Begin- ning .....	.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 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.

## EDITORIAL

### A SOLILOQUY

The Prophet of the Highest was I called. The voice of one crying in the wilderness, going before the face of the Lord to make his paths straight—named John a holy angel. And I did go before the face of the Lord.

He was my near kinsman; and I knew him; for he that sent me to baptize with water said unto me: Upon whom you shall see the Holy Ghost descending as a dove, and remaining upon him, he it is that baptizeth with the Holy Ghost and with fire; he is the Lamb of God that taketh away the sin of the world.

And when he came to my baptism, I was troubled in mind, and I said: I have need to be baptized of thee, and comest thou to me? And he answered, Suffer it to be so, now, John, for thus it becometh us to fulfill all righteousness? Then I suffered him. Yes, I baptized the Lamb of God.

Now I am bound and cast into this prison—but he will come unto me. Surely he will come to me. He is my near kinsman. He will not suffer me to remain in this dank and dismal dungeon to suffer from cold and hunger and thirst. Miraculous power is in his hand. A greater than Herod is here. He can take me from this terrible place. He will come; he must come; he is my near kinsman.

How diligent I was in making the path straight before him! How faithfully I remonstrated when the unworthy came for the sake of popularity to be baptized of me! A generation of vipers they were, and I told them so.

Ah! Israel was once a goodly tree—the mother olive tree of his vineyard, and every man from Dan to Beersheba dwelt under his vine and under his fig tree, and there was nothing to molest or make them afraid. But now, because of her iniquity, the ax is laid at the root of the tree, and it shall be cut down, and Israel shall be scattered to the four winds.

I baptized the Son of Man. I was not worthy to stoop and unloose the latchet of his shoes; but he suffered me to baptize him. He was my near kinsman, and he will come to me; I cannot doubt him.

I told that generation of vipers to bring forth fruits worthy of repentance, ere they came to be baptized. And when they asked me, What shall we do then? I said, ye that hath two coats, let him give to him that hath none—and he that hath meat, let him do likewise. The haughty, the proud, and the rich—what consternation was displayed in their countenances! How crest-fallen and angry they were! How scornfully they turned from me and went their way!—away from me, the Prophet of the Highest, who was sent to baptize the Holy One of Israel!

And now I am in this bastille, but he will come to me. Wait till he hears what Herod, that old fox hath done to his forerunner! He will come!

I gave everything for him. I lived apart in the

deserts, clothed with a leathern girdle. I subsisted on locusts and wild honey. I preached the baptism of repentance in the wilderness of Judaea and upon the banks of the Jordan; and all Jerusalem and Judea came out to hear me; and many were baptized in the river Jordan confessing their sins.

Well did my father prophesy of me, Thou, child, shalt be called the Prophet of the Highest, for thou shalt go before his face to preach baptism by immersion for the remission of sins. What multitudes flocked to my baptism! And then he came, and I baptized him. Was ever man so honored! He was *the* great Elias. He sent me to prepare the way before him in spirit and in power. For by reason of authority from him I became the Elias who must first come and make his paths straight—the voice of one crying in the wilderness. I performed my task. He is my near kinsman and will come to me.

The scribes and the Pharisees, those tools of Satan, sent messengers to inquire who I was, to trap me in my words. I told them plainly that I was not the Christ, neither that prophet which should come. I denied not that I was the Elias who must first come, as spoken by the prophets; but I did deny that I was that Elias who shall come and restore all things—for indeed he shall yet come. I was a faithful witness and now I am bound in this dungeon.—but he will come to me.

Ah! who cometh now? Two of my disciples. Perchance they bring me word, and now I shall know when he cometh. Welcome my friends. Doth the Holy One know of my plight? and doth he come to me soon?

Yea, he knoweth, for he was told not three days since—but he departed immediately into Galilee.

What! into Galilee! Ah, it is to try my faith. But he will come to me; for like Job I can say, Though he slay me yet will I try in him. Think you not he will come soon?

Nay, we can not tell; for he saith nothing about coming to deliver thee from prison. But he goeth to Capernaum.

But he is my near kinsman, and I was his forerunner. I baptized him; and hath not the prophet said that the Holy One would open the prison to them that are bound; and am I not bound, and have I not languished within these prison walls for many days? Yes, indeed, he will come to me.

But, hear me, go thou and ask him, Art thou he that should come, or look we for another? Then will he remember me; for I have fulfilled his commandments.

Oh, these weary days and nights! these fretting bonds. How long must I endure my sore afflictions? But I will be patient. I will wait till he comes. For he will come at the appointed time.

Some I know have suffered more, even unto death. Others, too, have had great trials,—fathers and mothers who saw their children slain by an evil king's command. Rachel weeping for her children; and would not be comforted because they were not. How some must have doubted their God and his mercy and goodness! But I am a man sent from God to give light to them that sit in darkness and of grief and sorrow, and in the

shadow of death, to guide their feet into the way of peace, to bear witness of the Lamb of God who was slain from before the foundation of the world. Surely my Lord will remember me.

AH! my disciples return—What saith the Holy One of Israel?

Behold, saith the Master unto us, Go and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

Now is my burden lightened, and my soul doth magnify my Redeemer. He is in very deed the Holy One. Why did I question? He is my near kinsman, and I am his faithful witness. I will trust in him, and he will come to me.

How the time doth drag! how the days are drawn out! My soul thirsteth for the free airs of the deserts. Why doth he linger? Why doth he not come speedily? For my trust is in the Holy One of Israel. He is my near kinsman.

List! What do I hear? The gates are being opened!

Footsteps—At last he is—

What? Soldiers? Why? Where is he?—

My hair—Let be! The ax—My Lord, and my God—

L. A. G.

## BOOK OF MORMON VINDICATED

(Continued)

### CHAPTER VII

#### *Summary*

It is frequently urged by opponents of the Book of Mormon, quote as proof of its divine origin are too obscure—indefinite. This may be true of some of those prophecies when taken alone—disconnected from the others—but not when taken as a whole, and properly connected. Is there any one prophecy in the old Bible, which, taken alone, would prove Jesus of Nazareth to be the Christ? If there is, I am not aware of it. But the prophecies pointing to him are so numerous, and their fulfillment so literal, that when connected and combined, they make a chain of evidence (each prophecy and its fulfillment being a link) that cannot be broken. Please allow me to call your attention to a few of those prophecies to give you an idea of the line of proof I should use, and to prepare your mind for a summary of the proof already adduced in favor of the Book of Mormon.

1. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isa. 9:6.

This shows us that instead of coming first in power and great glory, he is to be born; one link in the chain.

2. "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel,"—Isa. 7:14.

This tells us he shall be born of a virgin; another link.

3. "But thou, Bethlehem Ephratah \* \* \* out of thee shall he come forth unto me that is to be ruler in Israel." Micah 5:2.

This tells us that the Ruler of Israel, He upon whose shoulder the government shall be, is to come forth out of Bethlehem; another link.

4. "And when we shall see Him there is beauty, but we should desire him."—Isa. 53:2.

This teaches that he will have no extra beauty, but be so much like a man that the people would not admire nor worship him; another link.

5. "He is despised and rejected of men."—Isa 53:3.

6. "A man of sorrows and acquainted with grief." Ibid.

7. "He was oppressed, and He was afflicted, yet He opened not his mouth."—Isa. 53:7.

