

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 28

Independence, Missouri, July, 1951

Number 7

When Once We Know The Glory

The stars in their white glory, are never, never dim;
Heaven is shining tender, a gleam with love for Him—
Yet man, made in His image, with light enough to see,
Walks about with feet of clay, and mars the harmony.

If we could stop and think of the One who suffered so,
That we might know the Glory, and on the right path
go,
Then once again God's heaven might here estab-
lished be,
And we, with lifted vision, would think unselfishly.

There is that world within one, but never will we see,
Until there is THE ONENESS which was our Lord's
decree;
Perhaps when we awaken, and let His light shine
bright,
'Twill light the way for others to come out from the
night.

And when we know THE GLORY of Him who gave His
call,
Then each one will come homing in answer to His call;
And God's great song of Glory will ring forever more
Through the corridors of Time, and Space's endless
shore.

GRACE SPRING LAU

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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

AN ANALYSIS OF LIFE

In the June issue of this paper, we touched upon some of the problems we sometimes meet in a discussion with those who are unable to see, in spite of much physical evidence, the hand of an omnipotent Creator. For such, we can only feel sorrowful and pray that mercy may be extended that they might yet be touched by the wonderful Spirit which flows from that gracious God.

It is said that men believe in God and hope for a life after death because they want to believe so. Perhaps this is so, but why is it so universally believed? For fear of non-existence after death? There may be fear to some extent, but we believe there is another basic reason underlying this common belief, and that is that God has planted an almost indefinable assurance within the breast of man that, though he shall die, he will live again.

The scoffer will say that we are just "pulling ourselves up by our own boot straps", and so it may appear. We confess that we cannot pull back a curtain to offer a view of our God, nor increase the volume of a loud speaker that He might be heard, nor would we if possible, for a wicked and unbelieving generation would still be unconvinced. These things are known only through His Spirit as we may allow it to find place in our own.

How true is the statement in I Cor. 15:19.

"If in this life only we have hope in Christ, we are of all men most miserable."

Consider the attitude of the world: Eat, drink and be merry, for tomorrow we die.

Can you imagine the misery that is really within them? Yet, we find a similarity within the ranks of Christian society, which is even more deplorable, and which condition Nephi saw through the Spirit (read the 12th chapter of II Nephi):

"And there shall be many which shall say, Eat, drink and be merry; nevertheless, fear God, he will justify in committing a little sin: yea, lie a little, take advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this. And do these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God."

We can affirm that this is a faulty attitude and yet maintain that God is willing to forgive the sins we confess to Him and truly endeavor to forsake.

Now, suppose we examine these two popular attitudes a bit more. If we say within ourselves that death ends everything, that there is no life hereafter, then truly we might say, Let us eat, drink and be merry, etc. But does it bring satisfaction? No, there is yet a gnawing; a groping after something which is never attained. If this is not so, why would not one great splurge of incontinency be sufficient? In other words: we might expect a "fling" to satisfy our inmost craving—but not so—one "fling" demands another, and then another; and all too soon, we are almost inescapably clutched

within the embrace of our own desires. I say, almost, because only the power of God can help us overcome them, and that depends upon our desires for good rather than for evil. How eternally miserable is that soul which cannot find and "fan" the spark of eternal life which has been implanted within him. These are they which continually reject the Spirit of Grace, or having received, turn therefrom into condemnation as everlasting as is Divine mercy. We fervently believe that this class of people is very small in numbers, else the mission of Christ would be a dismal failure and satan triumphant.

No it cannot be so! God a FAILURE? Never, or He would not be God!

All right, what do we understand by the word, life (since we thus assume that God will be victorious in rescuing fallen mankind).

Well, as previously inferred, some may consider life to be that which brings only a temporary degree of satisfaction, and which ends at the death of the body. Thus says the evolutionist and all who know not God. "But beloved, we are persuaded better things of you."

May I ask a question: If we should be numbered with those who are cast into outer darkness with the devil and his angels through our willful rebellion, though we would be conscious, is that life? The scriptures indicate, beyond doubt, that there is a consciousness in that state, but one of great torment. It is known as a death—a second death—and evidently refers to a spiritual death. However, since there will be an awareness of torment, it is evident, again, that it does not mean non-existence.

