

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 27

Independence, Missouri, September, 1950

No. 9

She Did Her Best

If I can live
To make some pale face brighter, and to give
A second luster to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by—

If I can lend
A strong hand to the fallen, or defend
The right against a single envious stain,
My life, though bare,
Perhaps, of much that seemeth dear and fair
To us of earth, will not have been in vain.

The purest joy—
Most near to heaven—far from earth's alloy,
Is bidding cloud to give way to sun and shine;
And 'twill be well
If on that day of days the angels tell
Of me: "She did her best for one of Thine"

—Selected

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ZION'S ADVOCATE

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INSTRUCTIONS IN ORDERING

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

EDITORIAL

THE CHURCH OF CHRIST—OR RELIGION?

Part 6

In our presentation of the Church of Christ, its decline, and then restoration, we have almost completely ignored the element of time—reference being made only in a general sense. This is not because of comparative inconsequence—indeed, the texts which might be quoted are numerous, and, when properly interpreted, one with another, and correlated with known events of profane histories, they give us a complete picture of the exactness with which God moves in the fulfillment of His word.

To one who is interested in full details, the time factor is very important, not to mention the joy which knowledge brings. However, it has been by-passed for the sake of brevity along with the belief that all minds do not readily grasp facts as presented through the medium of "figures". If this information is desired, it would be well to obtain, if possible, a copy of Daniel MacGregor's, "A Marvelous Work and a Wonder". So far as is known, this book is not available, except as possessed by individuals.

If we should try to make an exhaustive study of "why" a Restoration of the Gospel, it could fill volumes, but suppose we did—the unbelieving heart would probably be still harder. We are made to stand aghast at the fearful and cunning power of the adversary, in which he may surround men (if they let him) with an impenetrable wall of blindness. An excellent illustration of this is contained in Jesus' parable of Lazarus and the rich man, in which the latter was consigned to the torments of hell, from which he, lifting his eyes to father Abraham, begged that Lazarus might be sent to warn his brethren, lest they also share his fate. He said: " * * * if one went unto them from the dead, they will repent." But Abraham replied: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

So, likewise, is it with the Gospel story of these latter days, which is not a new story. It is the same old Jerusalem Gospel story of nearly two thousand years ago.

What, then, is our attitude when we pick up the Bible to read? Do we accept the plain teachings there, or do we hedge around them because they do not agree with our own notions on the subject? Some statements are not altogether clear in themselves, and in fact, there are many contradictions because of the manipulations of men, but the truth is there. Perhaps we may have to do some prayerful "weeding"—work a little bit—but the results to our soul is well worth the effort.

Suppose we make a list of some plain statements contained in the scriptures, and as we read them, ask ourselves, Do I agree? If not, why not?

As "in the mouth of two or three witnesses, shall every word be established", we shall try to give a few related texts on any one particular topic.

Do you believe this?

For 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.

And this is life eternal, that they might know thee the only true God **and** Jesus Christ, whom thou hast sent.—John 17:3.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath **both** the Father and the Son.—II John 9.

Here is only a little drawn from a multitude of texts which show clearly a plurality of Beings, any one, or altogether, of whom we may properly refer to as "God". In the name of logical consistency in human language or understanding, we cannot possibly think of "three" or "two" as meaning a single unit, or personage (nor are we expected to understand otherwise). But, in the light in which Jesus, himself, explains it, we are able to comprehend what is meant by "One God". He prayed that "they (all the saints) may be one, as we are one" (that is, as the Father and the Son are one. W.A.S.), and, "that they also may be one in **US**." Here is the kernel of the mystery of "oneness", which is really only a mystery to those who may never attain to it because of the hardness of their hearts, except they came to sore repentance.

Do you believe this?

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that **diligently** seek him. Heb. 11:6.

If a man love me, he will keep my words * * * * he that loveth me not keepeth not my sayings. (Jesus) John 14:23, 24.

But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?—James 3:20-22.

Salvation comes with the yielding of perfect obedience to the commandments of God, as revealed by the Master, and the operation of the Holy Spirit within the lives of His servants.

Then will we further believe:

Except a man be born **of water and of the Spirit** he cannot enter into the Kingdom of God. John 3:5.

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts 2:38.

Jesus was baptized "to fulfill all righteousness" and, "when he was baptized, **went up straightway out of the water.**" See Matt. 3:15, 16.

"* * * and they went both down into the water, both Philip and the eunuch; and he baptized him." Acts 8:38.

Baptism is absolutely essential, and the above described procedure must be adhered to if we, likewise, are to "fulfill all righteousness". The sixth chapter of

Romans tells us that thus we become dead to sin, through this "burial", and alive to Christ in coming forth—a likeness of the resurrection from the dead. Our sin and guilt is "buried; washed away"; and we arise, a new creature, clean and free in Christ Jesus.

Do we understand that:

"* * * if we walk in the light, as he (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

It is in this way, **ONLY**, that "we have an advocate with the Father, Jesus Christ the righteous."—I John 1:7, 9; 2:1.

There are many that have, and do, stumble at Jesus' words, wherein He says:

"Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me."—John 6:53-57.

This is important doctrine. It must be understood, and complied with, or, "ye have no life in you."

But, are we to believe that we are to, in some manner, eat and drink of the flesh and blood that composed His physical body? Many, if not all, of His disciples took these words as meaning just that, and it is written that, "From that time many of his disciples went back and walked no more with him."

Complete understanding did not come, apparently, for some time—probably at the "last supper". Yet, at the time He told them they must eat and drink of His flesh and blood. He said: "It is the spirit that quickeneth; **the flesh profiteth nothing.**"

By this, we may conclude that He was speaking in a strictly spiritual sense.

Some will tell us that in some mysterious fashion, the communal bread and wine actually becomes the flesh and blood of the Saviour. This might be credible were it not for the fact that at the time He gave His "flesh and blood" to His disciples, He was manifestly in their presence, and undoubtedly in possession of every particle of flesh and blood which was necessary composition of His physical body. On top of this, Jesus said: "But I say unto you, I will not drink henceforth **of this fruit of the vine** until that day **when I drink it new with you** (His own blood?) in my Father's kingdom." Matt. 26:29. So, He, with the twelve, was drinking of the fruit of the vine.

To make of this ordinance anything but a symbolic representation of Christ's body, is to advocate a kind of cannibalism without true foundation in either scriptural

or intelligent human reasoning. His whole body would have, long since, been completely consumed.

When His words are taken in their true sense, we realize that to eat His "flesh" and drink His "blood" is to partake of the emblematic bread and wine as a witness to God, and to the brethren, that we are willing and desirous to shown our union with the Christ by following in His footsteps in every way and all the way.

This know also:

"* * * whosoever shall eat this bread, and drink this cup of the Lord, **unworthily**, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." I Cor. 11:27-29.

How necessary it is to make reconciliation between self and God; between self and brother if there be any degree of hardness. This is probably "discerning the Lord's body."

Now, when we obey His voice in every respect; in coming into the kingdom, and hearkening to His precepts, we "have an advocate with the Father, Jesus Christ the righteous and He is the propitiation for our sins."

There is no indication, whatsoever, that any other than this One is necessary to help us come unto the Father. The feeble efforts of some to justify the supposed mediatory power of Jesus' mother, or other saints, or anyone else, is inadmissible as having scriptural basis, and makes a mockery of the application of the atoning blood of Christ; belittling the power and majesty which is singularly His.

Paul, in Romans 5:18, has this to say on the subject:

"Therefore as by the offense of one (Adam) judgment came upon all men to condemnation; even so by the righteousness of one (Christ) the free gift came upon all men unto justification of life."