8. "And He was numbered with the transgressors. (Crucified between two thieves)." Isa. 53:12.

9. "And made intercession for the transgressors (Father forgive them; for they know not what they do.)—Luke 23:34."—Isa. 53:12.

10. "Behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."—Zech. 9:9.

11. "And they shall look upon me whom they have pierced."—Zech. 12:10.

12. "They pierced my hands and feet."—Psa. 22:16.

13. "They part my garments among them, and cast lots upon my vesture."—Psa. 22:18.

14. "And in my thirst they gave me vinegar to drink."—Psa. 69:21.

15. "So they weighed for my price thirty pieces of silver."—Zech. 11:12.

16. "And I took the thirty pieces of silver, and cast them to the pot potter in the house of the Lord."—Zech. 11:13.

No single one of these prophecies prove that Jesus is the Christ. It is connecting and combining them—taking them as a whole—that we prove him to be Christ. We read these prophecies and, then taking up the history of our Savior, we find that he came into this world a child; that he was born of a virgin, born at Bethlehem; was not desired on account of extra beauty; was despised and rejected of men; was a man of sorrows; opened not his mouth when accused before Pilate; was crucified as a transgressor; prayed for them at the time of his death; rode into Jerusalem upon an ass; his side pierced by a spear; his feet and hands pierced by nails; the soldiers divided his garments and cast lots for his coat; gave him vinegar to drink while on the cross; Judas betrayed him for thirty pieces of silver; and they took the pieces of silver and gave them to the potter for a field in which to bury strangers. And when we read those prophecies in the Bible and see how literally they

are fulfilled in the birth, life and death of the Master, we say, Surely he is the one of whom the prophets wrote.

Reader, if you will now follow me I will try and reproduce, as briefly as I can, consistent with clearness, the main evidences already presented in favor of the divine origin of the Book of Mormon. Not, however, in the order in which they occur in the body of the work.

1. "Salvation is of the Jews."—John 4:22.

Unto them were committed the oracles of God."—Rom. 3:2.

"To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises."—Rom. 9:4.

2. When Israel "shall build the old wastes," Israelites will again be the Lord's ministers.

"But ye shall be named the Priests of the Lord; men shall call you the ministers of our God."—Isa. 61:6.

Israelites were chosen for "the service of God" in former days, and it is to be the same in the days when "they shall raise up the former desolations."

3. When Israel is gathered from the "north country" the Lord's first-born of all the tribes of Israel is to be Ephraim.

"For I am a father to Israel, and Ephraim is my first-born."—Jeremiah 31:9.

4. Ephraim, at that time is to be great distance from Jerusalem.

"And they shall remember me in far countries."—Zech. 10:9.

5. Ephraim is to be west of Jerusalem.

"When he shall roar, then the children shall tremble from the west."—Hosea 11:10.

6. "In the last days" (Genesis 49:1) Ephraim is to be at the opposite end of the earth from Jerusalem."

"The blessings of thy father hath prevailed above the blessings of my progenitors unto the uttermost bounds of the everlating hills."—Gen. 49:26.

7. They are to be among the people.

"Ephraim, he hath mixed himself among the people."—Hosea 7:8.

8. Wanderers among the nations.

"Ephraim is smitten. \* \* \* My God will cast them away, \* \* \* and they shall be wanderers among the nations."—Hosea 9:16, 17.

9. They are to be made known in the last days among the people. "And their seed shall be known among the Gentiles, and their offspring among the people."—Isaiah 61:9.

14. This was done by Urim and Thummim in former days.

"These sought their register among those that were reckoned by genealogy, but they were not found; therefore were thy, as polluted, put from the priesthood: and the Tirshatha 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 2:62, 63.

1. The Lord is to set up an ensign for the nations (not for Israel alone) when Israel is gathered.

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."—Isa. 11:12.

12. This is to be just before the coming of the Lord to judge the world.

"Lift up a standard for the people. \* \* \* Behold thy salvation cometh; behold, his reward is with him and his work before him."—Isa. 62:10, 11.

13. It is to be lifted up at the opposite end of the world from Jerusalem at the place where Ephraim, the firstborn, is to remember the Lord.

"And he will lift up an ensign to the nations from afar, and will hiss unto them from the end of the earth."—Isa. 5:26.

14. Christ is the ensign.

"And in that day there shall be a root of Jesse; which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious."—Isa. 11:10.

15. Christ (the word—the living word—the word that was made flesh) is presented to us through the gospel.

"And this is the word which by the gospel is preached unto you."—I Peter 1:25.

16. Hence the lifting up the ensign to the nations is preaching the gospel to them, and this is to be brought from heaven by an angel at the hour of God's judgment.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."—Rev. 14:6, 7.

"This angel is to speak to a "young man" and that, too, just before Israel comes from the "North Country," and the Redeemer comes to dwell with them.

"And behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle the rein."—Zech. 2:3, 4.

"Ho, Ho, come forth, and flee from the land of the north saith the Lord."—Verse 6.

For lo, I come, and I will dwell in the midst of thee, said the Lord."—Verse 10.

18. For this work is to be considered very strange.

"For the Lord shall rise up as in Mount Perazim, he shall be worth as in the valley of Gibeon, that he may do his work, his strange work; bring to pass his act, his strange act."—Isa. 28:21.

19. This "strange work" is to commence just before a "consumation," from the Lord, spread over the earth.

"Now therefore be ye not mockers, least your hands be made strong; for I have heard from the Lord God of Hosts a consumation, even determined upon the whole earth."—Isa. 28:22.

20. This consumation is to be at the time that the Lord gathers Israel.

"For though thy people Israel be as the sands of the sea, yet a remnant of them shall return: the consumation decreed shall overflow with rightness. For the Lord God of hosts shall make a consumation, even determined in the midst of all the land."—Isa. 10:22, 23.

21. It is to be a short work.

"Though the number of children of Israel be as the sand of the sea, a remnant shall be saved: for he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon earth."—Rom. 9:27, 28.

22. It is to be a "marvelous work and a wonder."

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder."—Isa. 29:14.

23. This "marvelous work" is to be commenced in the midst of a people who have no prophets nor seers.

"For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers he hath covered."—Verse 10.

24. Also among a people who worship God with mouth and lip service.

"Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men."—Verse 13.

No inspired teachers no revelations, no prophets; depend altogether upon uninspired leaders.

25. A "sealed book" is to come forth in connection with this work.

"And the vision of all is to become as the words of a book that is sealed."—Verse 11.

26. The words of the book are to be delivered, by men, to one that is educated.

"Which (words) men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed."—Verse 11.

27. This book itself is to be delivered to one that is not learned.

"And the book is delivered to him that is not learned, saying Read this, I pray thee: and he saith, I am not learned."—Verse 12.

28. The Lord then proceeds to do his "marvelous work," and causes the book to be read.

"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."—Verse 18.

"The book"—the book referred to in the preceding verses.

29. This is to take place only a short time before Israel's land is blessed from on high.

"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?"—Verse 17.

30. And just before Jacob's face shall cease to wax pale. "Jacob shall not now be ashamed, neither shall his face now wax pale."—Verse 22.

31. This work is to cause rejoicing among the honest in heart. "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."—Verse 19.

32. The Psalmist David, referring to the same time, and no doubt, to the same book, says it shall come out of the earth. "Truth shall spring out of the earth."—Psalms 85:11.

