

# 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, December, 1949

Number 12

## *Every Candle*

Yes, we shall trim a tree again this year,  
Get out those ornaments we loved the most,  
The tarnished angel and the wooly lamb,  
The ropes of tinsel; each one brings a host  
Of memories of other Christmas Eves,  
Of happiness we shall not know again,  
Of one child's laughter (oh, the hearts that break  
At Christmas time must feel a haunting pain)  
His gleaming star goes at the very top,  
Our tears are sparkling like the silver strands  
Of icicles we drape across each branch  
With our remembering unsteady hands,  
And every candle on our Christmas tree  
Flames for the little boy we can not see.

—Eleanor Owen Penick

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ZION'S ADVOCATE

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INSTRUCTIONS IN ORDERING

Our quarterlies are not dated, but numbered, be-  
 cause 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 them-  
 selves 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 co-operation of the schools in general so  
 as to enable us to complete the course already started.

EDITORIAL

"THINE IS THE KINGDOM"

From the recorded prayer of the Master, which He  
 also instructed should be the prayer of His disciples,  
 we find this definite statement:

"For thine is the kingdom, and the power, and the  
 glory, for ever."

That Jesus in communion with His Father, knew this  
 is true, we assume is believed by all who acknowledge  
 the divine Messiahship of Christ.

In the same prayer we find:

"Thy kingdom come. Thy will be done **in earth,  
 as it is in heaven.**".. (Emphasis mine here and in subse-  
 quent quotations, W. A. S.)

By the same reasoning, this also will become an ac-  
 complished fact in God's way and due time. Witness  
 the inspired writing in Isaiah 46:9, 10 as that prophet  
 was used by the Almighty.

"Remember the former things of old: for I am God  
 and there is none else; I am God, and there is none  
 like me, Declaring the end from the beginning, and  
 from ancient times the **things** that are **not yet done**, scry-  
 ing, My counsel shall stand, and will do **all** my pleas-  
 ure: . . ."

The term, "my pleasure," as used here is obviously  
 synonymous with "my will."

In the texts quoted we glean these thoughts: God  
 has a kingdom, and that not confined to this world in  
 which we dwell. Indeed when we consider the vast-  
 nes of the heavens and the innumerable hosts that  
 surely are there in which the Lord informs us that  
 "Gods" will **is** done, we can begin to realize that even  
 though all inhabitants of this present world could claim  
 citizenship in His kingdom, the number would be but  
 a small proportion of the whole of said kingdom. How-  
 ever, the Book of Mormon says there "must need's be  
 an opposition in all things," and it is so: a spiritual  
 kingdom of darkness as opposed to the spiritual king-  
 dom of light and love. By Christ, the Ruler of this dark  
 kingdom is referred to as "the prince of this world," and  
 Paul in Eph. 2:2 says of that dominion: "—in time past  
 ye walked according to the course of this world, accord-  
 ing to the price of the power of the air—" This evi-  
 dences that the great majority of human beings **in all  
 ages**, including the present, are subject to the prince  
 of this world, who is the devil. Nevertheless, we af-  
 firm that His will shall "be done in earth as it is in  
 heaven" when "he (Christ) shall have delivered up the  
 kingdom to God even the Father; when he shall have  
 put down all rule and all authority and power." I Cor.  
 15:24. John in Rev. 11:15 assures us of this final out-  
 come when he hears: "The kingdoms of this world are  
 become the kingdoms of our Lord, and of his Christ;  
 and he shall reign for ever and ever."

Now, we might digress here (and yet we believe it  
 has it's proper place in the subject under discussion)  
 and point out the necessary qualifications for citizen-  
 ship in both these kingdoms. Surely it is not a light  
 thing for us to determine which to choose—and we  
**may choose for ourselves!** See B. M. page 455:109-110.

Before showing the qualifications, it might be well to note that our souls are resired in both kingdoms and consequently "feelers" are sent out from both directions toward us and frequently at the same instant. Paul saw this and exclaimed: I find then a law, that, when I would do good, evil is present with me." Rom. 7:21.

From realms of darkness come insidious, luring tentacles prompted by desires for our death destruction, and companionship in endless misery—but, at the same time comes another soft whisper beckoning to arms of love and protection. From one source, the urge to perhaps **temporary** satisfaction and from the source of all light and truth the urge to walk on higher ground to attain eternal joy and life.

Too oft do we fail to try these spirits and are "taken captive by him (Satan) at his will." II Tim. 2:26.

I am confident that the vast majority of those who, in their earth life, have not qualified for entrance into the heavenly kingdom are "taken captive by him at his will." I am equally confident that the time will come when all power will have become subjected unto Christ, when every enemy will have been destroyed viz; death, hell, the devil and his angels I Cor. 15:25, 26 Rev. 20:10-15.) Because of this I say, those taken captive "at his will" shall be liberated to receive their reward according to their merit and the love of God—even all those, except the willfully rebellious which obtain not the slightest degree in the kingdom of glory.

Now mark carefully these prerequisites of "loyal" citizens in the aforementioned kingdoms. On one hand this: "Now the works of the flesh are manifest, which are these; Adultery, fornication, **uncleanness**, lasciviousness, **idolatry**, witchcraft, **hatred**, **variance**, emulations, **wrath**, **strife**, seditions, **heresies**, **envyings**, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have told you in time past, that **they which do such things shall not inherit the kingdom of God.**" Of what kingdom, then, are they? On the other hand (or in opposition), this: "But the fruit of the Spirit is love, joy, peace, **longsuffering**, **gentleness**, **goodness**, **faith**, **meekness**, temperance: against such there is no law. And **they that are Christ's** have crucified the flesh with the affections and lusts."—Gal. 5:19-24.

Which call will we "list to obey?"

The above-mentioned qualities are characteristics of bonafide members of these kingdoms.

There are initiatory steps into both kingdoms which are as pronouncedly opposite as anything we have shown thus far. Our discussion of this phase will be brief and in generalities, as it has been quite thoroughly handled in numerous instances. Faith, repentance, and baptism **must** be met, each in it's proper course in the exact, prescribed manner for intrance into Life. Negligence of these factors autotmically paves the way for entrance into death. These conditions of course, are applicable only to those who are accountable by reason of intelligence, or ability to comprehend.

In the higher sphere every step of the way is directed by "**Thou shalt**" and "**Thou shalt not.**" and in the lower it is as: "you need not", or "you may."

Harken, for just a moment, to so-called Christian teachers of the day—presumptuous are these, who set at naught the counsels of God. They "set it aside, supposing they know of themselves."

Whereas we believe implicit obedience is required in one case, the other is conspicuous by the **very** absence of obedience to the same principles. This latter condition is as though one might become a citizen of a new country simply by assuming the customs of that country.

Christ clearly draws the dividing line saying: "Enter ye in at the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:12-14.

It may be seen that our position is this: there are only two spiritual kingdoms (the Book of Mormon refers to it as only two churches, viz., the Church of Christ and the church of the devil.) Jesus said in this regard, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24.

Our conclusion of the matter is: God and Satan govern kingdoms exactly opposite in nature and intent. One leads to joy and life; the other to destruction. Satan holds sway over the great majority of the human race—now! Such will not always be the case, for a mightier than he has come who, through divine power and love, will wrest the kingdom from him, bringing comfort to tortured souls who had been captivated at **satan's will**, then to deliver up all to His (Christ's) Father that He might "**all-in-all**"—all kingdoms being then "the kingdoms of our Lord, and of His Christ.

In all this, we find nothing in wisdom's choice, to induce a single person to desire citizenship in the kingdom of the prince of evils.

Let us then be the children of Light that we may truly say, "Thine is the kingdom," and the only one for us.