The clincher to this matter is found in I Timothy 2:5.

"For there is one God, and **one mediator between God and men, the man Jesus Christ.**"

A great deal of emphasis is attached to some of Jesus' words to Peter, as found in the sixteenth chapter of Matthew, which we believe has been greatly misconstrued. Here, as in every other case, there must be agreement with other, and all, related texts. God does not say something one time, and vary on that same subject, at some other time.

Here is the conversation:

"* * * Whom do men say that I the Son of man am? And they said, Some say thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He said unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon

Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, Thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Verses 14-19.

First of all, we must realize that the subject upon which this discussion is based, is, Who is this man Jesus? That this is so, is verified in the verse immediately following the above text:

"Then charged he his disciples that they should tell no man that he was **Jesus the Christ.**"

Peter had expressed this fact in clear, emphatic language, having inspiration from the Father in heaven.

The subject is not, "thou art Peter", but rather, "**Thou art the Christ.**"

Now, I ask you, as Jesus spoke directly to Peter, and if He intended that Peter should know that he (Peter) was the foundation "rock" of the church, would Jesus say, in such indirect language: "upon this rock I will build my church"? Would He not rather have said something like this: Thou art Peter, and THOU art the rock upon which I will build my church.

Again: would Peter be this "rock" who was, shortly thereafter, soundly chastened of the Master, saying: "Get thee behind me, Satan: thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men." Certainly an insecure foundation, this!

The true rock upon which the church was built is the fact that Jesus is the Christ! The reason that the gates of hell would not prevail against the church, is that it was revealed to Peter, and would, subsequently, be revealed to all true disciples in the years and ages to come!

Peter had no illusions about the words of Jesus to him at that time; he understood, full well, for we find him, later, boldly proclaiming to the Jews that it was the power of Christ which had raised up a crippled man, and speaking further of the Christ, he said:

"This is the **stone** which was set at naught of you builders, which is become the **head of the corner**. Neither is there salvation in any other: **for there is none other name under heaven** given among men, whereby they must be saved." Acts 5:11-12.

The obvious purpose for the existence of the church, is primarily to help men attain salvation. Just as obviously, that church will fail unless its precepts are identical to those taught by the Master of men—unless it is truly built upon this sure foundation.

"Wherefore also it is contained in the scripture, Behold I lay in Zion **a chief corner stone, elect, precious:** and he that believeth on him shall not be confounded. Unto you therefore which believe HE is PRECIOUS (not Peter, W.A.S.): but unto them which be disobedient, the stone which the builders disal-

lowed, the same is made the head of the corner, and **a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient:** Whereunto also they were appointed."—I Peter 2:6-7. They do, indeed, stumble at the word, in fulfillment of the word of the Lord: "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17:5.

The Christ has become a stumbling stone unto them because they have set him at naught and built upon other foundation; have trusted in the arm of flesh (in this case, Peter). How like it is to the erecting of a stone structure, in which the mason points with pride to the beautiful stone sitting to one side, but continues to use imperfect material in his building.

There is a parallel between this "shuffling" aside of Christ and His teachings, and the inconsistent wording (through the error of men) of a part of the first verse of the sixth chapter of Hebrews. It is rendered thus in the King James version:

"Therefore **leaving** the principles of the doctrine of Christ, let us go on unto perfection; * * *

We cannot possibly leave those principles behind and expect to attain perfection. Those same principles of faith and repentance which bring us into the kingdom through the door of baptism, must be woven into the very fiber of our being. "Without faith it is impossible to please Him." See Heb. 11:6.

In effect, Christianity, as a whole, **has** left the several of His principles behind; it has set the "tried" and "precious" "stone" aside as a thing of little worth **because they have not heeded His commandments.**

Anything more or less than that way revealed by Jesus and the inspiration of God's Spirit—anything which does violence to His word already revealed is not a representation of Christ's church, but is **JUST PLAIN RELIGION!**

If, in spite of knowledge of the truth, we walk with the world; if we cannot take up our cross and follow our Lord, we are only religionists.

There has been a restoration of the Gospel, in all that the term implies, after long centuries of "darkness". These things were plainly foretold in the scriptures—**WILL YOU BELIEVE?**

Paul spoke to the Church of Christ at Ephesus, and it applies to the Church of Christ in any age, including the present:

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the **household of God;** and are built upon the foundation of the apostles and prophets (these also must be an integral part of the church, W.A.S.), Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."—Ephesians 2:19-22.

The Church of Christ, restored in 1830 under divine commission, believed and taught these things and

the promises of God were verified to it in many remarkable ways and instances.

The Church of Christ on the Temple Lot in Independence, Missouri, is a remnant of that early church, and as such humbly invites the investigation of those who are seeking for light and truth, today.

What will you have—the Church of Christ, or religion?

WILLIAM A. SHELDON

CORRECTION

In the editorial for Zion's Advocate for August on page 115, in the tenth paragraph of the first column the sentence beginning, "She was clothed with the sun—clearly an **illusion**—" The word should be **illusion**.

MY TESTIMONY

Dear Church of Christ members, everywhere:

There are a number of things I would like to say if the Lord, by His Holy Spirit, will guide me.

I am very strong in the faith, though I feel my weakness and unworthiness many times. But when I begin to feel that there is no use to carry on, I feel impressed that others have burdens that seem much harder than mine. Then I brace up and ask God to forgive me for such feelings, for He is much stronger and will heal and forgive very quickly if our faith is pure and we have no fear.

I am sure, if we would cleanse ourselves and take up Jesus' cross, drink of His cup, and be baptized with His baptism, we will have no fear in what we undertake to do in His Holy Righteousness.

When I think I have things going my way and I feel so happy in the gospel work and doing fine, then it seems I am tempted to fall by the wayside. But I think of the promise I made (no matter what the cost might be) when I became a new being from the waters of baptism. That promise was to never say or do anything displeasing to God, for His ways are not our ways, and His thoughts are not our thoughts. There is where I have to differ with the world.

When the cry of World War III is even at our door, it makes us wonder and want to examine ourselves whether we are in the faith. "Prove your own selves." II Cor. 13:5.

Our faith is tried at times. Bro. Flint experienced that in his early missionary work. Many things are put before us. When we think there will never be a light to shine through the dark cloud, the Spirit of the Lord steps in when He sees our courage to carry on. The cloud bursts and the light shines through and our burdens made lighter. Matt. 11:28, 29.

Oh, what spiritual blessings we can receive when we let ourselves ponder upon God's truth and let the Holy Spirit work within us. The truth made us free—free from ever having a desire of doing anything wrong, but to work for the Master.

I ask the prayers of Church of Christ members,

everywhere, to pray for my companion that he might be brought to an understanding of the Gospel, and that we might become one in Christ Jesus.

There is much we can do and always overcome. I am very sure if we put our whole lives in serving the Master, we can be much happier. When I say, whole life, I mean just that. "Thou shalt have no other gods before Me."

If we study hard enough, and pray, we can very easily understand that God is not pleased with the things that are being carried on in this wonderful land that He created.

I really do enjoy reading the Advocate. I have been taking the wonderful paper over a year.

I have learned much—have just finished reading the last chapter of the Inspired Version of the Bible, and can really testify that one cannot understand the fullness of the Gospel until he or she has read the Inspired Version, Book of Mormon, Advocate, and other books compared with the word of God.

I am very thankful for the wonderful blessings I have received, and for the opportunity I have had in obeying the Gospel. I do have a great desire to serve only the Master, regardless of how I might have to suffer.

I ask you to remember my mother—she lives by herself since her companion, and our dead dad, left his earthly life just before last Christmas.