"Thy word is truth."—John 17:17.

"Thy word is truth."—Ps. 119:142.

33. We know it is the same time and the same work because the same results are to follow it.

"Yea, the Lord shall give that which is good; and our land shall yield her increase."—Ps. 85:12.

34. This is to take place at the time the angel brings the everlasting gospel" (Rev. 14:6) containing the righteousness of God"—(Rom. 1:17; for,

Righteousness shall look down from heaven."—Ps. 85:11.

35. And this gospel, in the which is "the righteousness of God revealed," is to prepare Israel for his coming.

"Righteousness shall go before him; and shall set us in the way of his steps."—Ps. 85:13.

This is why "Jacob shall not now be ashamed," and "the meek shall increase their joy in the Lord," for

"The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."—Isa. 32:17.

36. Isaiah calls this record a "sealed book;" the Psalmist speaks of it as the "truth," and says it "shall spring out of the earth;" Ezekiel refers to it as "the stick of Ephraim" or "the stick of Joseph:" "Moreover thou son of man take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and

for the house of Israel his companions."—Ezekiel 47:16.

37. The stick of Joseph is to be brought forth and put with the Bible—the stick of Judah.

"Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick."—Verse 19.

38. These two sticks or histories are to be one, in the hand of the Lord.

"And they shall be in mine hand."—Verse 17.

39. This is to occur just before the Lord gathers Israel. "Behold, I will take the children of Israel from among the heathen, \* \* \* and bring them into their own land: and I will make them one nation; \* \* \* and they shall be no more two nations, neither shall they be divided into two kingdoms and more at all."—Verse 21, 22.

40. The stick of Joseph is in the hand of Ephraim.

"Behold, I will take the stick of Joseph, which is in the hand of Ephraim."—Verse 17.

41. So also are the "great things" of God's law.

"I have written to him (Ephraim) the great things of the law."—Hosea 8:12.

42. And these "great things" are to be a mystery (a "strange work," a "marvelous work") to the world.

"But they were counted as a strange thing."—Verse 13.

43. The power of God will be manifest in the accomplishment of this work, and there shall be a highway.

"And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."—Isa. 11:15, 16.

"Cast up, cast up the highway."—Isa. 62:10.

"And a highway shall be there and a way, and it shall be called the way of holiness."—Isa. 35:8.

44. The Lord will plead with Israel as he did "in the wilderness of the land of Egypt."

"And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God."—Ezekiel 20:35, 36.

45. He plead with their fathers through a prophet.

"And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved."—Hosea 12:13.

46. That is the way he always works.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3:7.

47. Lifting up the ensign is a work of preparation—the same as the truth springing out of the earth.

"Go through the gates, prepare ye the way of the people: cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isa. 62:10.

"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."—Mal. 3:1.

48. "The day of his preparation" is to be known by the peculiar nature of the chariots.

"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 broad ways: they shall seem like torches, they shall run like lightning."—Nahum 2:3, 4.

49. Hence the messengers are to be termed "swift messengers." "Saying, go ye swift messengers, to a nation scattered and peeled."—Isa. 18:1.

50. And Israel is to return swiftly.

"And behold they shall come with speed swiftly."—Isa. 5:26.

51. Their horses are to be as peculiar as their chariots.

"Their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: their roaring shall be like a lion, they shall roar like young lions."—Isa. 5:28, 29.

Now please notice how literally the claims and historical facts of this latter day work, and the remarkable inventions of the age in which it was brought forth, all harmonize with these inspired utterances. Joseph Smith and Oliver Cowdery, who were the "firstborn" of this work, took the same position as Christ and Paul in regard to "Salvation" and in "Service of God" being "of the Jews" or Israelites. They are in line with Isaiah in claiming to be Israelites; in line with Jeremiah in claiming to be of the tribe of Ephraim: they were in "far countries;" "from the west," and that too at the "utmost bound of the everlasting hills" at the time they remembered and "turned to the Lord."

They were "mixed among the people," "wanderers among the nations," and their nationality was made "known among the people" by one standing up "with Urim and Thummim."

The ensign was lifted up and the work commenced "for far" "from the end of the earth;" and this lifting up the ensign was done by preaching the Christ as revealed in the gospel.

The claim that the gospel was brought from heaven by an angel, and the angel spoke to a "young man" telling him that the time is at hand for Jerusalem to

be inhabited again, is found to agree with the inspired word.

It has been considered a 'strange work,' and has also been followed by the judgments of God—"a consumption"—being poured out upon the people. It is a "marvelous work and a wonder;" was brought forth among a people who had neither prophets nor seers, and yet they worshipped God with their mouths and lips.

A "sealed book" was offered to the world; the words of the book were delivered by men (Joseph Smith and Martin Harris) to the learned (Professor Anthon), but the book itself to the unlearned, even to Joseph Smith. Neither the learned nor the unlearned were able to read the book, so the Lord took the matter in hand and by inspiration caused the unlearned to translate it into our language, and then men did actually "hear the words of the book." Twenty-three years after this, (only a little while) and the land of Israel received the former and latter rains, and has since then been fast becoming "a fruitful field." The political and social restrictions have been removed from off the Jews, by the nations of the earth, to a wonderful extent, since then, and they have been and are now, gathering back to their beloved land "by hundreds." "The meek" also are rejoicing "in the Holy One of Israel."

This book came "out of the earth," and was the speech of the dead "whispering from the dust"—"out of the ground." It is a history of some of the posterity of Joseph. It came forth "in the land of Ephraim," was put with the Bible, the "stick of Judah," and became "one" with it in bearing testimony of the Christ; this, too, just before Israel began to gather back to their land. It claimed to be the great things of God's law, written to Ephraim, and has been "counted as a strange thing." A "highway" 'railroad' has been cast up" and it is called "the way to the holies." Iron horses have been invented with "hoofs like flint" and "wheels like a whirlwind," and "their roaring is like a lion." The "chariots," drawn by these "iron horses," with their powerful headlights, "seem like lightning," jostling "one against the other in the broad ways" and shaking not only fir trees," but everything else near them. The "ambassadors" are sent out on these "chariots," and on "steamships, and are indeed "swift messengers." The "highways" upon which these chariots run, is cast up to Jerusalem, and the Israelites now "come with speed swiftly."

"What more can he say than to you he hath said" to convince you of the divine origin of this work? Do you think it possible for an learned boy to get up a fraud, an imposition, and make it so completely harmonize in every respect with the word of God? The Lord says:

"And when this cometh to pass (lo, it will come) then shall they know that a prophet hath been among them."—Ezekiel 33:33.

When we look over the prophecies so literally fulfilled in the coming forth of this work; when we look at the literal fulfillment of the prophecies pointing to events, conditions, and inventions that were to immediately follow the commencement of this work; and,

(Continued on page 160)

# 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.*

## (FOREWORD)

Following are two letters and a copy of the action of the 1949 Conference of the Church of Christ with headquarters on them Temple Lot.

The first letter is from Elder Albert Cooper of said Church to the assembled Priesthood of the Independence Local of same church. In this Elder Cooper seeks to transmit to the rest of priesthood the questions of those who ask him of the nature of the Godhead. Thus that he might instruct inquirers more perfectly.

The second letter is the reply to Elder Cooper, showing the position of the Church of Christ on the Godhead subject.