William A. Sheldon

#### OFFICIAL NOTICE

To Whom It May Concern:

This will certify that Elders C. W. Morgan and W. W. Graves, and Priests G. A. McNaughton and James F. Wright, were found guilty of teaching Heresy by a duly appointed Court of Elders, November 6, 1949, and were placed under permanent silence, and were disfellowshipped from the Church of Christ, with Headquarters on the Temple Lot, Independence, Missouri, as of that day and date. They are therefore no longer affiliated with the Church of Christ (Temple Lot, and have no ministerial right to function in any of the ordinances of said Church.

Signed

LEON A. GOULD

Missionary in Charge of Michigan

And the Northeastern States

Dated at Flint, Michigan

November 7, 1949

## JOURNEYS

In looking over the "Journeys" of the issue of the Advocate for September; I note a discrepancy in dates. It should have been August 2nd rather than the 22nd, and the 5th rather than the 25th, thus we arrived home on the morning of the 7th, and after a week at home, Sister Anderson and myself wended our way to Wisconsin, where we had arranged to be with Brother Flint during a reunion that was to be held at Lima Center, just a little village in between two larger towns. We arrived at the home of Brother and Sister Addie where we received a cordial welcome. The journey to Wisconsin was by bus, and we had a very pleasant trip except at night when we could not see the passing scenery. There is some very beautiful country through Illinois and Wisconsin; many parks and places of interest which we were not able to visit, not stopping long enough in one place.

The village of Lima Center is not large in population, but like most places it has its own ideas.

Brother and Sister Addie have a large home, and very nicely situated, adjoining what is known as the Village Park, on the corner of which is a large memorial plaque with the names of those who served during the late World War. There are a large number of names on the plaque, among them the names of Brother and Sister Addie's boys, who came back, if my memory serves me right. There were but few parts of our fair land that did not give of their young man and maidenhood to the God of War, and many a mother and father made the sacrifice of the ones they loved, and yet the world is not satisfied. How evident is the fact we are nearing the time when the Christ will appear to take vengeance on those who refuse to measure up to the standard set. The peoples of the world have listed to serve the Satanic forces and forget God. As Paul aptly put it in his writing to Timothy, "In the last days perilous times will come." Thus we see in almost every avenue the elements of peril.

Well, the reunion at Lima Center was a very pleasant and enjoyable gathering, and we had the pleasure of meeting and becoming acquainted with some very fine folks who we had not met before. The attendance was very good, though had it not been for sickness, and other hindrances, there would have been a greater attendance.

The meetings were of high order, and much of the spirit of the Lord was present. A very keen sense of the need that a closer walk with the Man of Galilee was necessary, and that it was needful for each one to walk more closely in the highway of righteousness. Brother and Sister Flint were very much responsible for the success of the reunion. They had been on the ground several days and helped to make arrangements. They are well thought of in those parts.

We enjoyed the hospitality of the few members of the United Brethren folks who lived there. They let us have the use of their church building in which to hold our meetings, and they were in attendance at a number of our meetings: very fine folks, and we enjoyed meeting them. Like many churches in country places these days, their congregation had dwindled

to just a few. The church was very well situated, and we were truly thankful for its use, as the village fathers seemed to think we might contaminate the village hall, so we were refused the use of it at nearly the last minute. Well as all good things come to an end, so, the pleasant associations of three days came to an end, and good-byes had to be said and each wended their way back to the everyday things of life, carrying with them the pleasant memories of three days well spent.

Sister Anderson and the writer went home with Brother and Sister Hutchison of Milwaukee, where we spent several very pleasant days, enjoying their hospitality. While there Sister Anderson became afflicted with a very common fall malady, known as "fairites," and the writer was smitten also. The State Fair was in progress at Milwaukee, so we wended our way to the fairgrounds and spent a very enjoyable day. Sister Anderson enjoyed very much the many exhibits. In the evening we were invited to have dinner with Brother and Sister Hunholz. We enjoyed very much our visit with these good folks. Bro. Hunholz showed some very interesting travel movies, and we had a very enjoyable evening. To make it much more appreciated, Brother Hunholz gave us a couple of passes for the fair for the next day, so in company with Sister Hutchinson, we wended our way to the fair grounds again the next day, and had another day of looking.

I must not forget to mention that we were especially pleased to meet Brother and Sister Hutchison's son. He is a very fine boy, and we think lots of him, and hope some day that he will take his part in the Master's work.

We left Milwaukee on August the 25th, going to Bemidji, Minnesota, where we met with the good folks there in their reunion. They were not expecting us, as we made up our mind to go almost at the last minute.

The readers no doubt have had many descriptions of the land of Bemidji. The land of lakes and fish. We did not go fishing. We arrived in Bemidji on the first day of the reunion. We were met by Brother Denver Gibbons and taken to his home, where we enjoyed their hospitality while there, occupying a small cottage in the rear of their home. Sister Gibbons is a very gracious hostess, and we enjoyed meeting and being with them very much.

We enjoyed meeting with the saints in the reunion, and to assist a little in the program. Brother Gould had come home from Michigan to be in attendance, and he brought with him Brother Cleo Heath, whom we were glad to meet. Cleo is a very earnest young man, righteousness of the saints developed to a higher order and he has a hope to see the work develop, and the der. We were glad to meet and renew the acquaintance of Brother Jim Spargo and his good wife. Jim is a fine young man and we hope he will succeed. It is hard to call attention to all, but we were very pleased to meet all the folks there, both those we had met, and those who were new to us. May God speed the day when we shall have the pleasure of meeting in that great reunion when Christ will be with us, and all hurts will be healed, and we shall have no misunderstandings.

From Bemidji we went to Minneapolis, where we spent a few days with Brother and Sister Darby, and there again "fairites" took a fresh hold and we again had the pleasure of attending a fair. This time the Minnesota State Fair, which we enjoyed, but it was rather cold and we kind of shivered all day. We also visited Brother Tom Maley and his genial companion. Ending our visit there, we headed home, happy in thought that we had had a pleasant time, and with the hope that we had done a little good along the way.

Your brother in Christ,  
Wm. Anderson.

### GRANDMA'S CHRISTMAS STORY

Alice E. Gould

So you children would like for me to tell you a story.

Well let's see, being so near Christmas, it really should be a Christmas story, shouldn't it.

Did you children ever think about it, how many, many little children have been born and lived on this earth, for hundreds of years, before there ever was a Christmas?

You know Christmas didn't begin until Christ was born, so all those people who had lived before Christ's birth never had a Christmas to celebrate.

But many people in our own day do not celebrate Christmas in a proper way and manner, so we should be very careful that we try to celebrate Christ's birthday in a fitting manner.

We should be very happy and joyous, because God sent His own Son to this earth to teach people how to live righteous lives, that they may gain eternal life hereafter.

That is something to be really happy and joyous over; to think that the loving Heavenly Father wanted us to be sure to know how to do right, so He sent His Only Begotten Son to earth as a tiny baby, to grow up to be a man and teach people how to live good and righteous lives, as He lived.

Christ came to be our example and our teacher. But first He was born on earth a tiny baby like we all are born.

And of course you all have heard the story of that first Christmas, but it is good for us to hear something good over and over, and sometimes we may get a better or clearer understanding of things, by hearing them over a number of times. One cannot always get all fine point just in one hearing, as a rule.

In the second chapter of St. Luke we may read about the birth of Christ.

It tells about Joseph and Mary going up to Bethlehem to pay their taxes, and the houses and inns, or, as we would say, hotels, were all full because so many people had gone to Bethlehem to pay taxes, so Joseph and Mary could find no place to stay and rest that night except in a stable back of an inn.

And that very night Jesus was born to Mary and

Joseph, and outside of the city in the fields were shepherds guarding their flocks of sheep, and the glory of the Lord was shown round about them, and an angel appeared to them and they were sore afraid. But the angel said unto them, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the City of David a Savior, which is Christ the Lord."