I am sure she would like to receive letters from anyone that might want to write to her, for she is a great lover of corresponding with friends and loved ones. She must feel very lonely at times, even if her children do live close to her. She dearly loves the Faith, and puts her trust in God that He might always be near to protect her.

Her address is: Mrs. Ella Paschall, Puryear, Tennessee, Route No. 2.

I hope to see many testimonies in the Advocate.

Your sister in the Gospel,

MRS. MYRTLE HART
Paris, Tenn., Route No. 3

MY TESTIMONY

Through the furnace of affliction, the Lord finally led me miles away from my last place of abode and work to meet with one of His messengers, Apostle Peberison, whose sincerity of Spirit brought me into the Church of Christ out of a darkening and apostatizing Reorganized Church. Since I was once more uprooted (some causes due to my own stupidity and carelessness), Brother Robertson suggested my making a move to Phoenix. I felt so led to come here, and met some of the most pleasant people of church membership I ever encountered. It made me warm about the heart to find hospitality of extraordinary quality, but whether I may stay with the people here, only God knows thus far. And only He it is that knows what my purpose was in coming here, for by Babylonian reason I do belong in a more industrial town.

The "stumbling block of the Gentiles" (their scriptural confusion) is not a block to me, but only out of intense suffering can arise a great and mighty spirit, able to "endure to the end". Only the seed which is buried in the soil, may grow, and must push its weight many times over out of the ground.

When I read the quotation of Christ that a man must leave his father and mother, wife or children, if he be a disciple, I knew that Christ did not mean desertion of like faith and fellowship. But, literally, I was confronted with such a choice: whether I would have my Christ, or my parents, or later a wife. Many a time, during the depression, when I was unemployed, did my mother in Germany beg me to return home where a good position awaited me. I never gladdened my mother's heart again in this world, who wanted to see her youngest offspring. My L.D.S. wife finally also cast me off, as one does a piece of old garment, when I did not return the gain of the world. Her endurance in the gospel was only so far, for she was one whose price was her outward appearance for fame, fortune and favor, a god many women sell themselves for.

So I finally felt like Moroni, whose sad writings ended in saying that he had no friends or relatives, and that for 25-30 years. I have, fortunately, a few friends, such as the Hatcliffs, of the Cherokee reservation in North Carolina, a rare couple of Christ's children, and the new friends here in Phoenix; the Yates, Caviness and McIndoo families; but only God knows whether I shall enjoy their presence very long.

Although I know that the people in the Church of Christ are not perfect either, I have detected a better spirit at once.

The Advocate is a magazine that gives much with few pages. It brings out in plain and simple words, like in the Book of Mormon, the preciousness of the way of life, and I often wish to be in eternity already. For the Lord has accomplished in me a broken heart and contrite spirit; accomplished by the things I suffered. I can not become gay, ere the Lord reminds me of my mission in life. I can not become self-exalted, else the Lord humbles me swiftly. Hence my soul has become afflicted, and bears a secret cross. I must thank the Lord, however, for my continued health, and wealth in my spirit. I must thank Him for having shown me the light and led me on the path. I owe Him my life over many a time, being protected from time to time from deadly accidents and dangers. And even though He laid upon me the bitter cross of loneliness ever since I left my parent's house, I must thank Him that my sufferings have led me deep into the mysteries of God. I must also thank Him that I became not a successful man of the world, for which I am still equipped, and that instead He has shown me the hard life that many ancient prophets had to lead in order to please their Lord.

May my blessing upon the Church of Christ be accepted by the Lord, and whether I be still in Phoenix or not when this shows in print, may God bless that group and return upon their heads rewards for their loving kindness. May God remember His people in the day when His messenger shall run before His coming "to set in order the house of God."

I am a servant by nature, and may God permit me to live in the days when the days of sorrows shall be great in the land, and when the luxuries shall have left us and a man becomes more valuable than gold or silver. May my real testimony recall the oath which God swore unto the Brother of Jared, because the days are near when the cleansing and judging must take place.

It is by the power of God that I have written my testimony before His face, and when my blessing comes to you brethren, it is a sign unto me that God has accepted of you, for never had I such pleasing spirit of blessing toward my former brethren in the Reorganized Church for whose misled masses I feel a great sorrow, now. If they could have more love for one another than their slogan of friendship, it might be well with them, for darkness is gathering about them.

May we all pray for more laborers sent of God, for the harvest is heavy with ripeness and the cutting has begun. The grain must mellow while on the ground with a hot sun upon it.

Love and greetings from a Lone Pine,

CARL F. MAYER

SALUTING ALL SUNDAY SCHOOLS

We take this means to reach you that we might talk over our mutual interest, the work of the Kingdom here on earth.

We have in mind the task that has been allotted us—of being in charge of the General Sunday School Association work. Each person who attends Sunday School is a member of the General Association, so the responsibilities that are involved, I am happy to say, rests on the shoulders of each one of us—you who read this and all of your general officers.

We would rather meet you in your own locals, personally, but this would be practically impossible.

First of all, we want to take this opportunity to thank you for the reports that were sent in last conference, and also want to thank you who are using our quarterlies. We would like to suggest that all who are not using them should give them a trial. There is a complete list of all quarterlies in the Advocate. Last conference it was made a matter of business for new quarterlies to be written, which we hope will appear soon in the Advocate listing. Your consistent contribution of ten percent of your collections is needed very much, which donation makes the printing of quarterlies and the purchase of other supplies possible.

We have learned there are many very active Sunday Schools scattered all over the United States. We wonder if there are Sunday School organizations in other lands whom we haven't heard from for several years.

We would urge you, who do not have Sunday School because there are so few, to meet at least once a week to study. To me, the Sunday School is a missionary arm of the church. Through it, non-members may be reached, who may have had their minds prepared by the Lord to receive the truth. Sunday School

is also a place for our children to grow in the stature of Christ, that they may become established in the faith, and so learn to rely on the Gospel of our Lord and Savior Jesus Christ—which Gospel is the plan of salvation to all mankind. We are anxious to help any who solicit our aid in any way possible, whether you are organized or not.

The missionaries, while in their fields, are helping our General Sunday School Association in organization work, which is appreciated very much. To illustrate: Brother Wm. F. Anderson, while laboring in the east, has organized a Sunday School which has a membership of eighteen, and possibilities of more soon. (Brother Anderson, we are grateful.) We are happy to welcome these eighteen charter members of the Church of Christ Sunday School at Morgantown, West Virginia.

Please write us any news of your Sunday School activities that we may pass the ideas on to others.

We hope and pray the work will prosper in every part of the Lord's vineyard.

God bless you all,

DENVER CHAPMAN
General Sunday School Ass'n. Supt.
Church of Christ (Temple Lot)
Box 472
Independence, Missouri

REUNION REPORT

The reunion at Grand Junction, Colo., is now a memory, a happy memory to be cherished and reviewed often by those of us who were fortunate enough to have been able to attend. We feel strengthened and enriched for having partaken of the spiritual blessings that were showered upon us. We would like to share some of the joy of this experience with other members of Christ's church through this report of our meetings.

Bro. and Sr. T. R. Ely offered their home as headquarters for the occasion. They were able to provide housing for many of the visitors, and turned their bunkhouse into a dormitory for the boys. They were assisted in providing accommodations by other members living nearby, and by friends interested in the Restored Gospel. Their large fruit-packing building became our meeting place, equipped with benches and piano. Apostle and Sr. R. R. Robertson arrived a few days ahead of the scheduled date, June 2nd., to assist in the necessary arrangements. The day before the reunion Apostle and Sr. C. L. Wheaton came from their mission in the Navajo country, bringing two of the children with them. Bro. and Sr. Rolland Sprague and their family, of Independence, came the same day. Apostle and Sr. Tom Barton arrived for the opening meeting, as did most of the Arizona members.