The Priesthood presents this for the perusal of all who are interested in the subject of the Godhead.  
To the Priesthood of the Church of Christ  
Independence, Missouri  
From Elder Bert Cooper

Dear Brothers in Christ, Greetings:

As most of you know, I am handicapped from attending the Priesthood meetings owing to my work of taking care of the sick and the aged, but I can assure you of my fullest cooperation toward the advancement of the Church of Christ, spiritually, and your sincere endeavors toward that end.

I have had more time during the days to study the standard books of the Church than I have ever had before and I have centered my studies and reading on the Book of Mormon.

I have always contended that if there is anything that comes up that calls for an explanation or stand of the Church, it should first be taken to the Priesthood. There it can be worked out in prayer or sincere earnestness and answers given which will satisfy the minds of those in doubt, or clarify the Articles of Faith in said Church so that we in return can explain these things to those with whom we associate.

I have always been under the impression that if there was any doubt or clarification needed from the studies of the King James version of the Bible, we could find it simplified in the Book of Mormon. You can well imagine my surprise upon reading fully this inspiring Book, that it emphatically teaches the One-God-Head, which I believe is contrary to the teachings of our Church. I turn to page 106-10, 11 in the Book of Mormon and find this statement: "For it behooveth the great Creator that He suffereth himself to become subject unto man in the flesh and die for all men, etc." Also on page 216 verse 102: "And He shall be called Jesus Christ the Son of God, the Father of Heaven and earth, the creator of all things from the beginning and His mother shall be called Mary." In case there should

arise any question in my mind I continue on to page 225 - 21: "Therefore I would that ye should be steadfast and immovable, always abounding in good works, that Christ the Lord God Omnipotent may seal you His, that you may be brought to heaven, that ye may have everlasting salvation and eternal life through the wisdom and power and justice and mercy of Him who created all things in Heaven and earth, who is God above all. Amen."

Also dear brethren, I find on page 230:43-47 that it says "Jesus is God the Creator of heaven and earth" and so on. Then turning to the same page in detail it reads thusly: "And a prophet of the Lord have they slain, yea a chosen man of God who told them of their wickedness and abominations and prophesied of many things which are to come, yea even the coming of Christ. And because he said unto them that Christ was the God, the Father of all things and said that He should take upon Him the image of Man and it should be the image that after which man was created in the beginning, or in other words, said that man was created after the image of God and that God should come down among the children of men and take upon Him flesh and blood and go forth upon the face of the earth. And now because He said this they did put Him to death and many more things they did do which brought down the wrath of God upon them." And now dear brothers, turn to page 251:28: "And now Abinadi said unto them, I would that ye should understand that God himself shall come down among the children of men and shall redeem his people and because He dwelleth in the flesh He shall be called the Son of God." Continuing on to verse 31: "And they are one God the very eternal Father of heaven and earth. And on page 256:122: "Teach them that redemption cometh through Christ the Lord who is the very eternal Father. Amen."

Now dear Brothers, if you will bear with me let's turn to page 341:93: "Now Zeezrom saith again unto him, *'Is the Son of God the very eternal Father?'*" And Amulek saith unto him, "Yes He is the very eternal Father of heaven and earth and all things which in them is. He is the beginning and the end and the first and the last. And He shall come into the world to redeem His people and He shall take upon Him the transgressions of those who believe on His name and these are they that shall have eternal life and salvation cometh to none else.

And again on page 342:104: "And shall be brought and be arranged before the bar of Christ the Son of God, the Father and the Holy Spirit which is one Eternal God to be judged etc." Jesus himself says on page 724:108: "For behold *I am the Father*, I am the Light and truth of the world."

I could continue on indefinitely quoting verses in the Book of Mormon but time nor space will allow at



this time. For you to hunt up in your spare time you might read the experience of Jared with God on page 721:68-108. Also other places in the Book of Mormon substantiating that Jesus is the Father can be found in the following places in the Book of Mormon: page 65:240; 66:250; 79:23; 99:24-25; 105:75; 108:44-45; 113:5-12; 116:12-14; 128:66; 141:21-22; 145:78; 147:95-96; 163:32; 176:17; 249:10-13; 225:21; 283:122; 288:188; 219:4-14; 222:36; 453:97; 572:59, 60; 599:129, 130; 601:13, 14; 628:44-52; 632:14; 633:17, 27; 634:32-38; 665:13; 677:22; 679:47; 48; 695:87, 88; 704:29; 721:71-86; 724:108; 643:6; 101:42, 43.

These are some of the places I find in the Book of Mormon which I would appreciate a reply in writing on what stand the Church of Christ takes on these statements which obviously point to one thing, i.e., Jesus is the Father eternal of heaven and earth.

I hope in your meditations and prayers on this matter you will not allow yourselves to become prejudiced or have any criticism toward me as I am very sincere and I want to be able to give a satisfactory answer to those many (who are many) as to the truthfulness of these quotations which are so numerous in the Book of Mormon and the stand the Church of Christ takes as to the divinity of this subject—quotations which are not less than fifty in the Book of Mormon.

Sincerely,

Bert Cooper  
Elder in the Church of Christ  
Temple Lot, Independence, Missouri

Independence, Mo.  
February 14, 1949

Elder Albert Cooper  
Independence, Missouri

Dear Brother Bert:

The priesthood are very happy to take this opportunity to respond to your letter and to commend you on your desire to study and become fully conversant with the things of the Kingdom of God. It is our hope that your achieving the fulfillment of this desire may be advanced by our efforts. There is great need for a ministry who are firmly founded in the doctrine and teachings of the Church of Christ. We find so many people these days, confused and wandering about seeking spiritual food and being unable to find that truth which brings peace to their souls and hope to their hearts.

We, too, are putting quite a bit of time into study and find that it has helped us greatly to reach a unity of thought. It has developed a deeper understanding between us as a priesthood and has made small a number of problems that formerly would have appeared great. Allow us to apologize for the seemingly long delay in making reply. The question you raised is serious and profound, therefore we have taken a little longer to become adequately informed ourselves, before undertaking an answer to your questions.

You sought to know the position of the local priesthood on the question of whether or not the quotations you found in the Book of Mormon are true and reliable.

Our positive answer is that they are true; and are reliable when one understands them and their relation to other scripture. We, the priesthood have reviewed the matter after considering the references you found. In our condering, we found a few other Book of Mormon references touching on the same subject, in addition to those you furnished us. These seem to enlarge a little more as to the character of the Godhead. We hope you will find time to study and think upon these additional references likewise. We believe that they too are true and reliable.

In order to give you a complete picture on the subject which attracts your interest, we are furnishing you with some salient Bible references which enlarge a bit more on the inter-relationships of the Father, Son, and the Holy Ghost. According to prophesy, the Bible and the Book of Mormon are to be one in our hand unto the confounding of all false doctrine, so we feel we have no spiritual right to separate the two. We also are furnishing you with references to official actions of the Church on the Godhead subject, and some of the writings penned during these Latter Days.

We point you first to some of the writings of Apostle James E. Yates written in the Torch of Truth, April 1934.

\* \* \* \* \*

#### THE GODHEAD QUESTION

(Copied from the Torch of Truth, Bulletin No. 4, April 1934, Phoenix, Arizona).

Several readers of the Torch desire that we publish certain Scriptural references which they believe indicate that God the Father and Jesus Christ His Son is ONE PERSON ONLY.