"And this shall be a sign unto you: Ye shall find the Babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying.

"Glory to God in the highest, and on earth peace, good will toward men."

When the angels had gone back to heaven, the shepherds said one to another, "Let us now go into Bethlehem to see this thing which is come to pass, which the Lord has made known to us."

And they came with haste and found Mary and Joseph and the Babe lying in a manger.

And when they had seen the Babe they made known abroad the things the angels had told them.

And all those who heard the shepherds story about the angels' visit and the marvelous light and of what the angels sang, wondered at what the shepherds told them.

And Mary kept all these sayings and pondered them in her heart.

And as it was the custom in those days, in due time Mary and Joseph took the baby Jesus to the Temple to offer up as a sacrifice, a pair of turtle doves or two young pigeons, according to the law of the Lord.

And in the Temple that day was an old man, **Simeon by name**, who was a just and devout man, a prophet of the Lord, and when he saw the baby Jesus, he took him up in his arms and blessed God, and said "Lord, now lettest thy servant depart in peace, according to thy word:

"For mine eyes have seen thy salvation, which thou hast prepared before the face of all people.

"A light to lighten the Gentiles, and the glory of thy people Israel."

And Mary and Joseph marveled at those things which were spoken by Simeon.

Also in the Temple was a widow, Anna, about four score and four years old, and seeing the baby Jesus, she gave thanks unto God and spoke of Him to all those who looked for redemption in Jerusalem.

Now, children there is another interesting incident that happened while Christ was a baby, but we must turn to the second chapter in St. Matthew to read of it.

In that chapter we find that Mary and Joseph and the baby Jesus had again gone up to Bethlehem, and wise men from the east came seeking him for they had seen his star.

Now these wise men went first to Jerusalem to in-

quire where is he that is born King of the Jews, for we have seen his star in the east and are come to worship him.

Now when King Herod heard of this, he and all Jerusalem were troubled and he called in all the chief priests and scribes and demanded of them where Christ should be born.

And they said unto him in Bethlehem of Judea.

Now you see children, if one studies the Old Testament of the Bible one will find where the prophets of God foretold the birth of Christ, and where he was to be born.

Well when King Herod heard where it was that Christ was to be born, he called in the wise men and told them where to look for the baby Jesus, but he inquired of them diligently when they had first seen his star appear.

And they told him it was two years ago that they first saw the new star. (St. Matthew 2:16).

So he told them that when they found the baby Jesus to come and tell him so that he could worship him also.

And as they left King Herod and started toward Bethlehem, the star which they had seen in the east appeared and went before them until it stood over **the house** where Mary and Jesus were, and when the wise men came into **the house** and saw the young child and Mary his mother, they fell down and worshiped Jesus and opened up the gifts they had brought to him; gold, and frankincense, and myrrh.

After that, God warned the wise men in a dream to go back home to their own country another way, and not go and tell King Herod where they had found Jesus.

And also after the wise men had left for home, an angel of the Lord appeared unto Joseph in a dream saying, "Arise and take the young child and his mother and flee into Egypt and stay there until I send you word, for Herod will seek the young child to destroy him."

So Joseph arose and took Jesus and Mary by night to go into Egypt.

There they stayed in Egypt for a number of years, until an angel appeared in a dream again to Joseph and told him to, "Arise and take the young child and his mother and go into the land of Israel: for they are dead which sought the young child's life."

So Joseph took Jesus and his mother Mary and they journeyed back to their own land to make their home once more.

Now Joseph was a carpenter by trade and as Jesus grew up he worked with Joseph helping to provide for his mother and the younger children.

In those days a young man had to be thirty years old before he came of age, so Jesus continued to work to help support the family until he was thirty years old.

Then he began the work that his Father in Heaven had sent him into the world to do.

And as he was sent to earth by his Heavenly Father to teach by word and by example what people must do in this life if they wished to inherit eternal life hereafter, he went first to the Prophet, John the Baptist, and asked for baptism.

Now John, recognizing Jesus, felt rather reluctant about baptizing Jesus, for he had been teaching people that there was one who should come after him, who should be preferred before him.

But Jesus answering, said unto John, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness."

So John baptized Jesus, and when Jesus was baptized and came up out of the water: the heavens were opened unto him, and he saw the Spirit of God descending in the bodily form of a dove and lighting on him, and a voice from heaven saying, "This is my beloved Son, in whom I am well pleased."

Now children if we wish to go to heaven, as people usually say now days; who should we follow— and whose words should we study?

Remember this, the Heavenly Father sent his Son Jesus Christ to earth to teach people what they must do and how they must live if they wish to live with God and Christ hereafter. Should we follow Christ and his words and his example, or shall we depend on what someone else says or thinks?

### COUNSEL

Hark, ye Saints unto your Savior;  
Heed the counsel I impart.  
Promise, rich with heavenly favor,  
Now awaits the pure in heart.  
I now hold in reservation  
For my children in this place,  
Blessing choice, with exaltation,  
Healing, tongues, inspired grace.

I would exhort all of my children,  
While in service in my name,  
Quietude is ever needful—  
Loud confusion I disdain.  
Angels may withdraw their presence,  
And the Spirit you may grieve,  
Should you fail to show this reverence  
As you enter—as you leave—

For My House is one of order;  
Source of blessing, joy, and rest;  
From this storehouse, rich in garner,  
Willing reapers are refreshed.  
Here the holy angels gather,  
Thoughts and deeds and prayres record;  
Would you have your Heavenly Father  
Note a thoughtless deed? or word?

Let my people be more prayerful,  
Fast more frequent in My name;  
With your children be more careful;  
Some of the gospel will proclaim.  
Tithing, offerings, consecration,  
Source of blessing, peace, and joy;  
These are precepts of salvation  
All my children should employ.

# 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.*

## MATTERS CONCERNING GOD

### A Digest of the Book of Mormon Concept of the Godhead

By Elder T. S. Maley

It seems necessary at this day that somewhat be said about the Godhead, its parts, if any, and their relation to one another as taught by the Book of Mormon. This matter will not be a presentation of passages but an announcement of the understanding obtained from the Book of Mormon writers. Whether or not these things are true is for the consideration of each reader. As far as this consideration goes, these are things of truth, and true and worthy ground for the foundation of belief.

God is the beginning. He is the Creator of all good things and the author of all good. He made the world. Without Him nothing could be that is, and He has made all things for the express purpose of producing a righteous creation.

The "Law" of Cause and Effect, call in many places, "The Law of Justice," was initiated by God as part of His plan to produce the quality called righteousness. That law said that for every cause there was an effect: Good for good, evil for evil. For good, Life; and for evil, Death.

The simple record of unevil acts was and is not the desired thing; but the quality of choosing right when alternative was offered is the desired end. The law has its own reward for acts; but God rewards righteousness.

Since the law bound death upon all who took part in life, and the law was only a means to an end, it became necessary to satisfy that law, balance it, and render it neutral; for, as we have mentioned, God does not administer the rewards of the law, but rewards of righteousness, and could not reward that righteousness if creation were made dead by the law.

The law, in order that it be satisfied, demands death as the recompense for sin, so in order to satisfy the law, only one quantity could be offered: Death. Further, to balance out correctly, that death would have to be supplied by a source that offered no cause for death though living under the law. Unless that price was offered by a source under that law, it could in no wise satisfy the law.

If God were to supply Himself in payment for sin, He would of necessity have to become subject to death and change, which He could not do without ceasing to be God. For God is unchangeable, and any being that is under the law must be subject to death or change. **Death** and **Change** are interchangeable terms in our consideration; for by change we are dead to that **moment, condition, or position**, of an instant ago.