The Book of Mormon tells us that in this state, man is cut off as pertaining to things of righteousness—cut off forever from the presence of God. This, then, is REALLY death, and the opposite (dwelling in God's presence) is REALLY life.

Compare this with the statement of the Master in John 17:3:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

How can we know God? How may we be in His presence in this life?

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."—I Cor. 2:11-12.

"God is a Spirit: and they that worship him must worship him in spirit and in truth."—John 4:24.

"Lo, I am with you alway, even unto the end of the world.—Matt. 28:20.

From these things we may glean the understanding that the life about which we should be vitally concerned, is the life of the Spirit—eternal life—union with God!

We need not be concerned about these bodies we inhabit, as man has been from ancient date, since Divine wisdom has directed that there would be a resurrection of the body to reunite with the spirit, being then incorruptible. Dead bodies have been mummified, and also great care taken to seal them against water, air, etc. that they might remain intact—as if He who created by the spoken word were unable to bring together in perfect form all things as it pleases Him! Job, despite the afflictions of his body, had such a wonderful assurance of this, that he said:

"O that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Chapter 19:20.

Job here speaks as a righteous man, the Holy Spirit giving him knowledge that he would indeed behold the Christ in an immortal state. We know, also, that ALL men, regardless of spiritual level, will be resurrected, and brought to stand before their Creator—at the Judgment Bar. It will be determined at that time whether one shall pass into "life" or "death"—remember how we have used these terms. He will receive either one or the other. Read the 25th chapter of Matthew verses 31 to 46 and you will see that the "sheep" are to be separated from the "goats"—the sheep on his right hand and the goats on his left.

A casual reading of some texts of scripture may seem to infer that all nations of men who ever dwelt upon the earth are either fully righteous, or ripened in iniquity, but this is certainly fallacious thinking and out of harmony with the word of truth. This much is true: there are only two kingdoms. One is reserved for the righteous, and the other for the wicked. It may sound as if we are contradicting ourself, but not so if we properly understand the scriptural usage of those terms: righteous, and wicked.

As we reflect upon the meaning of these words, comparing one with the other, we may readily see that if one is righteous it is because he understands truths contained in the Gospel of Christ and ABIDES therein; likewise, if he is wicked, he understands righteousness, but REFUSES to walk in that light.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin."—James 4:17.

This statement indicates that only to the extent of a man's knowledge of good and evil is he accountable to God. Now, anything contrary to the will of God, in ignorance or otherwise **is sin**, but it is not imputed to him for sin unless it is done knowingly; that is, we may sin, not understanding the Divine will, and there the mercy of Christ comes into play, as, through His death, he made atonement for the sins of the world. After we comprehend that our word or deed is wrong, we may receive forgiveness through Christ **only upon the condition of humble repentance.**

Sometimes it is said: Then it is better that I remain in ignorance rather than to be amenable to the Law

through knowledge. Hold on! This thinking is faulty and a clever ruse of the adversary... The principles of the Gospel of Salvation **must** come to the whole human family to prepare the way for a righteous judgment, and if we should neglect such great salvation, if we refuse to hear and accept, then our condemnation is just.

We shall carry this thought further, a little later, but just now, we want to pick up another thread.

First, we shall make a statement which follows up the thought that a righteous man is one who knows to do good and does it.

That statement:

One **may** be without sin, and yet not righteous.

An example of this, and seemingly the only example is the little child which dies. It has not sinned, for it was incapable of sin; it was not righteous for the same reason. Adam and Eve were the only others in a similar condition, being, at the first, in a state of complete innocence. Their probation began at the time they partook of the fruit of the tree of **knowledge** of good and evil. Death came upon them, not just for sake of knowledge, but because they sinned against that knowledge, or chose to do evil rather than good.