We will therefore publish references that bear upon both sides of the argument.

The Editor of the Torch believe that the doctrine that God the Father and Jesus Christ His Son are ONE PERSON ONLY is an error. But it is a fact that some scriptural statements upon the subject, when read without proper consideration of other Scriptures which must also be defined, seem confusing to some students.

So no one should utter condemn the other if their undersanding of what these Scriptures mean does not agree in all points with the opinion of others.

When the mind of man working within its short limitations undertakes to comprehend the vastness of the mystery of God, all must admit that the subject opens up reaches of thought too great for mere mortal mind to fathom.

But open-minded, honest search increases knowledge in any line of thought. A desire for an increase in the knowledge of God is a worthy one. But all increase in knowledge concerning God, must be by the power of the Holy Spirit.

“And ye shall seek me, and find me, when ye shall search for me with all your heart.” Jer. 29:13.

In the spirit of that kind of a search, let us consider the following Scripture citations:

“THEY ARE ONE GOD.” Mosiah 8:31.

Just who are these here spoken of as "THEY," who are ONE GOD?

The preceding paragraph tells who "they" are. They are the "Father and"—who else? "the Son."—Verse 30.

So Abinadi explains how these TWO PERSONS are ONE GOD. He says: "I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh, he shall be called the Son of God; And having subjected the flesh to the will of the Father being the Father and the Son; the Father because he was conceived by the power of God; and the Son because of the flesh; thus becoming the Father and the Son; and THEY are one God, yea the very eternal Father of Heaven and Earth."

We emphasize the word "they" in order that the student may not forget what persons are here declared to be the "ONE GOD."

Every personal separate individual has his own person, his own mind and his own will. So in verse 14 of Mosiah 8, we see that the unity of God the Father and of His Son Jesus Christ is in that "the will of the Son is swallowed up in the will of the Father."

Now in what way is it that "God Himself shall come down among the children of men, and shall redeem his people?" St. John answers: "for God so loved the world that He gave His only begotten Son." John 3:16.

Jesus Christ was the personal representative of the Father. In that sense Christ could say, "I and my Father are one." For he says: "The Father himself hath sent me." St. John 5:37. In this sense we can then understand the statement of Mosiah 8:91: "Teach them that redemption cometh through Christ the Lord, who is the very eternal Father." Or as Jesus explains, he was "sent" from the Father to do "always the will of Him that sent me."

But if there were only ONE PERSON as God, and if Jesus Christ were that ONE PERSON, this would invalidate the great volume of Scriptures which teach that God the Father "sent" His Son Jesus Christ, and that they are so perfect a unit in their oneness of purpose and work and united understanding that, as the Scripture declares, "They ARE ONE GOD."

There is no place in all the Word of God which declares they are ONE PERSON.

That one person idea is a mere human inference, which is directly refuted by the preponderance of evidence throughout all the Holy Scriptures. Those who advance the ONE PERSON God idea quote: "In Him dwelleth all the fullness of the Godhead bodily." Col. 2:9. Certainly! The perfect unity of Christ the Son of God with God the Father in the sense we show the Scripture to teach, makes it true that "In him dwelleth all the fullness of the Godhead bodily." For as the Apostle Paul declares of God the Father and of Jesus Christ his son, the Son is the "EXPRESS IMAGE of His person." Heb. 1:1-3.

Now if Christ as one person, called God, was the "express image of" another person, spoken of also as God,

where is the logic or reason, or Scripture, to support the doctrine that there is only one person in the Godhead?

That there is one God only, we verily believe. The Scriptures so teach—but that there is one person only, spoken of as God, is an erroneous theory. There is no logic or reason or Scripture, when we "RIGHTLY DIVIDE THE WORD OF TRUTH" to support such a doctrine.

When we read in Col. 2:9 of the "fullness of the Godhead bodily" dwelling in Christ, let us also read verse 1 of Chapter 3 in that same Epistle as follows: "IF YE BE RISEN WITH CHRIST SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD." Two persons are there. One is at the right hand of the other.

Also notice the first part of this same letter of the Apostle Paul: "Grace be to you and peace from God our Father," and some other person. Who else? "From God our Father AND the Lord Jesus Christ."

In the book of Ether, 1:77, we read: "Behold I am he who was prepared for the foundation of the world to redeem my people. Behold I am Jesus Christ. I am the Father and the Son." In other words: "I DO ALWAYS THE WILL OF HIM THAT SENT ME." Or, I, the Son, REPRESENT THE FATHER. In the sense of being the Father's representative, Christ is the Father and the Son. That is the only interpretation that will harmonize these Scriptures. The doctrine that Christ is the only person rightly referred to as God would make all reference to God the Father meaningless.

These two persons are spoken of all through the Scriptures as God, and as being the one God, because of their perfect oneness: "My Father worketh hitherto, and I work." John 5:17—two persons. "The FATHER which hath sent ME." John 8:18—two persons. "The Father hath life in himself; so hath he given to the Son to have life in himself." John 5:26—two separate lives. "The Father beareth witness of me." John 8:18—two persons. "My Father is greater than I." John 14:28—two persons, one greater than the other. "I came from the Father, and I go to the Father." Two persons in two different places.

Jesus prayed the Father that his people may be one "even as we are one" in the same manner that God the Father and Jesus Christ the Son are one. We, the people, could never all be one person. But being separate persons we may still all be one, in the same way that God the Father and His Son Jesus Christ are one—one in purpose—one in work—one in right understanding of the truth.

In the sacramental prayer—the blessing of the bread and the wine—we are reminded of the distinct and separate individuality of the Father and of the Son. "O God the eternal Father, we ask thee, in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it"—two persons.

"The Son of God was the Messiah who should come," I Nephi 3:25—two individuals. "The Son of the Most High God." Nephi 3:44—two individuals, as Jesus said, "My Father is greater than I."

"The Lamb of God, yea even the Son of the eternal Father." II Nephi 3:62—two individuals.

It would seem useless to multiply Scripture references further upon the subject.

May God the Eternal Father bless these words to enlightenment of many who seek to know God. May the truth set forth here from the Word of God be blest to the welfare of the souls of His people, is our humble prayer. We ask it in the name of Jesus Christ, The Son of God the Eternal Father, and for the purpose also that many others may come to know that "THEY ARE ONE GOD."

Blessed be the name of our God forever—God the Father, and Jesus Christ His Son, who is the express image of the Father, and manifest to mankind by the power of the Holy Spirit.

J. E. Y.

(Copied Feb. 14, 1949 by Forest E. Maley—Secretary to the Priesthood.)

\* \* \* \* \*

When Christ was baptized a voice from heaven said, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17) Taking for granted that Christ was honest and could not lie or deceive, one is caused to wonder why in this case He should pretend to speak to himself, if indeed God and Christ are one in person. This Scripture would indicate to us that God and Christ are separate persons; one in heaven speaking to the one on earth. On the other hand, if this Christ were practicing a lie in order to deceive those present at that time, we have good reason to seriously question His divinity. And if there is no divinity in Christ, there is little reason for believing in Him or in the things He taught. (James 1:26 and Proverbs 14:5)

When Stephen was being stoned to death (Acts 7:55, 56) he testified: "But being full of the Holy Ghost, looked steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said Behold, I see the heavens opened, and the Son of man standing on the right hand of God. A study of the New Testament will reveal many passages showing Christ to be on the right hand of God. From this we can but assume that Christ and God are separate persons if one is on the right hand of the other.