Since the law is also of effect on the spirit of man in this probation, a spiritual death in **recompense** is also necessary, thus removing our God even further from being the **recompense**. For Spiritual death is separation from God, and God could in no wise become separate from Himself.

By two necessary factors in the personality of God, He is removed from being the recompense to satisfy the law. These same factors make it necessary for some other being under the law, yet subject to the will of God, to become subject to and suffer death, both spiritual and physical, that the law be satisfied, and God be free to reward for righteousness, without being bound by the reward of the law. Further, **that** death must be characterized by its freedom from an evil cause. Unless the law be satisfied, man could not become immortal, and then God would not be able to render eternal judgment. These things are and were supplied in and through the person of Jesus Christ our Savior and Master—a full and separate person, aside from the Father capable of accomplishing all the requisites without prejudice to any of the attributes of God.

Thus it is that we have two great elements in our Godhead, of necessity separate in being and function: God, the Father, and Christ, the Son who did the will of the Father.

Whether these two are the sole embodiment of the Deity, is the question to which the following thought occupies itself:

Just as God could not place Himself in mortal life without ceasing to be God, **we** can not bridge over into the eternal without ceasing to be mortal, or dying. If then, God wants to reach man, and offer the enticing of **good** opposed to the **evil of anti-god**, He must do it by means of an emissary.

This emissary to all men could not be Christ because He was limited by the bonds of person and definite statement as to whom He was sent, i.e. **The House of Israel**.

With the pattern so well set for God and Christ; the first, from the first choice of our fore parents: and the second very well limited by the bonds of person and work; the element of contact then resolves itself to the question of a third person. This third **element** must be spiritual, because it must be of ready contact to any being in the world at any time. It must be a separate being, because it must have intelligence in carrying out the will of God; and must not partake of the **self** of either the Father or the Son, otherwise either would cease to be that which it is.

Further, this **element** could not be of other physical element because there is no intelligence in inanimate matter. The whole matter resolves itself into that person provided by God in that personage we know as the Holy Ghost; the most self-effacing factor of the God-

head, and yet far-reaching; Carrying the burden of contact with man; revealing God's will, and working in the hearts of men to God-ward.

The Holy Ghost performs His work without prejudice to the work of person of the other two requisites of the Godhead, and performs the needful work that the other two can not do by nature of their beings.

This consideration brings us to the secure conclusion that there are three separate and distinct elements in the Godhead; each performing separately the things that neither of the others could do without destroying that thing which they are: God, the Father; Christ the Son, who died to save, and the Holy Ghost, who is God's emissary and the witness for Christ.

### ORTHODOXY, HETERODOXY, HERESY

By Apostle B. C. Flint

"Orthodoxy, my Lord, is my doxy and heterodoxy is the other fellow's doxy," once said a partisan eclesiastic.

The terms 'orthodoxy,' 'heterodoxy,' and heresy are terms generally used in an analysis of religious teaching or philosophy. Webster defines them to mean: Orthodoxy:—Holding or in accordance with, the received or established belief; Heterodoxy: Deviating from an accepted doctrine or standard of faith; Heresy: An opinion or doctrine at variance with fundamental truths commonly received as orthodox.

By this it will be seen that 'heresy,' and heterodoxy, mean much the same thing, so we will let the one term answer our purpose in this paper.

It is also true that the general propensity, of religionists in general is to revert to the position quoted at the beginning of this article. Everyone is heretical but us, etcetera.

However, taking all of the above into consideration, representatives of what is known as the restoration of the gospel in these latter days are committed to the plain statement of fact, that, that which the angel brought to the Prophet Joseph Smith, in the beginning was divine in origin, hence any exposition of it, unless altered by men, subsequent to its first presentation most of necessity be highly orthodox.

For example; the principles of the doctrine of Christ as taught by the Master and his disciples subsequent to his ministry and found in the scripture, is to be taken literally and without any attempt at human interpretation. The same is true with reference to the form of church organization as set forth in scripture. This has all been enhanced by the reception of the additional volume of scripture known as the Book of Mormon, accepted by all restoration people as being valid scripture. Added to this, that which has been accepted as latter day revelation, when in harmony with the scriptures already indicated, viz; the Bible and the Book of Mormon, has lent added light on any subject included in the restored gospel.

Yet in spite of all of this, and the unusual degree with which the divine spirit of God has been enjoyed through the years, since the inception of this work,

and the continued evidence of God's personal direction, the human element has never been eliminated, and rightly so, because man's free agency must function naturally. So we see division and sometimes strife over doctrinal matters, that evidently are sufficiently clear in the scriptures, to enable all to understand them alike.

There is nothing abnormal in this, because "that which is perfect," as mentioned by the Apostle Paul in his first letter to the Corinthians, (I Cor. 13:10.) has not yet come. Still, in many instances there is little excuse for the unseemly interpretations, that are often placed upon certain texts, which, in themselves, seem to be perfectly clear and self-explanatory, but which, because of some personal, peculiar desire to have it a certain way, makes "orthodoxy my Lord, my doxy, and heterodoxy the other fellows doxy." This is particularly true of some of the long established doctrines that were a part of the teachings of the first elders of the restoration movement, when, all now, are more or less agreed that it was in its purer state.

We are now ready to state definitely that the first and most outstanding doctrine introduced as fundamental in the restoration, and the thing that was given to the ministry as outstandingly their message to this dispensation, is the fact that **THERE IS NO OTHER PLAN OF SALVATION, NO OTHER MEANS WHEREBY MAN CAN BE SAVED IN THE ETERNAL KINGDOM OF GOD**, but by acceptance of and obedience to the gospel of Christ, the means of salvation that he gave his life on the cross to make effective for that salvation.

Here we call to our reader's attention these definite and unequivocal statements of scripture on this point: First: "Except a man be born again of water and of the Spirit he **cannot enter into the Kingdom of God.**" (JESUS) St. John 3:5. (Emphasis mine B. C. F.)

"Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Acts 4:12.

"Moreover, I say unto you, there shall be no other name given, nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent." Mosiah 1:16; B. of M., Auth. Ed.

"For behold, he suffereth the pains of all men: the pains of every living creature, BOTH MEN, WOMEN and CHILDREN, who belong to the family of Adam. (Notice the all inclusiveness of this, B. C. F.) And he suffereth this, that the resurrection might pass upon ALL man, that ALL might stand before him at the great and judgment day. And he **COMMANDETH ALL men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, OR THEY CANNOT BE SAVED IN THE KINGDOM OF GOD.**" 2 Nephi 6:46-48 (Emphasis mine B. C. F.)

"I say, that this is the man who receiveth salvation, through the atonement which was prepared from the foundation of the world, for ALL mankind, which ever were, ever since the fall of Adam, or who are or who ever will be, even unto the end of the world; and this is the means whereby salvation cometh. And there is **NONE OTHER** salvation, save this which hath been spoken of; neither **IS THERE ANY CONDITIONS**



whereby man can be saved, EXCEPT THE CONDITIONS which I have told you." Mosiah 2:11, 12.

And now behold, my beloved brethren, this is the way; and THERE IS NONE OTHER WAY nor name given under heaven, whereby man can be saved in the kingdom of God. And now behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen." 2 Nephi 13:31, 32. (Emphasis mine B. C. F.)

These are but a few of the texts that we might bring that emphasize the 'MUST' connected with the requirement to obey the principles of the doctrine of Christ. It allows of no exceptions. It also certainly is orthodox, else we have no message or mission. Hence, to contend that baby innocence or heathen ignorance of law ever could be an excuse, or substitute for the necessity of obedience to the gospel of Christ, must certainly be unorthodox or heretical.