Now some may say that I have erred in saying that little children, alone, are in that category. They may say that the Book of Mormon shows the heathen to be in that same class. We admit that in a large sense, they are, but let us do some thinking and examine the scripture, and perhaps the picture will be given a different light. The scriptures that we refer to speak of the first resurrection of the dead and tell us who shall have a place there: the righteous, little children, and the heathen. Actually, the word, heathen, as used here, is a misnomer, or a wrong term. The word, ignorant, is more proper, as it is the word used, or indicated.

Passing over the righteous as having part in the first resurrection, we quote from B. of M. p. 253, vs. 58 and 60:

"And these are those who have part in the first resurrection; and these are they that have died before Christ came, **in their ignorance, not having salvation declared unto them.**"

"And little children also have eternal life."

Also from p. 770, v. 25:

"For behold that all little children are alive in Christ, and also all they that are without the law (the ignorant who have had no opportunity in life to hear the Gospel, W.A.S.)."

Here is another statement we shall make:

All those who came forth in the first resurrection have eternal life, and **many** who must wait for the second resurrection, will also receive eternal life—not all, but many.

It must be understood that the term, second death, is not synonymous (or the same) with the term, second resurrection.

Hell, being **God's prison house**, will deliver up the dead therein, after the thousand year reign of peace, which is the first resurrection, and they shall be judged according to their works (see Rev. 20.)

The wicked who have utterly rejected God will, of course, suffer the second death, but no where can it be found to say that **all** within hell's embrace shall suffer in that manner.

Having paid the penalty of sin to the "uttermost farthing" (Matt. 5:26), those not worthy of "death" will receive according to the good they have done.

The second death is clearly shown to be the consignment of the souls of the wicked to a "lake of fire and brimstone" prepared for the devil and his angels.

Suppose we look into the first resurrection again.

Because that little children and the ignorant come into that blessed state does not mean that they **necessarily** obtain the "glory of the sun", or a dwelling place with God, Christ, the holy angels, and all the saints. It is no place to be found. It **does** say that they have **eternal life**, and that is one of the main points which we hope to have clear in our minds in this study.

Jesus said in John 14:2:

"In my Father's house are many mansions—".

And the Apostle Paul apparently enlarges upon this revelation in I Cor. 15:41, for he said:

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory."

Each of the above-named conditions is a glory, a reward. Considering the brilliance of stars, there is a myriad of "mansions" prepared, all in accordance with a man's works; separate and distinct abodes, but all in the same "Father's house". The greatest glory is prepared for the most righteous, and so on down—just, is it not? These **all** have eternal **life** because they have escaped the "second death".

Before closing, we wish to enlarge upon a statement made earlier, viz., that the Gospel must be revealed to the whole human family.

"And this gospel of the kingdom shall be preached **in all the world for a witness unto all nations;** and then shall the end come."—Matt. 24:14.

"For out of the books which shall be written, I will judge the world, every man according to their works, according to that which is written."—B. of M. p. 157.

Now how do these texts fit the ignorant and little children? It is inconceivable that God would leave them in that state in which they came back to Him. Surely their spirits were intelligent and able to comprehend God before they inhabited their bodies, and surely God would restore that understanding. If not, for what purpose was their physical creation, and having returned to Him, how is it to the glory of His Name? Only through knowledge could "every knee bow, and every tongue confess that Jesus Christ is Lord" (see Phil. 2:10-11.)

May we repeat:

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

WILLIAM A. SHELDON

MY TESTIMONY

I have been reading the many testimonies in the *ADVOCATE*, and thought perhaps I could offer one or two that would help some to realize that God still cares for those who love Him and do His will.

Years ago, I suffered a great deal with stomach trouble, many times having to lie over the edge of the bed, or on a pillow, to get relief. My suffering was intense; I had to be operated on, and a large ulcer was found. The doctors said I had but one chance in a thousand to recover. I had asked an elder to go with me in the operating room, and he stood at my head and prayed all during the operation. God heard the many prayers in my behalf, and I have had no stomach trouble since.

In 1931 I was in Niagara Falls, N. Y., doing missionary work. I received a telegram to come home as our eldest daughter had been injured. I did not know the nature or cause of the injury. I was very low on funds. I knelt beside my bed and asked God to bless our daughter. I was given the assurance that she would live; and would not be a cripple; yet I did not know the nature of the injury.