Coming to the Latter Days we turn to the experience of Joseph Smith the Seer as recorded in the Church History of the Reorganized Church of Jesus Christ of Latter Day Saints, Vol. 1, page 9. We read:

"After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, (not to an imaginary ruin, but to the power of some actual being

from the unseen world who had such a marvelous power as I had never felt in my being) just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun; which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw *two personages* (who brightness and glory defy all description) standing above me in the air. One of them spake unto me calling me, by names and said, (*pointing to the other*) '*This is my beloved Son, hear him.*'"

It was through this manifestation and others that followed that the Restoration and the Book of Mormon were restored. The passages furnished us from the Book of Mormon seeming to support the idea of one person in the Godhead, might bear re-examination. Examined in the light of other related scripture, they are plain in showing the Trinity of the Eternal God. Therefore, we are led to further conclude: if the manifestation of Joseph Smith (in which he saw two personages) was false or induced by an evil influence, we have no other alternative than to believe that all the things that this manifestation led to are likewise false or induced by evil influence. Therefore, the Book of Mormon and the renewed priesthood authority that the Restoration depends upon are all of no value. If the experience of Joseph Smith was dependable and true and induced by a divine influence, then there is excellent likelihood that the Book of Mormon and the latter day priesthood are of divine origin. We believe that the latter case will bear up under the closest scrutiny by those who seek truth.

We all believe in the Restoration of the Gospel. Therefore why should it be difficult to reconcile ourselves to believing the testimony of Joseph Smith? Or the testimony of the Apostles of Christ's day, or of the Book of Mormon; to the effect that there is in reality, a God in heaven, on whose right hand sits the Son of God, even Jesus Christ?

Christ testified that He and God were one; not one in person (John 17:21) but one in purpose, one in thought, one in action and one in loving mankind. Even as He has admonished, yes, even commanded us to be one with God; even as He and God are one, or we are not His. This again does not mean we should be one being with God: that obviously is impossible, but we are to be one in purpose, thought, and one in loving mankind with God.

God, Christ, and the Holy Ghost are one in the same way; not one being, but one in purpose, thought and action; to bring us all to "at-one-ment" with God, who is the supreme being, above all, and in all, the Creator and Life of the Universe.

Christ being incapable of deceit, it would be impossible to harmonize the theory of One-person-in-the-Godhead with the prayers of Christ in which He (as the Son), prayed to God the Father. It would be the grossest kind of deception if in reality, he was praying to himself instead of to the second person—His Father. It would be as if a person went about talking and praying to himself all the time; evidencing to us that that person was of an unbalanced mind.

In order that there may be exhibited the expressed opinion of the local branch of the Church of Christ at Independence on this vital heresy, we quote a part of an open letter dated February 5, 1934, which letter was sent out to the Church of Christ at large:

Paragraph ten reads: "This local church wishes to go on record as being absolutely opposed to the 'One Person God' theory and considers it a very dangerous heresy. Webster defines heresy as "Opinion opposed to the unusually received doctrine: lack of orthodox belief."

Paragraph twelve reads: "We hereby, wish to reaffirm our belief in the Articles of Faith. A belief in God the Father and His Son Jesus Christ and the Holy Ghost, which by no stretching of the imagination would lead us to believe there is only one person in the Godhead. In fact such an idea is a rank departure from the accepted teachings of the Restoration, and therefore is a heresy—"

The voice of the General Church on the One-Godhead question is further set forth in Zion's Advocate for April 1934, page 11. Col. 2, in the report from an Elder's Court on the Samuel Wood case, which verdict was accepted by the conference; in which verdict he was found guilty of several charges:

"1. Heresy, in teaching both privately and publicly the doctrine of the 'one person in the Godhead' theory, in which it is alleged that the Father, Son, and Holy Ghost are one in person as well as one in purpose; this doctrine being contrary to the accepted belief of the church, which teaches that the Godhead consists of three persons, namely the Father, the Son, and the Holy Ghost, who are one in purpose, but not one in person."

The voice of the General Church has been expressed, not only in the Articles of Faith and Practice, but in the official church organ, Zion's Advocate and in various tracts by leading men of the church. We wish to quote from an article in the Zion's Advocate for August 1939, by Sister Louise P. Sheldon. On page 124 we read:

"Dr. Wertheimer says, 'I saw no vision, I heard no voice,' but the scriptures were opened to his understanding. He began to study that Hebrew word 'echod.' 'Upon that word the unity of God is rooted and grounded. The entire philosophy of Judaism rests upon that word,' he tells us in his book. Over and over again the Jew hears from his spiritual instructors, 'the Jehovah is One,' how then, could there be room for a son Jesus Christ? By the illuminating, guiding influence of the light that now quickened his mind, Rabbi Wertheimer says, 'I found that the word ECHOD does not mean an *absolute* unity, but a *COMPOSIT* unity.' He cites a few illustrations, for instance, God created Adam and Eve, and they two became ONE FLESH. The Hebrew for 'one flesh' is bosor echod, and in this instance obviously stood for 'composit unity.'"

"The cluster of grapes that the spies brought back from the Promised Land 'is called in Hebrew Echod Echod.' Many berries in one cluster, representing 'COMPOSITE UNITY.' When the tribe of Judah was sent to subdue the uprising in the tribe of Dan

—seven hundred thousand fighting men stood up as 'One Man'—'Ish echod'—'COMPOSITE UNITY.' And so, step by step, the Rabbi was led to see, as expressed it in his lecture, 'how blind my people have been,' and he came to accept 'Jehovah the Father; Jehovah the Son; Jehovah the Holy Ghost—the three are compositely ONE. So there could be the man, Jehovah, on the cross, the invincible Jehovah on the throne in heaven, and Jehovah the Holy Spirit as their executive.'"

You will find much food for thought and added testimony in the following listed tracts, and in the typed quotations furnished here:

Zion's Advocate for August 1939—The Godhead.  
Louise P. Sheldon.

Torch of Truth—Bulletin No. 4—James E. Yates.

Is God and Christ One Person—Wm. F. Anderson.

Mission of Christ and His Relation to God—  
J. R. McClain.

Articles of Faith and Practice.

Report of Caiaphas, or charge sent to Pilate—  
The Archko Volume, Page 81.

*Related Material on the Godhead Subject*

Mosiah 8:30 - P. 251: And having subjected the flesh to the will of the Father, being the Father and the Son; *the Father because he was conceived by the power of God*; and the Son, because of the flesh; thus becoming the Father and Son:

Alma 8:104 - P. 342: And shall be brought and be arranged *before* the Bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil.

Webster's Collegiate Dictionary, Fifth Edition.

Father: The Supreme Being and Creator; God. An originator; source or prototype. Jesus Christ, esp. as the second person of the Trinity; as Father, Son, and Holy Ghost.

Wm. D. Smith LLD. Bible Dictionary. Page 308, —  
Jesus Christ.