Now a few sidelights on the above mentioned necessity for obedience. It has been estimated that only about one-fifth of the earth's population, with a diminishing degree back through the ages to the beginning of man, have even heard about Christ in this life. Also that since God's order is a perfect order, and that not only is obedience to the gospel enjoined, but an authorized ministry must perform the rites of the gospel in order that they be acceptable to God, in which case the thousands of folks in sectarianism, both in Bible, and Book of Mormon times and our times as well, are outside the kingdom, if our claims are valid. What a spectacle does this present to us?

We have already noted the "ALL" mentioned in the texts used, and also that it means all of the race of men from Adam on down, and that includes men, women and children as stated. Added to this we have such statements as the message of the angels to the shepherds in announcing the birth of the Savior, and it was to be a message of joy to ALL people. Then Christ in speaking of his mission says; "I I be lifted up I will draw all men unto me." St. John 12:32. Again, "That at the name of Jesus every knee shall bow, of things in heaven, and things in earth and things under the earth; and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." Philipians 2:10, 11. (Query, When will they do this, if they have never heard of Christ in this life, and also that man's probation ends at death? B. C. F.)

And we are also told that "As in Adam ALL die, so also in Christ shall all be made alive." I Corinthians 15:22.

For a moment we will notice that phase of the matter. Does the scripture give us an answer to this problem? Listen! "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." I Peter 4:6. Also: "If in this life only we have hope in Christ, we are of all men most miserable." Also, again; "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor THINGS TO COME, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Jesus

Christ our Lord." Romans 8:38, 39. (Emphasis mine B. C. F.)

If there were no other scriptures than the above, they should be sufficient to prove that those who never had an opportunity to hear about Christ in this life or who had no gospel probation in this life are not to go through eternity in ignorance. They also prove another orthodox teaching of the restoration, or of the gospel, namely, that man is dual by nature having a body and an immortal soul, and it is the soul, not the body, that is susceptible of being taught either in this life or that which is to come, and to say that it cannot be taught the gospel after they leave this life is to limit God and his power. Otherwise, when, and in what manner can those who have died without a knowledge of God, come come to a place they will bow their knees or confess that Jesus is Christ? Certainly, they MUST learn that somewhere.

There are those who object to what is here said and call it heresy, that it paves the way for teaching the principle of "baptism for the dead," which late in the life of Joseph Smith the prophet, plagued the church. These also fear that it teaches a second chance for everyone to hear the gospel and accept it. It does neither one. In the first place proxy baptism could never under any circumstances provide a knowledge of Christ to an individual who never heard about him in this life. It would be ridiculous to imagine such a thing. In the second place the doctrine of baptism for the dead was never heard of until 1843, yet on May 8, 1838, in answer to the following question put to Joseph Smith; "If the Mormon doctrine is true, what has become of all those who died since the days of the apostles?" Joseph answered as follows: "All those who have not had an opportunity of hearing the gospel, and being administered unto by an inspired man in the flesh, must have it hereafter, before they can be finally judged." This makes it plain that this very righteous principle was understood from the very beginning of the restoration, hence it is orthodox teaching to teach that man's probation does not end at death, for those who never heard of the gospel in this life. The above statement by Joseph Smith is found in his writings and teachings during his lifetime, and published in a work called; Documentary Church History, page 3, verses 28-30.

It is however further objected that the Book of Mormon teaches otherwise and the following scripture is presented as evidence; "Wherefore he hath given a law: and where there is no law given there is no punishment; and where there is no punishment there is no condemnation; and where there is no condemnation, the mercies of the Holy One of Israel have claim upon them, because of the atonement: for they are delivered by the power of him: for he satisfieth the demands of his justice upon all those who have not the law given unto them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment." 2 Nephi 51-54.

"For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, can not repent; and

unto such baptism availeth nothing. " Moroni 8:25, 26. There are a number of others along the same line, but in not a single one of them can a statement be found that says those spoken of are saved in the kingdom of God. They are merely the recipients of God's mercy through the atonement, and need have no fear of the punishment meted out to those who know God's law and are disobedient thereto. Of course, baptism availeth nothing to anyone even in this earthly life or probation who do not understand God or the gospel, so to baptize them would be folly, but how about it when they DO come to an understanding? The soul never dies, and nowhere is it even hinted that little children will always remain little children and that those without a knowledge of the gospel law will always remain in that state. That is why the gospel will be preached to the dead that they might all stand equal with God in the final day. Otherwise God's power enlighten the minds of men would be limited to this small span called the earth life.

To illustrate: Suppose I have never heard about a city called Chicago. I know nothing about it whatsoever. I fall asleep and when I awake I find myself in Chicago. I don't how I got there, neither do I know a thing about it now that I am there, and further than that I NEVER can find out because, my power to find out anything about it terminated when I fell asleep, so I must remain there forever, never know how I got there, and never can find out anything about it because I lost all power to be anything but what I was when I fell asleep, notwithstanding I am surrounded with a large number of people who found out all about Chicago and how to get there before they too fell asleep, so I am doomed to an eternity of ignorance about my surroundings, because my probation ended when I fell asleep, verily. "If in this life only we have hope in Christ we are of all men most miserable," and what an incompetent God must be, when he cannot do for the intelligent part of man throughout the countless ages of eternity, what he is limited to doing for him while in this short earth span of life.

Now we read something else in the Book of Mormon. Listen! "Now there is a death which is called temporal death; and the death of Christ shall loose the bands of this temporal death, and ALL shall be raised from this temporal death; the spirit and the body shall be reunited again, in its perfect form; both limb and joint shall be restored to its proper frame, EVEN AS WE NOW ARE AT THIS TIME: And we shall be brought to stand before God knowing that even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to ALL, BOTH OLD AND YOUNG, BOTH BOND AND FREE, BOTH MALE AND FEMALE, BOTH THE WICKED AND RIGHTEOUS; and even there shall not so much as a hair of their heads be lost: but all things shall be restored to its perfect frame, as it is now, or in the body." Alma 8:99-103. So here we see a resurrected human being with nothing lost, but his power to understand God, in the case of the baby or the heathen, then we talk about an impratual God. If the heathen are to be saved in their ignorance because they know not the law, then they must all be righteous according to their own code, and the African cannibal reeking with the blood of his fellow man, because he lived that way, will be found

in the celestial kingdom of God right along side of the veriest saint that ever lived. No, there are good and bad, righteous and wicked among them, according to their code of morals, the same as there is among the people who profess to believe in God, and God will deal as justly with them as he will with all his creatures made in his image, but remember the scope of Christ's mission was the salvation of the race, through obedience to the gospel, which ALL men must contact and understand sometime somewhere, because the resurrection from the dead was only a part of what Christ's work was to accomplish. Salvation was the main object, and we see that the scriptures positively affirm that this can only be attained by complying with the requirements of Christ's gospel.

And finally, according to Amulek's description of a resurrected being, this being is in every way the same type of physical being that we now see among men, and in which case will be as fully capable of meeting any physical requirement of the gospel law, such as baptism, or any other, as any of us now could possibly be. Is there any place in the scripture that says he cannot, or will not? It says they will have a full knowledge of their guilt. If so, why could they not repent and be baptized, for that guilt, should it be required?

As to little babes; What person of intelligence would think of consigning them to an eternity of incompetence, helplessness, and lack of any kind of knowledge? Then why charge God with such bungling?

We have but one message to the world, and that is to preach the gospel of Christ to a dying world, as the ONLY means whereby man can be saved in the celestial kingdom of God. This charge is outlined for us in the first paragraph of the Book of Commandments. It reads as follows:—"HEARKEN, O ye people of my church, saith the voice of Him who dwells on high, and whose eyes are upon ALL men; yea, verily I say, hearken, ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto ALL men, and THERE IS NONE TO ESCAPE, AND THERE IS NO EYE THAT SHALL NOT SEE, NEITHER EAR THAT SHALL NOT HEAR, NEITHER HEART THAT SHALL NOT BE PENETRATED; and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed; and the voice of warning shall be unto ALL people, by the mouths of my disciples, whom I have chosen in the last days, and they shall go forth and none shall stay them, for I, the Lord have commanded them." (Emphasis mine B. C. F.)