Bro. Robertson, in planning the meetings and activities, arranged for everyone to share in the responsibilities, thus adding pleasure for each. Sr. Patsy Yates was in charge of music and provided lovely special

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ORIGINAL ARTICLES

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

THE PURPOSE OF THE RESTORATION

"Now therefore, if ye will obey my voice indeed, then ye shall be a peculiar treasure unto me above all people: for all the world is mine", Exodus 19:5. In connection with this read Deut. 26:16-19, also Deut. 14:2.

We note that the Lord made choice of the children of Israel to be a peculiar people above all other people. I would not be going very far afield if I were to say that the above scripture would apply to the people of the Lord in our day.

Following long years of spiritual darkness, the Lord again took pity on the human race, and through the instrumentality of a young lad in his early teens, He gave what is known as the Restoration Movement, that He might again raise up a "peculiar" people to him; not in the sense that we become freakish in our appearance or dress, but that there might be a people who would set higher standards and maintain them. As He gave particular instructions to the children of Israel, so He gave such instructions to the people of the Restoration, that through them He might be envisioned, or known as being different, because of their higher standards.

"And thus, if the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lyings, and deceivings, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and ALL MANNER OF INIQUITIES, and I will establish My church, like unto the church which was taught by my disciples in the days of old." Book of Commandments 4:5. "A great and a marvelous work is about to come forth unto the children of men; behold I am God, and give heed unto my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow: therefore give heed unto my words".

"Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion."—Book of Commandments 6:1-3.

It might be well to read that entire revelation, and as you read, say a little prayer that you might be able to grasp the full significance of the language, and remember it was spoken to the church of today: A "peculiar treasure" to be.

When the Lord appeared to the young lad who went to the woods to pray, he said: "This is my beloved Son, hear him", or words to that effect. He desired to develop a "peculiar people" a people who would be different spiritually; a people with higher standards than the world, and also higher than the churches of men. He wanted a people who would represent his Son unto the world. If you will read, in this connection, the prayer of Christ as found in the 17th chapter of John, and especially note the language

found in the sixteenth to the twenty-third verses, you might be able to gather just how important it is to keep the commandments given by the Christ.

It might not be out place to ask at this time; In what way are we different from other people? Are our standards any higher, or do we go along with the world, doing and enjoying the things the world does?

I once read a book entitled, "In His Steps", or "What Jesus Would Do"; and in that book there was, supposedly, a group who decided not to do anything without first asking themselves the question: "What would Jesus do?" I have often thought of it as a very good plan, and it might be a very good custom for us to adopt to govern our lives.

We are rapidly approaching the time when Christ will come to approve of, or accept His church. If He were to come tomorrow, where would He find you or me? Would we be on our knees, or in a moving picture show? In fact, if he were to come, I doubt very much if He would look for us in a "Movie", and we would miss Him. Paul says: "Be not conformed to this world." In other words: be not a part of it, but be separate, different.

Recently, I was in a home where the husband was not a member, and he referred to certain members of the church who smoked cigarettes, went to cocktail parties, and in general, did all the things that is done by people of the world, and in pointing to them, he said, "What better is your church than any other church?" I ask us: is it an unreasonable question?

A member of the church once asked me, if there would be any harm if she and her husband were to go on the dance floor, if they danced together.

Just what would be your answer if you were asked a question like that?

My reply was: "It might not do you any harm, and of itself, there might be no harm in it, but if you were on the dance floor where others were dancing, they would, no doubt say to you: "Well, you dance, why say we should not?" Just because she danced with her husband would not excuse her or him.

Again comes the question: "What would Jesus do?"

Oh, we might look at it from another angle. Would you hold your respect for the pastor of your group, or a member of the Council of Twelve if you saw him on the dance floor? or would you criticize and say Brother so and so went to a dance, even if he did dance with his wife?

It is the duty of the minister to point to a higher standard, and he should seek to not only point to a higher standard, but he should live the standard he points to, and the standard we should all strive to reach, is the standard set by the Master of men. He

said, "Follow Me." Occupy till I come; I have set you as watchmen.

I would invite you to read the sermon on the mount, verses 13 to 16; also 19 and 20 of the 5th chapter of Matthew. Read the entire sermon, for therein you will find the instructions given to the church, or followers of Christ.

The purpose of the restoration, then, was to develop a people through whom Christ could be represented to the world, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." —John 17:21.

It might not be a waste of time if each of us sat down for a few minutes and examined ourselves, and ask: "Just how different am I from the ordinary person I meet; am I living any better, or living any closer to the teachings of Christ than the members of other churches?"

Do we practice what we believe; is our language and our acts clean from taint? Do you find yourself indulging in idle tales or questionable language? Paul, I think it was, said, "you are living epistles seen and read of all men." How are we being read?

We have a tremendous task before us. The Lord said we were to "seek to bring forth and establish the cause of Zion." That has not been done. We are as far from having Zion today as they were in April, 1829.

"Zion is the pure in heart." Because certain groups refer to Independence as Zion, does not make it Zion. To be Zion, it must be the "pure in heart."

If we were pure in heart, we would not, in any way, do each other injury, but we would be just like the Master. If one went astray, we would seek to redeem that one. Christ was so interested in all men that He was willing to suffer the death on the cross that men might be saved; but ALL must be saved on the terms of the gospel.

"He that heareth these sayings of mine, and doeth them."

"If ye love Me, keep my commandments."

How can we keep them if we do not know what they are?

Paul says: "Study to show thyself approved unto God." How much studying do you do dear reader. The fact that we are members of the church will not suffice.

"Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works." Heb. 6:1.

A person does not have to be in Missouri to be pure in heart. Each member, or group, should strive to exemplify Christ in our lives, and thus show to the world that the Church of Christ is different from all other people.

The world is full of tragedy, and if prophecy be true, it will become worse instead of better, and the Lord is expecting us to "bring forth and establish the cause

of Zion." They will be the only people that will not be at war, one with the other, and the time will come when there will be a people that will be developed to the point where the Lord will approve. They will be gathered to the place designated, and there will be those who will say, "Let us go up to Zion and learn of their ways." That place is not yet.

Just what will our answer be, or what excuse will we make?

"Then shall the kingdom be like unto ten virgins, which took their lamps, and went forth to meet the bridegroom; and five of them were wise, and five were foolish." —Matt. 25:1.

Please read the parable, and ask yourself the question: which group am I in—the wise or the foolish?

Paul says: "Whatsoever a man sows, that shall he reap".

It is well to see to it that we sow good seed, and thus have oil in our vessels.

Dear Reader, do not hastily pass judgment on the writer, but consider well, for as the Master said: "What will it profit if we gain the whole world and lose our soul", and might I add; what will it profit if we enjoy all the pleasures of the world and lose our standing with the Lord?

I might continue, and call your attention to many scriptures that point along the lines on which I have written.

We need to separate ourselves from the things of the world, and be a "peculiar people." Peculiar in the standards set, and thus become a light that will shine in a dark and wicked world.

May God help us to become what the Saviour has asked us to be, that we might become the light of the world, the ensign that has been set up.

Your brother in Christ,

WM. F. ANDERSON

"GONE WITH THE WIND"

By Leon A. Gould

While visiting in the home of a saint a few weeks ago, I picked up a book of a religious nature and read the first chapter, and found it so good that I thought to continue my reading, and turned to the second chapter.