The way was opened up for me to get home. A neighbor told me I had better hurry to the hospital, as the doctors said she could not live.

I went to the hospital, and there learned that our girl had a broken pelvis, and seven breaks and fractures in her hips. Her left leg had been pulled from its socket, and faced the opposite way. Peritonitis had set in. She was lying on a fracture bed, and could only move her arms and upper part of her body, by means of bars over her head. They kept her under an opiate at all times. Having been thrown from a car, the whole weight of the motor turned over on her and crushed her.

I arrived home on Wednesday night, after the accident on Sunday, and they told me she had not passed water since she was injured.

Mother had collapsed. I went to see her, and she said, "Will, we are going to lose Dolly." I said, "No, she will live, and will not be a cripple."

I called for the elders and they came to the hospital and administered to her. I remained in the hospital all night. About seven o'clock, the nurse roused me, and told me Dolly had just been relieved. When the doctors arrived later, they found the peritonitis all gone. They told me if she lived, she would never walk, and would be in the hospital for at least one year. Not a very encouraging outlook, to say the least.

The one doctor said to me: "Mr. Anderson, do not stop praying; that is our only hope." He professed religion of no kind, but could "cuss" a person out.

Well, to make a long story short; in spite of the doctors' decision, Dolly recovered. She was injured in June, and was out of the hospital in August, able to walk by September, and went back to work as a sales lady in October, to the surprise of many doctors.

The doctors did not set a bone, and she was not braced in any way.

The second set of x-rays were taken a few days after I arrived home. The first x-rays showed the breaks and fractures in the hips, and other injuries. Following the second x-ray, I asked the doctor the result. He said the pelvis was healing, and that the hips did not show a break.

Jesus said:

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall **follow** them that believe . . . they shall lay hands on the sick, and they shall recover."

"I am the Lord; I change not".

In many instances, I have seen that promise verified.

Many can testify of the miraculous healing of our Dolly.

WILLIAM F. ANDERSON

LETTERS

Dear Saints and Friends:

I have been reminded that it is a long time since I have written a letter in our church paper, the "**Advocate**", so I thought that perhaps you would like to hear of my recent trip to England by way of France.

First, I want to thank all those who offered prayers in my behalf that I might return home safely. I benefited from the visit with my loved ones and also those who made it possible for me to go so early after receiving word of my mother's illness. All I can say is: God bless you for your kindness and your interest in me. It's really wonderful to have true Christian friends isn't it, as "a friend in need is a friend indeed!"

Well, I left New York City via the "Queen Mary", March 21st, arriving at Cherbourg, France, five days later, and then on to Southampton, England. It was a lovely voyage across the Atlantic Ocean and I met some very nice people on board the ship. We entered into some interesting talks on religion. Upon arriving in England, I found the weather very cold and damp, and it continued that way most of the six weeks I was there. Naturally, my relatives were delighted to see me, especially my mother. The doctor said my visit has helped to prolong her life. It was wonderful to sit by the fireside and tell the gospel story, but to do so I had to repudiate most of that which is being taught by the Church of England preachers. This took a long time and much investigation in their dusty Bibles, but I believe, with the help of God, I was able to plant the seed, hopeful that, soon, some one will come along and water it.

I took advantage of my stay there by spending four days in London with friends, and also visiting the northern part of England by way of Sheffield. I also visited Blenheim Palace, the home of the Duke and Duchess of Marlborough, and the birthplace of Winston Churchill.

This was a few miles outside of Oxford. I was heart-broken to see how much damage was done by bombs during the last war. Much of the cities were in ruins and in London nearly every block was damaged but still the English people were and are courageous and hopeful. Rationing was still in effect. For instance: each person is only allowed one egg, ¼ pound oleomargarine, a few shovels of coal, no sweets of any amount, etc., per week. Meat? Well, it was so small it could be dropped in this letter box opening. I should say the amount allotted to each person was about the size of a quarter of a pork chop. Much more could be said but space will not permit. Suffice it to say: when I saw the old Statue of Liberty on my return back to the States I offered a prayer of thankfulness to our Heavenly Father that I was allowed to live in such a wonderful country and among such grand people.