It will be noted by the statements I have emphasized that there is to be no limit as to time or anything else. the message is to ALL people, and it says that "every" eye shall see, that "every" ear shall hear, and that "every" heart shall be touched. When will that be, if all men's probation ends at death, especially for those who do not "see" or "hear" in this life? Certainly a very small fraction of mankind are seeing and hearing now, and so it has been from the beginning.

Is it orthodox for us to call attention to what the Lord has purportedly given us as our mission? The elders of the Church of Christ should be a unit in teaching the plain principles of the doctrine of Christ, and

the subject under consideration in this article is included in the principles of the doctrine of Christ as given us by the Apostle Paul in the sixth chapter of Hebrews. They should need no private interpretation.

And to conclude; certainly in our presentation of God, we should represent Him as being the very essence of intelligence and power. To present Him as incompetent and limited in power, only causes us to play into the hands of skeptics and infidels. To be orthodox we should all be teaching the principles of life as they are clearly outlined in scripture. The first ministers of the church taught those things and met the opposition of the sectarian world on them, and their testimony is with us.

Let our teaching be orthodox according to the Word of God.

### CHRISTIANITY

1. Can conflicting, deceptive Churchanity dispense true Christianity?

2. Doth a fountain send forth **sweet** water and **bitter**?

3. Could true Christianity be functioning in any place where the divinely approved Church of Christ does not exist?

4. Could there possibly be a perfect **circle** having no exact **center**?

5. Was there anything unsound in the Lord's instruction to the Prophet Joseph Smith concerning the conflicting creeds and deceptive self-appointed "churches"; that he should "join none of them", because their creeds are an abomination in the sight of God?

The sane, sensible, scientific and scriptural answer to those five straight-forward questions, can be none other than a positive, No!

Christ said, "I will build my church." He built it. It was a definite structure. It was given His name, the Church of Christ. Churches of men, with their creeds and doctrines of men, bear many other names.

The Church which Christ built had in it, "First, Apostles." There were twelve of these officers, first in official authority under Christ in the Church; not ten, nine, eight, seven, six—not fifteen, as some who strain to wedge in a First Presidency of THREE, to be over the Apostles have built into their man-made structure.

The human error of Churchanity of deftly manipulating into the structure of the church, a "First Presidency" over the Twelve, the Lord having set in the church first **Apostles** (as stated by Paul, and he was in a position to know), proves itself in the last analysis to be equal to the heresy in churchanity which places a **Pope** at the head, whom the devout were taught to call, Father. History has proven both innocent looking little heresies to be equally dangerous, because both are false doctrine.

That which interferes with, or attempts to change the structure of the church which Christ built, soon

weaves in a tremendous substitute for true Christianity. All substitutes for divine truth are snares planned and promoted by the arch-enemy of souls, and can but prove to be "obstructions of Satan" purposefully placed for the wrecking of faith in the hearts of those who are deceived thereby.

True Christianity provides for a functioning Church of Christ, officially approved of God as such, operating under Christ, its leader and head. Such authentic church constitutes the very pillars of sacred Christianity.

There can be no properly functioning Christianity unless the official church of Christ, acceptable unto God, exists, continuing to adhere to the pattern upon which Christ's church is built, and continuing to preach and practice the doctrine of Christ, excluding deceptive heresies.

Where substitutes for the Church, human imitations, apostate bodies, or mere non-descript heresy-fungi only is rampant, there Christianity does not exist. It is a matter of utter impossibility for true Christianity to exist in any practical demonstration anywhere on earth, where the true Church of Christ, accepted of our Lord as His own, does not function in accord with his organic foundation, officiating through the gospel of Christ, unto the salvation of souls.

A perfect circle must have an accurate center. Christianity, as given to mankind of Christ, is His scientific, spiritually perfect circle. He is the Compass which specifies its very design. He is its Commander; and with **exactness** and perfectly placed **accuracy** he has placed the Church of Christ at the center of the unchallengeable perfection of that correct science of Christianity, of which He alone is the Author and Finisher, for our faith, unto soul-salvation. All other patterns for Christianity as offered by men, are but fanciful disguises constructed in evil, cunningly offered, with shimmering satanic attractions, to souls not grounded in the truth of Christ, our supreme Leader and Commander.

No soul, seeking eternal salvation, should be deceived by any of the **many** who "Shall come in my name, saying I am Christ," and who, the Lord said, shall, in the last days, "deceive many." Said teachers of the "doctrines of men," are coyly evasive concerning the Church of Christ, constructed according to the divine pattern, situated at the center of the true science of accurate Christianity, in its holy structure, the spiritual pillars thereof, functioning unto the salvation of souls!

Churchanity, with its conflicting creeds of men, and true Christianity, with its divinely authorized exactness from **center** to circumference, are located at two widely divergent points, as clearly indicated by the Divine Compass, given mankind by the Lord Jesus Christ. These compass readings are recorded in the Word of God. For our own safety and eternal salvation, let us be alert through all of time's voyage, to the **Needle's Point** on the Divine Compass.

James E. Yates.

## ESTABLISHED POSITION OF THE CHURCH OF CHRIST ON THE GODHEAD

By the Editor

From its very earliest inception the position of the Church of Christ, restored in these last days, has been consistent and unchanging in its belief in the Godhead.

When Joseph Smith, a lad between fourteen and fifteen years of age, sought God for light in obedience to James 1:5, in the early spring of 1820, he had his first vision, the account of which is as follows:

"I saw a pillar of light exactly over my head, above the brightness of the sun; which descended gradually until it fell upon me . . . . When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other,) 'This is my beloved Son, hear him.'"—Reorganized Church History, Vol. 1. p. 9.

This is a "corner stake," a pivotal point, upon which all subsequent inspirational teachings and doctrines of the Restoration rest. All other dreams and revelations, or interpretations received or claimed to be received, which would in any way destroy or dispute this testimony, are of the devil, or the imaginations of the human heart. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8:20.

All reliable histories of the Restoration contain an account of this event as the starting point of the work of the Restoration. It has always been an accepted fact by the Church of Christ since its organization about ten years after the vision, on April 6, 1830.

During his ministry, Joseph Smith wrote an Epitome of Faith, in which he declared a belief in the Godhead as follows, in the first paragraph:

"1. We believe in God, the Eternal Father, and in His Son, Jesus Christ."—Pearl of Great Price, p. 59.

In Zion's Advocate for May, 1942, we find the position of the Church of Christ stated as follows:

### "EPITOME OF FAITH" Church of Christ in Zion"

From the Searchlight, April 1, 1896.

"1. We believe in God, the Eternal Father, and in his only begotten Son Jesus Christ, and in the Holy Ghost."

(Note: The Searchlight was the official publication of the Church of Christ at that time.)

In 1933, the Apostles of the Church of Christ, sent the following epistle to the Church, reaffirming and declaring in no uncertain terms the belief of the Church:

### "THE SPIRIT OF ANTI-CHRIST"

#### "An Epistle from the Twelve"

#### To the Saints of Christ Scattered Abroad:

"Unto the Churches of Christ scattered abroad, we the Apostles of our Lord Jesus Christ, send this epistle at this time, that ye may be grounded more perfectly

in the love of God the Eternal Father and His beloved Son Jesus Christ, whom we serve.