Beginning the second chapter, my feeling underwent a complete reversion. In the second chapter, the writer undertook to tell who and what God was. He began by quoting, "God is a spirit." —John 4:24. Then he turned to Webster, and found that the word "spirit" means "wind". And as the wind moves about hither thither and yon over the surface of the earth, so God is, and like the wind he is "everywhere". No man can approach unto him, for he is wind. No man has ever seen him, or can see him, any more than he can see the wind. And to advance this hellish contention, he, like his satanic master before him, turned to "scripture" in its support, as follows:

"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting."—II Timothy 6:16.

It is too bad that an intelligent human being should be left so to stumble in the interpretation, and application of the word of God; and the question comes: Who is to blame?

The Book of Mormon tells us upon whom the major responsibility for this stumbling rests: It tells us that after the records of the apostles of the Lamb, the Bible, had gone forth through the hands of the great and abominable church, "which is the most abominable above all other churches", "many plain and precious things were taken away from the book, which is the book of the Lamb of God." And the purpose they had in doing this is stated thus: "That they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men." And, "because of the many plain and precious things which have been taken out of the book" "an exceeding great many do stumble, yea, insomuch that Satan hath great power over them."

The only possible way in which this stumbling can cease, and the power of Satan be broken, is to have these plain and precious things restored to us so that a correct understanding can be obtained.

The propensity to stumble, sad to relate, which gives Satan great power over them, applies just as much to the people of the Restoration, who depend upon a man-made version of the Bible, as it does to the people of other churches, except they become conversant with the things restored, and call the attention of the people to the gross errors into which they have been led by the power of the devil.

And so the Church of Christ must bear a large part of the responsibility for the excessive stumbling that is going on in the Christian world today, because of a failure to teach the things that have been given to them which would correct these evils.

For the Lord, speaking to Nephi, said:

"I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them in mine own power, much of my gospel, which shall be plain and precious." "For behold, saith the Lamb, I will manifest myself unto thy seed, that they will write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed and dwindle in unbelief, and also the seed of thy brethren; behold, these things shall be hid up, to come forth unto the Gentiles by the gift and power of the Lamb."—Book of Mormon, p. 37, 183-185.

Now, because of the "most plain and precious parts of the gospel of the Lamb" that had "been kept back, by that abominable church, which is the mother of harlots," the Lord would cause Nephi's seed to write MUCH of "my gospel", and "MANY things", "which shall be plain and precious." But no where does he say that he will restore through the writings of the Nephites, ALL the plain and precious things kept back by the Catholic church.

He does say, however, that the book of the Lamb of God, which had proceeded forth "from the mouth of

the Jew", would go from the Gentiles unto the remnant of the seed of his brethren, and Nephi adds:

"And after it had come forth unto them, I beheld other books which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles, and the remnant of the seed of thy brethren, and also the Jews, who are scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true." Please emphasize that "**other books**" were to come forth from the Gentiles in addition to the "book of the Lamb of God", and the writings of the Nephites, that were to be plain and precious.

The record of the prophets and of the twelve apostles of the Lamb, was the first book that was to go forth from the Gentiles to the remnant of the seed of his brethren. Then other **books** (not **BOOK**) were to come forth to establish the truth of the first.

After that, the first of these new books to come forth from the Gentiles, was the Book of Mormon, which contains "MUCH" of the gospel of the Son of God, and "MANY THINGS" written by Nephi's seed that are plain and precious; but it does not restore all that was lost; and there are other "books" to come forth from the Gentiles, also.

It must be so, if God raised up a people among the Gentiles with whom He had dealings in any manner. For in every age, and among every people, when, and with whom, God had dealings, books have been written and must be written, which contain a record of those dealings.

Thus, from the days of Moses until the days of John the Revelator, books were written, because God was dealing with the children of men in that period of time. Eventually these manuscript books were gathered together, (but not before many plain and precious things had been deleted from them or changed to suit the views of the apostates,) and published in one book, called the Bible.

That these plain and precious things would be deleted and held back, was known to the Lord from the beginning, and when instructing Moses to write the things concerning this earth and the creation, the Lord said:

"And in a day when the children of men shall esteem my words as naught, and take many of them from the book which thou shalt write, behold I will raise up another like unto thee, and they shall be had again among the children of men, among even as many as shall believe."—Revelation given Joseph Smith, Jr., June, 1830, concerning Moses.

The unbeliever of course would not want them.

True to his promise to Moses, the time came when a man was raised up like unto him, and the things taken from the records of the prophets and the apostles are had again among those who believe.

And in the Inspired Version of the Scriptures, we have that which would prevent (if we would permit it) our own people from stumbling as grievously as the Gentiles have stumbled.

Had the author who represented God as so much

"wind" blowing about everywhere, hither and yon, believed the Inspired Version, he would have known better, and so would members and ministers of the Restoration who must represent God in much the same manner as he did: for in it the passage Judge Rutherford used from Timothy to support his fable-god of wind reads as follows:

"Whom no man hath seen, nor can see, unto whom no man can approach, only he who hath the light and the hope of immortality dwelling in him."

This contains sense and truth. The other does not.

Just that passage alone is worth all the Restoration cost to one who really desires to know God as He is, a being who is approachable, and can be seen, and has been seen, by those who have the hope of immortality dwelling in them.

Let us turn quickly to a few passages along the same line and note the comparisons:

King James: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."—St. John 1:18.

Inspired: "And no man hath seen God at any time, except he hath borne record of the Son; for except it is through him no man can be saved."—St. John 1:19.

King James: "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us."—I John 4:12.

Inspired: "No man hath seen God at any time, except them who believe. If we love one another, God dwelleth in us, and his love is perfected in us."—I John 4:12.

The Inspired Version is thus consistent with itself, these quotations from the Inspired Version harmonizing with such Scriptures as the following, which are the same in both versions:

"And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved."—Genesis 32:30.

"Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink."—Exodus 24:9-11.

"And the Lord spake unto Moses, face to face, as a man speaketh unto his friend."—Exodus 33:11.

Because of the wickedness of the children of Israel, in worshipping the golden calf, God afterward refused to continue to show his face to them, and said to Moses:

King James: "And he said, thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand

while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."—Exodus 33:20-23.

Inspired: "And he said unto Moses, Thou canst not see my face at this time, lest mine anger be kindled against thee also, and I destroy thee, and thy people; for there shall no man among them see me at this time, and live, for they are exceeding sinful. And no sinful man hath at any time, neither shall there be any sinful man at any time, that shall see my face and live. And the Lord said, Behold, thou shalt stand upon a rock, and I will prepare a place by me for thee. And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of a rock, and cover thee with my hand while I pass by. And I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen, as at other times; for I am angry with by people Israel."—Exodus 33:20-23.

In the King James version these passages become contradictory, and if we accept the contradictory ones, as many do, who know no better, our God, whose "finger" wrote on the tables of stone, whose "feet" stood upon a sapphire stone, who has a "face", "hands", and "back parts"—the God who "made heaven, and earth, and the sea, and the fountains of waters," (see Revelation 14:7) who has an "ear" to hear our petitions, "eyes" with which to see, who invites us to come unto him (not a will-o-the-wisp to whom "no man can approach"), becomes a myth, a vapor, a non-entity, and is "**gone with the wind.**"

It would be impossible, with our limited space, to dwell upon the thousands of discrepancies of that kind found in the King James Bible.

Christ said, that, as one of the signs of His coming, there shall arise "false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—St. Matthew 24:24.

False prophets will quickly seize upon these translations, as an easy way to confuse and deceive the people; and that is to be expected. On the other hand there are many innocent ones who desire to know the truth, but amidst the contradictory scriptures are unable to find it. It is the duty of the Church of Christ to enlighten them.