Jesus Christ, being both human and divine, is fitted to be the true Savior for men. In this, as in every action and character, he is shown to be "The wisdom and power of God unto salvation." As human, he reaches down to our natures, sympathizes with us, shows us that God knows all our feelings and weaknesses and sorrows and sins, brings God nearer to us, who otherwise could not realize the Infinite and Eternal as a Father and a Friend. He is divine, in order that he may be all powerful, all loving Savior, able and willing to defend us from every enemy, to subdue all temptations, to deliver from all sin, and to bring each of his people, and the whole Church into complete and final victory. Jesus is the center of the world's history, as he is the center of the Bible.

The Archko Volume—Page 81—Report of Caiaphas, or charge sent to Pilate:—Jesus of Nazareth is thus

charged by the high court of the Jews: First with teaching the doctrine that there are more Gods than one, which is contrary to the teaching of the Jewish Law, and he most positively refuses to desist in the presence of the court. Second, He teaches that He is a God, all of which is contrary to the Jewish law, and he is visible and comprehensible; and, after being required to desist by this court, most positively affirms that He is the Son of God. Third, He teaches and affirms that the BATHKOLE (Holy Spirit) cannot come until he goes away, which is contrary to the teachings of the Jews; because it was He that brooded over the waters, and has been the spiritual light of the world ever since—He teaches baptism as the seal of God instead of circumcision, which was established by the decrees of God with Abraham as the seal of the Jews: He teaches asceticism as the means of salvation.

Christ appeared to Caiaphas and told him he had a wicked heart and to repent—and that he was the last lamb (Christ) he would have to slay, He was the one from the foundation, and he died that all mankind might be saved.

III Nephi 4:44 (P. 628) Behold I am Jesus Christ, the son of God. I created the heavens and the earth, and all things that in them are. V. 45 I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name.

V. 47 And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled.

III Nephi 5:8 (P. 632-3) And it said unto them, Behold, My beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him.

V. 12 and behold I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in which I have suffered the will of the Father in all things, from the beginning.

V. 14 And it come to pass that the Lord spake unto them saying, Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands, and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

V. 25 And now behold, these are the words which ye shall say, calling them by name, saying; Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Vo. 27 And after this manner shall ye baptize in my name, for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one.

Vo. 30 (P. 634) For verily, verily I say unto you, He that hath the spirit of contention is not of me, but

is of the, devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger one with another;

V. 33 And I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, everywhere, to repent and believe in me.

V. 36 Verily, verily I say unto you, that this is my doctrine; and I bear record of it from the Father; and whoso believeth in me, believeth in the Father also;

V. 37 And unto him will the Father bear record of me; for he will visit him with fire and with the Holy Ghost;

III Nephi 5:66 (P. 636) And behold I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit.

V. 92 (P. 638) Old things are done away, and all things have become new; therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect.

III Nephi 6:33 (P. 642) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven but he that doeth the will of my Father who is in heaven.

7:14 (P. 644) And behold, this is the land of your inheritance; and the Father hath given it unto you.

V. 15 And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment, that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land.

V. 17 And now because of stiff neckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them.

V. 18 But, verily, I say unto you, that the Father has commanded me, and I tell it unto you, that ye were seperated from among them because of their iniquity; therefore, it is because of their iniquity, that they know not of you.

V. 26 (P. 641) But I have received a commandment of the Father, that I shall go unto them, and they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to shew myself unto them.

V. 30 (P. 646) And blessed are the Gentiles, because of their belief in me, in and of the Holy Ghost, which witness unto them of me and the Father.

V. 42 (P. 647) Verily, verily, I say unto you, Thus hath the Father commanded me, that I should give unto this people this land for their inheritance.

8:2 (P.647) I perceive that ye are weak, that ye

cannot understand all my words which I am commanded of the Father to speak unto you at this time;

V. 3 Therefore, go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand; and prepare your minds for the morrow, and I come unto you again.

V. 4 (P. 648) But now I go unto the Father, and also to shew myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them.

III Nephi 8:15 (P. 649) And it came to pass that when they had knelt upon the ground, Jesus groaned within himself, and saith, Father, I am troubled because of the wickedness of the people of the house of Israel.

V. 16 And when he had said these words, he himself also knelt upon the earth, and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him.

V. 19 And no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.

V. 51 (P. 652) For Satan desireth to have you, that he may sift you as wheat; therefore ye must always pray unto the Father in my name; and whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you.

V. 52 Pray in your families unto the Father, always in my name, that your wives and your children may be blessed.

V. 54 But ye shall pray for them, and shall not cast them out; and if it so be that they come unto you oft, ye shall pray for them unto the Father, in my name; therefore hold up your light that it may shine unto the world.

V. 56 Behold ye see that I have prayed unto the Father, and ye all have witnessed; and ye see that I have commanded that ye should come unto me that ye might feel and see;

V. 69 Behold, verily, verily I say unto you, I give you another commandment, and then I must go unto my Father, that I may fulfill other commandments which he hath given me.

V. 69 (P. 653) And now I go unto the Father, because it is expedient that I should go unto the Father for your sakes.

9:19 (P. 655) And behold they began to pray; and they did pray unto Jesus, calling him their Lord and their God.

V. 20 And it came to pass that Jesus departed out of the midst of them, and went a little way off from them and bowed himself down to the earth, and he said, Father, I thank thee that thou hast given the Holy Ghost unto these whom I have chosen; and it is

because of their belief in me, that I have chosen them out of the world.

V. 24 (P. 656) And it came to pass, that when Jesus had thus prayed unto the Father, he came unto his disciples, and beheld they did still continue, without ceasing, to pray unto him; and they did not multiply many words, for it was given unto them what they should pray and they were filled with desire.

V. 32 (P. 657) 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.

III Nephi 9:46 (P. 658) And it came to pass that when they had all given glory unto Jesus, he said unto them, Behold, now I finish the commandment which the Father had commanded me concerning this people who are a remnant of the house of Israel.

V. 50 And the Father hath commanded me that I should give unto you this land for your inheritance.

V. 84 (P. 661) Verily, verily, I say unto you, All these things shall surely come, even as the Father hath commanded me.

11:29 (P. 670) And he saith, These scriptures which ye had not with you, the Father commanded that I should give unto you, for it was wisdom in him that they should be given unto future generations.

12:8 (P. 671) And it came to pass that after he ascended into heaven the second time, that he shewed himself unto them, and had gone unto the Father, after having healed all their sick, and their lame, and opened the eyes of their blind, and unstopped the ears of the deaf, and even had done all manner of cures among them, and raised a man from the dead, and had shewn forth his power unto them, and had ascended unto the Father.

V. 25 (P. 673) Behold I have given unto you my gospel, and this is the gospel which I have given unto you, that I came into the world, to do the will of my Father, because my Father sent me;

13:21 (P. 676) And all this will I do because of the thing which ye desired of me, for ye have desired that ye might bring the souls of men unto me, while the world shall stand; and for this cause ye shall have fullness of joy; and ye shall sit down in the kingdom of my Father;

V. 22 (P. 677) Yea, your joy shall be full, even as the Father hath given me fullness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are one;

\* \* \* \* \*

Book of Mormon references taken from an article in a Torch of Truth of Brother J. E. Yates. Bulletin No. 4, of which you will get a copy with this letter: (likewise a few Bible quotations.)

Jer. 19:13; Mosiah 8:31, 30, 14; Pohn 3:16; 5:17, 26, 37; Mosiah 8:91; Col. 2:9, 3:1; John 8:18, 14:28; Heb. 1:1, 3; Ether 1:77; I Nephi 3:25, 44; II Nephi 3:62; Jacob 3:6.