"May the grace and peace of God the Eternal Father and from the Lord Jesus Christ be unto all that have named his name and looked with faith toward the day of his glorious appearing:

"Whereas: We your fellow servants have been called together at this season of the year to consider, among other things, complaint against those of our number who are advocating a heresy of such nature as to cause diversion and to promote the cause of Atni-Christ, we deem it wisdom to warn you of the danger lurking within all such teachings.

"There has arisen in the church of Zion, a controversy over the question of the Godhead, which by its very nature, if persisted in will result in further division among the membership, and thereby hinder the progress of the work of the Lord. This condition ought not to exist. Those who are responsible for this present dissension, advocate, both in private and in public, the wholly untenable theory that the Godhead consists of but one being, whom they call the very Eternal Father; and that the terms applied in the triune relationship of the Father, the Son, and the Holy Ghost, are only attributes of this one God.

"Without equivocation, we brand this doctrine as Anti-Christ. It is a virtual denial of the Lord Jesus Christ, our Savior and Redeemer. For the Scriptures, both the Bible and the Book of Mormon, plainly teach us that the Godhead consists of three persons, namely: The Father, the Son, and the Holy Ghost, who are one in purpose. This doctrine is affirmed in the Articles of Faith and Practice, and the teachings of the Restoration from the beginning.

"This is in harmony with the testimony of the servants of God in the opening of three dispensations of his work among the children of men, to whose testimony we cite you:

#### "Among the Jews"

"John, the beloved disciple of our Lord, wrote: 'There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.'—I John 5:7.

'Concerning the baptism of Christ by John in the water of Jordan, it is written: 'When he was baptized, went up straightway out of the water; and lo, the heavens were opened to him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven, saying: This is my beloved Son, in whom I am well pleased.'—Mat. 3:16, 17. Here is pictured the Father in heaven; the Son coming out of the waters of baptism; and the Holy Ghost in the form of a dove.—Three different entities.

"At the transfiguration of Christ, the apostles had this experience: 'Behold a bright cloud overshadowed them, and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased, hear ye him.'—Matt. 17:5.

"When Stephen was martyred for his testimony of Jesus, he gave the following witness of the Father and the Son: 'Behold I see the heavens opened, and the Son of man on the right hand of God.'—Acts 7:54-56.

"The Jews sought occasion against the Lord, 'because he has not only broken the Sabbath, but said also that God was his Father.'—John 5:18.

"Peter the apostle of Jesus Christ, also testified of him: 'Who is gone into heaven, and is set down on the right hand of God; angels and powers being made subject to him.'—I Peter 3:22.

#### "Among the Nephites"

"When the Lord Jesus Christ appeared to the Nephites on this continent after his resurrection it is related that the multitude, who were gathered around the temple in the land Bountiful, heard a voice from heaven which said: 'Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him.'—Nephi 5:7, 8.

#### "In the Latter Days"

"Again when the Restoration of the gospel in these last days was beginning to take place, related in his history the following experience: '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, whose brightness and glory defy all description, standing above me in the air. One of them spoke to me, calling me by name, and said, pointing to the other, 'This is my beloved Son, Hear Him.'—Church History, Vol. I.

#### "Admonition"

"To these testimonies of the servants of the Lord we could give others, but suffice it to say that the testimony of the Spirit to our spirits, is that Jesus Christ is the Son of God, through whom we have access to the Father in Love. Therefore, beloved brethren, being surrounded with so great a cloud of witnesses, we admonish you through our Lord Jesus Christ, that ye be diligent in prayer and good works, that ye be not soon shaken in faith, nor be turned from the sure mercies of the Lord, for as it is said of old:

"Little children, it is the last time; and as ye have heard that Anti-Christ shall come, even now there are many anti-christs; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is Christ. **He is anti-christ, that denieth the Father and the Son.**

"Whosoever denieth the Son, the same has not the Father: (but) he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.'—I John 2:18-24.

#### "Exhortation"

"And in conclusion, we 'Beseech you, brethren mark

them which cause division and offenses contrary to the doctrine **which ye have learned;** and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.'—Romans 16: 17, 18.

"And to those who are responsible for this heresy, we admonish you as the servants of our Lord, to cease from your unholy works, repent of your iniquities, and give yourselves more diligently to the ministry of the Word, that the end of your works may be eternal life otherwise, there awaits you a reward of unrighteousness, with those who have denied the Lord Jesus Christ. Amen.

"This epistle is formulated and approved by us this 18th day of September, 1933.

"Your brethren in Christ,

"Hyrum E. Moler

"William F. Anderson

"Elmer E. Long

"Arthur M. Smith

"Bert C. Flint

"Clarence L. Wheaton."

#### Court Actions

At the 1934 Conference a Bishops' Court was appointed to try the case of Apostle Samuel Wood on a charge of heresy. We insert here the part of verdict bearing on Count 1:

"We the elders appointed to try the case of Apostle Samuel Wood on charges as preferred by the Quorum of Twelve, as herewith set forth:

"1. Heresy, in the 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 this 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. . . .

"We find that according to the evidenced submitted and his own personal statement, that he would not cease to teach in private or in public, the one person in the Godhead theory, as contained in charge No. 1. We therefore find him guilty of charge No. 1.

"Signed

"J. T. Ford

"E. E. Richards

"A. O. Frisbey."

The report of the court on the Wood case was read and approved by the body."

"Sister Pauline Hancock requested that her name be dropped from records of the church because she was not in harmony with the position of the church on the Godhead.

"It was moved that the request be granted."

"A substitute was moved that we recommend to the local church that her request be granted. The substitute carried."—Zion's Advocate, April, 1934, p. 11.

Pauline Hancock did the honorable thing. When

one finds himself not in harmony with the position of the church, instead of trying to tear down the church from the inside while pretending fellowship, he should follow her example, sever his connection, then if he must tear down, work from the outside. Likewise, it would not be an honorable action for one who opposed Pauline's position, to espouse her cause, join her movement, and then begin to tear down from the inside.

### Court of Appeals

"To the General Assembly of Church of Christ, we, the last Court of Appeals, appointed by your honorable body, wish to report that the case of the

Quorum of Twelve, et al, Complainant,  
Versus  
Samuel Wood, Defendant,

was turned over to us for consideration and disposal.

"The defendant by his counsel, R. M. Maloney, appeared before the court requesting an appeal from the decision of the Bishops' Court, before whom the case was tried, April 11, 1934, for the reason that the Bishops' court erred in the decision in the above case.

"Therefore the court has examined all the evidence that has been turned over to us very prayerfully and very carefully and find that the defendant was not only given a fair and just trial, but was offered the opportunity to reinstate himself; that he refuse to do so, therefore we must affirm the decision of the Bishops' Court, as follows:

"Count 1—Heresy, in the 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 the Holy Ghost are one in person as well as one in purpose—this doctrine being contrary to the Doctrine of the Church as set forth in the Articles of Faith of the aforesaid Church, therefore we find him guilty of this charge. . . .

"Signed

"J. E. Bozarth  
"Jess F. Cruse  
"Thomas B. Nerren  
"Charles E. Derry  
"By J. E. Bozarth

"April 12, 1935.

—Advocate Supplement, 1935, p. 5.

### From Articles of Faith.

"We believe in God the Eternal Father, who only is Supreme, Creator of the Universe, Ruler and Judge of all; unchangeable and without respect of persons.

"We believe in Jesus Christ the manifestation of God in flesh, who lived, suffered, and died for all mankind; whom we own as our only Leader, Witness and Commander.

"We believe in the Holy Ghost, the Spirit of truth, the Comforter, which searcheth the deep things of God brings to our minds things that are past, reveals things to come, and is the medium by which we receive the revelation of Jesus Christ."

### Action on Articles.

#### "Bill No. 5

"Action upon Recommendation from Wales.