What a responsibility rests upon those of the Restoration who have the truth, and know it, to let their light shine! But, alas, there are many in the Restoration who, like a skittish horse at a piece of white paper, shy at the mere mention of the Inspired Version. For today, as in the olden time, "the light shineth in darkness; and the darkness comprehendeth it not"—John 1:5; "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."—St. John 3:19.

That is why deceivers choose scriptures that obscure the light rather than those which manifest it.

Some get jittery at the mere mention of the Inspired Version before their friends. The jitters are uncalled for. For if our friends and neighbors can not be converted to the Book of Mormon and to the superiority of the Inspired Version over other versions, before they come into the church, the odds are against their ever

being converted afterwards; and being half-baked they are easily led away by the voice of every heresy that sprouts along their pathway.

As early as December, 1830, revelation was given to the one "like unto Moses" who was raised up, that the things taken from the record of the Prophets and of the Apostles of the Lamb, might be had again among those who believe, and to Sidney Rigdon who was to write for him, instructing the latter as follows:

"And a commandment I give unto thee, that thou shalt write for him: and the scriptures shall be given even as they are in mine own bosom, to the salvation of mine own elect: for they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming, for they shall be purified even as I am pure."—Book of Commandments 34:21-23.

This could not have reference to the Book of Mormon, for it had already been translated and published.

Two months later, in February, 1831, they were admonished: "Thou shalt ask and my scriptures shall be given as I have appointed; and for thy safety it is expedient that thou shouldst hold thy peace concerning them, until ye have received them: then I give unto you a commandment that ye shall teach unto all men; and they also shall be taught unto all nations, kindreds, tongues and people."—Book of Commandments 44:43-44.

How little has the commandment been heeded, to teach these scriptures to all nations, kindreds, tongues and people! And some are afraid to have their bosom friend know that we have a book of such worth among us! And as a consequence we see our bosom friend, and our loved ones, going into by and forbidden paths, and following after one heresy and then another because of failure to do as we were commanded.

Still the work lagged, and in May, 1833, the Lord spoke again:

"And verily I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion."—Doctrine and Covenants 90:12.

And if the people among the Gentiles stumble and fall into error, and also many of latter-day Israel as well, a large part of the blame for it must rest upon the shepherds of latter-day Israel who have failed to feed the flock, but have suffered them to become a prey to the false shepherds who "fed themselves, and fed not my flock: therefore, O ye shepherds, hear the word of the Lord: Thus saith the Lord God; behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them."—Ezekiel 34:8-10. Count the heresies from 1844 down. You will be amazed at the number who have flouted the Inspired Translation, and been eliminated as shepherds.

It is evident that the Inspired Version is one of the

"books" referred to by Nephi when he says that certain **books** were to come forth from the Gentiles to the remnant of his seed. He speaks first of the record of the Nephites, thus:

"For behold, saith the Lamb, I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious."—I Nephi 3:184.

Then he continues: "And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles, unto the remnant of the seed of my brethren."—Verse 190.

This was the Bible.

And in the next verse, he says, "And after it had come forth unto them, I beheld other books, which came forth by the power of the Lamb, from the Gentiles unto them."

In addition to the Bible there would be **other books**. The Book of Mormon could be one, but not all of them.

And the angel told him that "these last records which thou hast seen among the Gentiles shall establish the truth of the first, which are of the twelve apostles of the Lamb."

Nothing could be better calculated to prove the truth of the Bible, which contains the record of the prophets, and of the twelve apostles of the Lamb, than an inspired version that would correct the thousands of mistranslations and eliminate the hundreds of contradictions that are found in it after it came down through the hands of the abominable church.

And yet many would rather uphold the work of the Catholic Church, than the latter-day prophet.

There would be other books, also, beside the Book of Mormon, and the Inspired Version, that would come forth from the Gentiles by the power of the Lamb, if the Lord is indeed working with and leading a people today. For in every age, when the Lord had dealings with a people, they produced and brought forth books, in which those dealings were recorded.

If, as a people, we are not doing that today, we should look around for a people that is.

In God's dealings with the children of Israel, from Moses' day forward, there were books written, which recorded those dealings, the revelations, the spiritual dreams, the prophetic utterances, together with the sins and follies of the people. This record, given by inspiration, and otherwise, covered a period from the creation down to the revelation written by John the Revelator, about a hundred years after Christ. It contains the words of God, of Christ, of angels, and of devils as well as the writings of the prophets, and inspired men, and is accepted universally among Christians, as "scripture". It is a history of God's dealings with the world until the time of the flood, and of his dealings with his people on the Eastern Hemisphere from the flood to the end of Revelation.

The Book of Mormon is likewise a history of God's dealings with his people upon the Western Hemis-

phere, more especially of a colony (descendants of Joseph in Egypt, through Manasseh), which left Jerusalem 600 years before Christ, and landed upon the western coast of South America, from whence they spread over the entire Western Hemisphere, and flourished until more than 400 years after Christ, and of whom the American Indians are a remnant. It also incorporates within its pages an account of a later colony which came to America under the leadership of Mulok, youngest son of Zedekiah, and a prior colony, the Jaredites, which came to America from the Tower of Babel, and continued until some 600 years before Christ.

Like the Bible, the Book of Mormon contains the word of God, of Christ, and angels, with dreams, visions, prophecies, and the writings of inspired men, also the sins and follies of men. It is the "scripture" of the Western Hemisphere, and of equal value for the salvation of the house of Israel with the Bible.

And today, with the coming of the Restoration, and the organization of the church of Christ, April 6, 1830, there began the making of books, and this will continue (as in past ages) so long as a people are close enough to God that he can speak to them, to direct.

As in other ages, these records will contain the words of God, of Christ, of angels and devils, as well as the dreams, visions, prophetic utterances and inspired writings of the servants of God. They will also record their sins and transgressions.

Among these books, will be found the Book of Mormon, which was brought forth by way of Gentile and translated by the power of the Lamb, to go forth to the remnant (Indians) of Jacob on this land, as well as to all the house of Israel.

Among the "other books" to go forth from the Gentiles, to Israel, by the power of the Lamb, we include the Inspired Translation, which by removing the many contradictions and mistranslations, establishes the truth of the record of the prophets and the apostles of the Lamb.

It is absolutely necessary if God is dealing with a people today, that there be kept a record of those dealings, including the visions, revelations, dreams, inspired and historical writings, recording the sins and evils as well as the righteousness of men, and these writings are as much scripture, and as necessary to our salvation today, as were the writings of the apostles in their day, and the writings of the Jaredites, and the Nephites, in their day.

And there are still records to come forth, some from the Lost Ten Tribes of Israel—and when they come, they will be scripture, too.

I am amazed at the hatred manifested toward Joseph Smith, the Seer, and the work he wrought, by professed believers in the Restoration, because, forsooth, he made mistakes.

His critics made mistakes, too. His critics will always make mistakes.

Noah made mistakes, Abraham made mistakes, Moses made mistakes, the brother of Jared made mistakes, Lehi made mistakes, Alma made mistakes, Paul made mistakes, Peter made mistakes, Barnabas made

mistakes. Do we throw away the good they did, their visions, dreams, prophecies, inspired writings, and historical accounts, because of the mistakes they made? No, we accept them as "scripture." And then we gag because God inspired a man today who made mistakes! What fools we be! To "strain at a gnat, and swallow a camel."

David was a polygamist, but we do not throw away the Psalms. We treasure them as of inestimable value—but that does not justify nor condone his mistakes. Many in his day looked upon him with contempt. Listen to this:

"And when King David came to Bahurin, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera; he came forth, and cursed still as he came. And he cast stones at David, and at all the servants of King David, and all the people and all the mighty men were on his right hand and on his left. And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial; . . . and as David and his men went by the way, Shimei, went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust."—II Samuel 16:5, 6, 7, 13.