Scriptures indicating Christ on the right hand of God: Mark 14:61,62 But He held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou in Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.

Mark 16:19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Hebrews 1:2, 3 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, When he had by himself purged our sins, sat down on the right of the Majesty on high;

8:1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty of the heavens;

10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

12:2 Looking unto Jesus the author and finisher of our faith; Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

IPeter 3:22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Acts 7:55,56 But he being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Romans 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Ephesians 1:20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.

Col. 3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Phillipians 2:5, 6 Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God:

I John 5:7 For there are three that bear record in heaven, the Father, the word, and the Holy Ghost: and these three are one.

(See also II Nephi 13th chapter page 160—entire chapter on Father, Son, and Holy Ghost.)

\* \* \* \* \*

Further Bible references pertaining to the Godhead:

John 17:4, 5 I have glorified thee on the earth: I have finished the work which thou gavest me to do. And

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

John 20:17 Jesus saith unto her, touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to My God, and your God.

Genesis 1:26, 28, And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Mark 13:32 But of that day and that hour knoweth no man: no, not the angels which are in heaven, neither the Son, but the Father.

\* \* \* \* \*

It is our hope that by these references we have covered the subject adequately; and that through our line of reasoning we have made clear and complete representation of the God we all worship and strive to serve. We hope also that you will find opportunity to peruse the writings of some of our Latter Day authors which we have enclosed.

Our prayer shall be that you will continue this excellent beginning in studying the Bible and Book of Mormon. It is sure to bring you a more broad and comprehensive knowledge of the beautiful things of this gospel in which we all rejoice.

It would be very nice if you could be with us in our Monday evening prayer and study sessions which begin at the hour of 7:30. There, we are endeavoring, with God's permission and help, to become of one mind as to the things of the kingdom of God. Then when we go forth to preach it will be as with one voice and with one undersanding; all speaking harmoniously.

We are looking forward to the time when your work will allow you to be with us at our prayer and study meetings in the little white church on the Temple Lot.

Sincerely your brothers in the gospel,

The Independence Local Priesthood.

Elder Forest E. Maley — Secretary

#### TO WHOM IT MAY CONCERN:

At the Ministers' Conference of the Church of Christ (Temple Lot) in the April 12, 1949—2:00 P. M. Session the following resolution was passed with no opposing votes:

Whereas, it is the belief and teaching of this Church of Christ, that the foundations of the Restoration are predicated on the fact that, in answer to prayer, Joseph Smith was given a vision in which he saw two personages standing before him, bathed in

a most glorious light, and that one of these personages pointed to the other and said, "This is my beloved Son; Hear Him," thereby indicating that there are at least two personages in the Godhead; and

Whereas, this Church of Christ, since its beginning has been and is committed to the trinity of three personages in the Godhead; i.e., The Father, the Son Jesus Christ, and the Holy Ghost, who are unified in purpose, unified in work, unified in being perfectly righteous, unified in their attitude toward mankind, but are not contained together in the same identical body or identical personage, whether spiritual or otherwise; therefore be it

Resolved, that this Church of Christ, with headquarters on the Temple Lot, Independence, Missouri, does at this General Conference of April, 1949, go on record as reaffirming its belief in the said doctrine of the trinity, as testified of by all the scriptures of the Bible, Book of Mormon, and early revelations, when prayerfully reviewed and interpreted; and be it further

Resolved that inasmuch as this insidious, cunning doctrine of Infinite God, holding that the Father, Son and Holy Ghost are one in person as well as one in spirit and purpose, has disrupted the peace and unity of the Church, that we now call upon our ministry everywhere to desist from further teaching this heresy, either in private, by the printed word, or from the pulpit, as acts of unChristian conduct, subject to such discipline as the laws of the Church provide.

We ask that all members of the above mentioned church take notice, and govern themselves thereby.

To the accuracy of the above resolution being that passed by the said conference session, I hereby affix my signature. April 16, 1949.

Yours in the gospel of Christ,  
FOREST E. MALEY  
General Church Secretary and  
Secretary to the above conference

#### BOOK OF MORMON VINDICATED (Continued from page 151)

when we look at the sign of the times, socially, politically, and religiously; we are forced to the conclusion that the Lord has indeed commenced his "strange work," his "marvelous work and a wonder," among this people. We are forced to admit that a prophet of the Lord has been among us. Reader, "Whatever things were written afore time were written for our learning." I ask your prayerful consideration of these prophecies to which I have called your attention. May the kind Father bless you in your search for truth.

#### A FEW THOUGHTS ON EQUALITY

There is much said about equality, but not very much understood. People live up in the clouds and talk about a lot of things that make no appeal to the man or woman who thinks. When we speak of equality we mean equality of production, so far as a man may have ability to produce, and equality of distribution, which will result in an equality of possession. The Al-

mighty declared that He had given sufficient that man might have an abundance, "but it is not given that one man should possess that which is above another; wherefore the world lieth in sin." (Doctrine and Covenants 49:3). It is argued that some need more than others, that their position make it necessary; that one has talents that require him to have more than some other in order for him to improve on his talents. If that is the way to look at the matter, let us all go in for position and lay claim to talents that would make it necessary for us to have more than others in order for us to have "our just needs and wants." The people who argue this way ought to know better. There is a difference between the tools, the equipment with which a man carries on business, and the remuneration he receives—the reward of his labors. Every employer of men recognizes this distinction.

One man runs a bank, another works in a coal bank. The banker wears good clothes, the one in the coal bank wears overalls. But when the work is done, should the banker have a better home, better food, and better clothes than the miner? We are told that the banker, the doctor, the lawyer, and the preacher is accustomed to those things, and needs them. The miner, the carpenter and the blacksmiths has not been accustomed to them. The man of culture can appreciate the abundance of goods things better than the man of agriculture. What a lot of nonsense ordinary mortals are expected to believe. Sometime the people are going to wake up and insist upon a literal interpretation of the law and prophecies. They will come to realize that a man is entitled to the full product of his toil, no more and no less; that God puts man upon his honor, and gives him an opportunity to show his love for the work of God by complying with the law that is clearly laid down.

There will then be equality. Men will cease to rob God. God will then rebuke the devourer for their sakes, and the promised endowment will come, bringing the power to demonstrate the truth of the gospel and bring men to Christ.

T. J. SHELDON.

Taken from Zions Advocate March 1, 1923.

#### OBITUARY

John T. Overcast was born February 10, 1880 at Puryear, Tennessee. He passed from this life September 10, 1949 at Independence, Missouri, after a prolonged illness, which held him somewhat of a cripple for a long time.

Brother Overcast was baptized September 22, 1908 at Puryear, Tennessee, by S. H. Fields, ordained a priest March 7, 1906; ordained an elder May 22, 1920.

He married Nellie Williams December 23, 1908. To this union two children were born, a son, Burgess Overcast; a daughter, Mrs. Eula Thomas both of Independence, Missouri; three brothers, Roney, Joseph and Robert Overcast. Three sisters Mrs. Ruby Martin, Mrs. Fannie Ross and Hama Jaimeson and seven grandchildren.

He was buried from the Speaks Funeral Home September 12, 1949 and laid to rest in Mound Grove Cemetery. Funeral in charge of Elder M. A. McConley, assisted by Elder Wm. F. Anderson.