"A recommendation from the Quorum of Twelve was read as follows:

"Resolved, that in consideration of the petition from Wales, the Apostles recommend the following to referendum:

"The Articles of Faith of the Church of Christ are in harmony with the early Epitome of Faith and Practice of the Church, as written by Joseph Smith concerning God, the Father, and Jesus Christ, His Son, and represent the faith and belief of the Church of Christ upon that important part of the gospel of our Lord, Jesus Christ.

"Submitted as the unanimous opinion of the Twelve.

"C. L. Wheaton,  
"Secretary of the Quorum

—Supplement to Zion's Advocate, May 1, 1936, p. 2.

### The vote on said bill was as follows:

Bill No. 5

"Approving a recommendation from Wales concerning our Epitome of Faith, and making it clear that the Church of Christ believes in God the Father and in Jesus Christ His Son, whom the Father sent to this earth for the redemption of mankind.

"Total number of votes for—390.

"Total number of votes against—6."

—Zion's Advocate, September, 1936, p. 101.

### Conference Action of 1949

"Resolution from the Twelve as amended by the conference:

"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 on April 6, 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 disturbed 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."

"After further discussion, the vote was called for on the resolution from the Twelve on Godhead doctrine. Carried 36 to 0.

—Advocate, June, 1949, pp. 92, 93.

The foregoing presents the position of the Church of Christ from the very first move to bring about its Restoration to the present time.

Those teaching contrary thereto are teaching a heresy.

To claim justification for teaching a heresy, because we "believe in the Bible and the Book of Mormon," is beside the point.

The proponent of every heresy that has cursed the Restoration from 1820 down to the present time has claimed the same thing.

Some of these heresies are:

Plural Marriage.  
Adam God.

Blood Atonement (to save a dissenter by shedding his blood).

Sealing for time and eternity.  
Secret Endowments.  
Baptism by proxy.

Baptism for the sins and traditions of men.  
Baptism for the cleansing of your garments.  
One person in the Godhead doctrine.

The last heresy named above was unheard of in the Church of Christ until about fifteen years ago, and the Church of Christ taught and believed that the Bible and the Book of Mormon all through its entire history, and the position of the Church of Christ has remained unchanged from the beginning to the present time.

All through the years from 1820, believers in the position maintained by the Church of Christ have been blessed with the spiritual blessings of the gospel in great abundance, lessened only at times because of divisions and strife and contention over the introduction of one heresy or another that disturbed and destroyed in a measure the peace and unity of the church.

And wherever these heresies have been introduced by men who have been wont to make capital of the mistakes of Joseph Smith, and build upon them in a spirit of self-exaltation—to make a bigger show than the Prophet of Palmyra, they succeed wonderfully in reaching their objective. They make bigger mistakes, a bigger show, give more false revelations, and withal make a big success in foisting on the world one more damnable heresy as both Paul and Peter said they would in the latter days.

All who have taken upon themselves the covenant

of the priesthood in the Church of Christ are under obligation by that covenant to represent the position of the Church of Christ on the Godhead.

If the time comes that they can not do that, the honorable thing to do is to surrender their ministerial credentials and sever their connections with an organization which they no longer believe in.

This would avoid the extremes of strife and division and discord, and those things which mar the unity and peace of the people of God, and which bar them from enjoying the abundance of spiritual blessing promised the faithful and true.

False prophets must arise. Christ foretold they would. And they will be found in the church, too, to deceive, if it were possible, the very elect.

Also heresies must come, for Paul said:

"For there must be also heresies among you, that they which are approved may be made manifest among you."—I Cor. 11:19.

"Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh."—Math. 18:7.

### I'LL GO; BUT—

We picked this from an exchange; author unknown:

I'll go where to you want me to go, Dear Lord—  
Real service is what I desire;  
I'll say what you want me to say, Dear Lord,  
But—  
Don't ask me to sing in the choir!

I'll be what you want me to be, Dear Lord—  
I like to see things come to pass.  
But—  
Don't ask me to teach boys and girls, Dear Lord—  
I'd rather just stay in my class!

I'll do what you want me to do, Dear Lord—  
I yearn for the Kingdom to thrive;  
I'll give you my nickles and dimes, Dear Lord,  
But—  
Please don't ask me to "tithe."

I'll go where you want me to go, Dear Lord—  
I'll say what you want me to say,  
I'm busy just now, with myself, Dear Lord;  
I'll help you—  
SOME OTHER DAY.

To which we add:  
I'll go where you want me to go, Dear Lord—  
But—  
Not to the Conference, I pray—  
To help rule the Church by "common consent;"  
Please do it some other way.

I'll say what you want me to say, Dear Lord—  
Tho I fear I might make a mistake.  
I'll be what you want me to be, Dear Lord,  
But—  
Don't ask me the priesthood to take.

I'll do what you want to do, Dear Lord—  
 I long for the Zionite state;  
 With "all things common"—no poor, and no rich—  
 But—  
 Don't ask me to consecrate.

Yes, I'll do what you want me to do, Dear Lord—  
 Thy Spirit poured forth from on High,  
 Hath blessed, protected and healed me, Dear Lord;  
 But—  
 Don't ask ME to testify.

### UNDERSTANDING

"I'll lend you for a little time a child of Mine, He said,  
 "For you to love her while she lives, and mourn for  
 when she's dead.

It may be six or seven years or twenty-two or three,  
 But will you, till I call her back, take care of her for Me?  
 She'll bring her charms to gladden you, and should  
 her stay be brief,  
 You'll have her lovely memories as solace for your  
 grief.

"I cannot promise she will stay, since all from earth  
 return,  
 But there are lessons taught down there I want this  
 child to learn.  
 I've looked this wide world over in my search for  
 teachers true,  
 And from the throngs that crowd life's lanes, I have  
 selected You.  
 Now will you give her all your love, nor think the  
 labor vain,  
 Nor hate Me when I come to call to take her back  
 again?"

I fancied that I heard them say, "Dear Lord, Thy will  
 be done,  
 For all the joy Thy child shall bring, the risk of grief  
 we'll run.  
 We'll shelter her with tenderness, we'll love her while  
 we may,  
 And for the happiness we've known, forever grateful  
 stay.  
 But should the angels call for her much sooner than  
 we've planned,  
 We'll brave the bitter grief that comes and try to under-  
 stand."

God said to Moses  
 What hast thou in thy hand?  
 A rod and power to lead  
 My people to a promised land!

Moses with  
 That Scriptural rod  
 Lead the children of Israel  
 With the help of God

From bondage sure  
 Egyptian oppression  
 Made of them  
 A righteous nation.

The thing God placed  
 In Moses' hand  
 Brought freedom to  
 That righteous band.

Then I ask you friend,  
 As God will do  
 What has He placed  
 In hand for you?

Look at your hands  
 And see what is there!  
 Are you concerned  
 Or don't you care?

Are there calouses from work  
 That's been completed?  
 There's worthy deeds  
 To be repeated.

Maybe your hand  
 Holds a pen  
 For writing wisdom  
 On the souls of men.

Maybe saw and hammer  
 Is what you wield  
 You may follow a plow  
 In a weedy field.

Or maybe an apprentice  
 Learning a trade  
 A great musician  
 Or digging with spade.

A doctor bringing patients  
 Back to health  
 A preacher leading lives  
 To spiritual wealth.

Whatever your work  
 In life or station  
 You are a part  
 Of God's creation.

He will ask  
 What have you done  
 In the time he gave  
 For the race you've run.

He will ask what you have done  
 With that in hand  
 When the top of your hour glass  
 Has spent it's sand.

—Joseph E. Yates

This was written after listening to a very stirring  
 sermon, "What Hast Thou in Thine Hand," by Clarence  
 L. Wheaton.