After a pitched battle, in which twenty thousand of the rebellious Israelites were slain by the servants of David, and King David was restored to this throne, Shimei came crawling back, professing repentance and humility, and was pardoned by David. But in Solomon's reign, Shimei met a deserved fate, having broken a sacred vow to Solomon, and because, "Thou knowest all the wickedness which thy heart is privy to, that thou didst to David my father."

While, in his life time, David was cursed and belittled by those who had nothing to commend them (but that it made them feel bigger in their own estimation), yet today his inspired songs and writings are held in veneration, while his traducers moulder in the dust, with nothing to their credit.

So may it be with all the mighty men on the right hand and on the left hand of traducers, as they roam the hill's side besmirching the name and work of Joseph the Seer, and pelting his memory with unsavory epithets, and throwing dust in the air to divert the attention of truth-seekers (with nothing to commend them, but that it makes them feel bigger in their own estimation, and their own faults less)—God grant that they, too, may come crawling, seeking repentance and forgiveness, ridding themselves of "all the wickedness which" their heart "is privy to", lest they meet the fate of Shimei.

I would far rather teach and try to convert people to the Book of Mormon, to the Inspired Translation, and to the Book of Commandments and the latter-day revelation, before they come into the church, than after they have been brought in by evasiveness in regard to these things. I might not baptize so many, but at least those who were baptized would be grounded in the Restoration, rather than still a convert to their former church traditions, and left the easy prey of some malcontent who would presume upon their ignorance to lead by faulty scriptures into a by-path to their destruction. It is not how many we baptize; but how many stick that counts.

THE VOICE OF SPRING

Alice E. Gould

Spring has been on its way for some time; but, oh, so late this year. We had been able to catch only wee glimpses, and a faint odor of it at times, for boisterous Winter kept holding it back, not willing to surrender his hold to the gentle hand of Spring.

But there had been some signs of Spring, like the slow settling of snow drifts, a day now and then of mild southern breezes, the sun creeping up a little earlier each morning; then one fine morning the "caw" of a crow, and soon we began to hunt the scattered bare spots of ground to walk on, instead of walking on the high hard-packed and frozen paths of snow built up during the winter, and not yet melted down.

How good it seemed to be "down to earth" again—good old Mother Earth! First came the pussy willows, then the robins, followed by other spring birds, back from the sunny south land where they had spent the winter months. Lucky birds; millionaires, all of them.

And soon, sure enough, other spring beauties, down on the ground, as well as up in the sky! Lovely little trailing arbutus, May flowers, crocuses, dog violets and violets seem to spring up almost over night, once the snow is gone.

Overhead comes the honking of wild geese, and the swift rushing sound of the ducks as they wing their way farther north to their nesting grounds; whole flocks of them following their leaders. Some will stop for a rest, possibly over night, in some of our lakes and ponds, and a few pairs will return to former nesting sites along our little river, to raise their broods of babies; but for the most part, the flocks, after a rest, all take wing and go away on up north into the wilds of Canada, away from the haunts of man, to build their nests and raise their families in greater safety.

Then, too, from the woodland comes the drumming of the ruffed grouse, or partridge, as he stands on a log, and signals to his mate on a nest near by, at regular intervals through the long night, that he is still on guard, and all is well; while in unending chorus comes the "song of the turtle" (frog), from every slough and pond, in all keys and octaves, as they fairly burst their throats for joy at having been freed from the icy grasps of long winter months.

Now we watch, day by day, for the leaf buds to begin to unfold on bushes and trees, as the warm sunshine and mild breezes coax them out, and before long all nature seems to have suddenly burst forth into lovely, fresh green apparel, with the wild fruit trees and shrubs clothed in their lovely white veils, and wild flowers are beginning to bloom everywhere through the woods, and the nesting wild birds are filling the forest with the melody of song. Surely, the beauty of it all is enough to fill one's soul with joy, wonder, contentment, and thanksgiving—thankful that one is alive, and able to enjoy such marvelous spring beauty, and such sweet spring music.

And as I wander all alone through the woodland trails, or down by the lake, or the little river, I am filled with awe. All this beauty hath God created for man's benefit and pleasure; for the Word of God tells us that "Man was created that he might have joy."

And one must be alone, if one is to be really impressed with the grandeur of nature—at least I have found it so. And so I wander, as I have many times during the years, and listen to the rustle of the leaves in the trees, the singing of the birds, the chirping and the chattering of small creatures; or even as I stand on the shore and look across the lake, and listen to the wash, wash of the waves as they beat against the shoreline, I am fairly overcome with the immensity of creation—with the wonder and the grandeur and the beauty of it all—and I feel that heaven and the angels must be near by; and half frightened, I almost weep for joy in the presence of such bounty, and I ask myself, can paradise or heaven be any lovelier than this?

Listening to the wash, wash of the waves, and thinking of the centuries that have passed, and of the many others who have watched, and heard the surging of the waves upon this shore, I am once again thrilled with the immensity of creation, and weep for joy to think that I am a part of it; or rather perhaps because of the realization of how little and insignificant I am—a mere speck in all this great wide, magnificent expanse of creation of the earth and all things thereon. But one must be alone in the midst of all this eternity to sense how small and insignificant one is in comparison to all this wide world, and the heavens, and the heavens of heavens, and all things therein.

Then a certain fearfulness creeps over one, as if the little speck of created matter which is "me", might be swallowed up in all this immensity, so I slip quietly back to the home place, where things are made by man, where I feel more at home, more sure of myself, more at ease, and more important.

Yes, Spring finally came, and with it the resurrection of all the lovely flowers, and new life, as manifested in the lovely, new, fresh green of woods and grassy hillsides, and the murmuring waters upon the lake shore, having been freed from the icy grasp of Winter. All this stirring of life anew, after the long frozen-up death of Winter, seems to foreshadow the coming of the resurrection morn, when even the dead in Christ shall come forth from their graves to a newness of life, as promised by our Lord and Master.

Spring and Easter! Typical of that Great Resurrection Day, a day of joy to all honorable and upright souls, both those living at that time, and those who shall come forth from their graves. It is then that mankind may really have joy in eternal life, as the Great Creator planned; but first he must have earned that wonderful reward—that peace and joy that passes the understanding of man.

Some may ask, What must we do to obtain such reward? Christ came as our Great Example, or Great Instructor, or Savior. He said, "Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of Me." Would He not tell us, in them, what we must do?

Yes, Spring came late—weeks later than usual but as a result of that awakening, we see again the earth clothed in its radiant beauty, the fruits ripening on the trees, the golden grain ripening in a super-abundance, answering so fully Noah's prayer, when he said in his heart:

"I will call on the name of the Lord, that he will not again curse the ground any more for man's sake, . . . that seed time and harvest . . . may not cease with man."

"And God made a covenant with Noah, and said, . . . I will set my bow in the cloud; and it shall be for a token of a covenant between me and earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my covenant, which I have made between me and you, for every living creature of all flesh. And the water shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant, which I made unto thy father Enoch; that, when men should keep all my commandments, Zion should again come on the earth, the city of Enoch which I have caught up unto myself. And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy; and the general assembly of the church of the first-born shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father Enoch."

And what though the spiritual awakening come late in life to some, (even as the earth responds to the laws of growth, to an abundant harvest) they, too, may respond to the spiritual warmth of God's eternal love; and the refreshing showers of spiritual blessings and grace, and rejoice in the fulfilling of the covenant made by God to our father Enoch.

WISCONSIN NEWS

August 11, 1950

Dear Advocate Readers:

This is our first attempt at writing for our social news, and we certainly feel the lack of experience, but we will do our best to give you a little Sparta news.

Our business meeting was held in Black River Falls at Sister Hesse's home, in which I was elected reporter (and Sister Verna Jones, assistant) for the Advocate.

Officers were selected and a rummage sale was decided upon, along with the sale of coffee and donuts, to help raise money toward our building fund.

We are going to start our Sunday School classes as soon as possible with Sister P. E. Marquette as supervisor.

I also want to mention our prayer meeting and Book of Mormon study, which is held every other Wednesday night, first at Black River, then here at Sparta. They are very nice meetings, with a lunch in closing.

We had a wonderful Sacrament meeting on July 2, at Sister Leo Clifton's home in Sparta. Many were present, including Sister Tucker, who has been ill. We are very happy to report she and Sister Bowen are feeling much better.

Sister Clifton was honored with a baby shower and received many lovely gifts. She had a delicious lunch for the group.

Also on this day, Brother and Sister John Jones' daughter, Johna Mae, was blessed. She is a very sweet baby. Those who have had this done, know the joy that filled our hearts.

Brother and Sister Flint have been with us and have gone back. We had many wonderful meetings, including a two-day series at Montford, Wisc., which some of our Black River and Sparta saints attended.

Our all day meeting at Castle Mound Park did not turn out as good as we had hoped. It rained hard all day and made preaching and hearing very difficult. However, evening services were very much enjoyed.

We are looking forward to reunion at Lima Center this month. We hope to make new acquaintances, and see friends and relatives.

I want to announce, in closing, that Brother and Sister Hesse are proud parents of a baby girl, born July 28. Her name is Bonnie Rose Hesse.

Guess I will close till next time. Remember us in your prayers.

Sincerely,

Sister Harold Stoolo, Reporter.

REUNION REPORT

(Continued from page 135)

numbers for each service. Sister Angela Wheaton directed the congregational singing. Bro. Hubert Yates was elected to plan special activities for the young people. The days were very full! It will be impossible to give more than an outline of the services here. Each of the sermons seemed a masterpiece, designed to answer some special need of the congregation. Bro. Rolland Sprague, of the Quorum of Seventy, was the speaker for the first evening. The sermon was followed by an informal song service.

The second day began with a prayer service. Elder Hubert Yates, of Phoenix, was the speaker at the morning assembly. Following lunch and a social hour, the meetings were resumed with Bro. Robertson speaking. At the close of the afternoon session the young people went on a tour of the surrounding country and visited nearby Colorado National Monument. The evening sermon was delivered by Elder Oren Caviness of Phoenix. This was followed by the showing of a series of colored slides by Bro. Wheaton, depicting his travels in the Navajo country. Another series of slides was shown by Bro. Ed McIndoo. This was accompanied by a wire-recorded commentary and musical background.

Sunday School convened at 9:30 Sunday morning, at the call of Sr. Sybil Ely, superintendent. The primary department was under the direction of Sr. Charlotte Hinkle; young people, Sr. Angela Wheaton; and senior department, Bro. Marvin Ely. The attendance was approximately one hundred.

Communion service was the climax of the reunion.

We had positive assurance that the Lord is willing to meet with His servants when they come in unity and humility to invite His presence. After a season of earnest prayers and testimonies, Bro. Wheaton rose and spoke as directed by the Spirit. Bro. Bob Willard and Bro. Ed. McIndoo were called to occupy in the office of priests. Bro. Hubert Yates was directed to hesitate no longer about accepting the call to the Quorum of Seventy, but to be ordained at once, that he might begin his service in that capacity. Bro. Marvin Ely, Bro. Ted Ely and Sr. Ruth Willard were spoken to also. Several in the congregation testified to having assurance of the divinity of the message. It was revealed that the message to Sr. Willard was a direct answer to a secret childhood prayer, even as to the wording of it. Later in the service Bro. Barton spoke in an unknown tongue. The meeting continued in earnest prayer, asking that the interpretation be given. The answer to this request was withheld, although Bro. Hubert Yates testified that as he listened, he understood a part of it, but that later it was blotted out of his consciousness. After two and a half hours the meeting was brought to a close, each of us knowing himself to be richer for having been present. We carry with us the awareness that this is but a foretaste of the blessings we may enjoy if we will live worthily.

Bro. Wheaton preached at the afternoon meeting and Bro. Barton in the evening. At this time the month-old son of the M. J. Malones of Littleton, Colo., was blessed. Hubert Yates, Ed. McIndoo and Bob Willard were ordained in compliance with the instructions given in the earlier service.

At the invitation of Bro and Sr. Rhondal Shaw, we assembled early on Monday morning and formed a caravan for the fifty mile trip to their home near Colbran. The morning was lovely and the trip through Colorado's verdant mountains will long remain etched on our memories. We found the Shaws waiting for us at the one-room country school next to their home. In this flower-studded valley, encircled with towering, snow-capped peaks, we were aware of God's closeness and His care. The serenity of the place became a part of each of us.

In the opening exercises of the morning we were given copies of the following song, written by Sr. Evalena Campbell. It was sung that morning, as it was written, with a feeling of deep gratitude for the message of the Restored Gospel.

PRAISES TO THEE

A Song of Thanksgiving for the Restoration

Tune—Trust and Obey

Lord, we thank Thee today
For the Truth's illumined way;
For the message by Angel restored;
That the darkness of yore
Shall mis-guide us no more;
That we bask in the light of Thy Word!

Thank Thee today
For the Truth's illumined way.
Keep us faithful, Dear Master;
Keep us faithful, we pray.

Humble thanks be to Thee
For this land of the Free;
Where the riches of earth doth abound;
Where the faithful all band
Within Joseph's fair land,
And rejoice in the Gospel's true sound!
Praises be to Thee
For this land of the Free;
For Divine Restoration,
Humble praises to Thee!

Since the Angel has flown,
The Shepherd seeketh His own.
"My Sheep hear My voice." Jesus said.
He will never withhold;
In His sheltering fold
We'll receive of His heavenly bread.
Praises we bring
To our Shepherd and King;
For Divine Restoration,
Joyous praises we bring!

Bro. Robertson spoke briefly and then surprised Hubert Yates, Oren Caviness and Rolland Sprague by asking them each to occupy about twenty minutes. These unprepared sermons were inspiring to us all, reminding us again that the Heavenly Father is still able to direct the words and actions of His children if we but keep ourselves attuned to Him.

Following the service a picnic lunch was enjoyed by everyone. The afternoon was spent profitably in visiting, singing and just getting better acquainted. A large truck was filled with young people and an excursion made higher into the mountains. At the end of the day there were no new acquaintances, only a closely knit group of old friends. Toward evening we started back to Grand Junction and the final service of the reunion. Sr. Wheaton gave an interesting review of some of their experiences in working among the Indian people. The sermon for the evening was delivered by Elder Leon Yates.

Before adjournment, a brief business meeting was called; it was the unanimous opinion that another year will find us planning another reunion. We are grateful for the desire in the hearts of many people that made possible this first meeting. Our thanks go to the members in Grand Junction, whose hospitality and cooperation made the occasion such a pleasant one for all who attended. We enjoyed meeting and worshipping with their friends and neighbors, many of them members of other groups of the Restoration. We are confident that our united and prayerful efforts will result in another reunion that will enrich our lives and the church.

Louise McIndoo.

REPORT OF REFERENDUM COMMITTEE

The Referendum Committee met and counted the ballots on Bill No. 1 (year 1950) with the following result:

In favor of the bill—68
Against the bill—42

Thirty-nine names were not counted because they did not record either a yes or no vote.

The Referendum Committee.