The Gospel? Well I find I have a lot to learn yet, but from experience, I find God will lead me and lead all those who seek diligently for the truth. Remember dear friends: "Thy word is truth" and if we abide by the word of God, regardless of criticism, He will lead us and guide us in the "old, old path."

Sometimes it is necessary to leave our old friends as God enlightens our minds, but the sorrow of leaving them is overshadowed by the joy of "truth" and the knowledge that if we will obey "His Word" He will walk with us and talk with us and call us His very own.

In closing, if there are any who would like to hear more of my trip and more of this wonderful Gospel, etc., they can write me at the address below.

In the meantime, may God bless you all and lead and direct you by His Word to Truth as found in the two standard books of the Church of Christ.

Sincerely,
BERT COOPER
R. R. 3, Box 342
Independence, Mo., U.S.A.

WISCONSIN NEWS

June 25, 1951

Dear Advocate Readers:

Once again we greet you.

Sacrament services were held at Sister Bowen's and Sister Jones', with most all members attending. Had very spiritual meetings at these places.

We are now renewing our prayer meetings and Book of Mormon study. The first meeting was held June 13. These meetings are certainly enjoyed by all.

The last word received about Sister Tucker: she was improving very slowly. We are all praying for her and ask an interest in your prayers.

Sister Lila Olson has been in the hospital for a goiter operation and is getting along very nicely.

Sister Dorothy Wilson and niece, Maybelle Jones, have left for California to meet her husband, Jess E. Wilson, who is returning from Korea.

Sr. Marjory Cain and husband, also Bro. and Sr. Chas. Eddy have returned from their trip to the Yellowstone National Park.

May the Lord's blessings be with you all is my prayer.

Until next time,

STAVLO AND JONES

INDEPENDENCE ITEMS

An over-abundance of rain throughout the month of June has caused a great deal of tribulation here in Missouri. With floods have come closed highways, ruined crops, late gardens, and troubled spirits. But through and in spite of it all God's grace abounds, and we are thankful that things are as well with us as they are. It is a pitiful thing to witness the cursing of the poor soul who has no anchor when the winds of adversity blow.

On June 3 another soul was brought into the Kingdom when Bro. Hardy Seevers went forth into the waters and was baptized by Bro. J. M. Case. The baptismal service took place at the font immediately after Sunday School. The confirmation under the hands of Bro. C. L. Wheaton, Jr. and Bro. Case was during the sacrament service which followed. On July 22 Sr. Mary Case and Bro. Seevers will be married at the Church of Christ.

We have had good meetings and some very good sermons with good attendance during the past month. There has been some illness; but most at this time are recovered, for which we thank our Heavenly Father. The sacrament service on June 3 was another bountiful feast from God's table, with the auditorium again well filled. Many were the testimonies of Heavenly blessings. Also at this meeting two young men were called to the office of deacon. They are George Reed, the son of Bro. and Sr. Charles Reed, and Jack Sprague, son of Bro. and Sr. Rolland Sprague. Here again is evidence that God is indeed marshalling His army.

A series of meetings begun by Apostle C. L. Wheaton on June 10 was postponed by his physician's order because of the serious condition of Bro. Wheaton's health. Both he and Sr. Wheaton were sent to the hospital for treatment for an illness contracted during their recent jungle expedition. Happily we can now tell you they have both recovered their strength, and better, though not complete health, and plan soon to continue their work in the field.

The mother of Bro. Wm. Nast, Mrs. Susie Fink, has been gravely ill for some time. She has recently been brought here to her son's home from her own home in Minneapolis. Many are the prayers that have gone up to the throne of grace in her behalf, and recently she obeyed the instructions given in James 5:14 and therefore has claim on the promise in verse 15. Also the 35th verse of chapter 44, Book of Commandments. We rejoice with the angels in heaven that she has found

faith to call upon the Lord, and we solicit your prayers for her that He will relieve her terrible suffering.

On Father's Day, June 17, little Dorothy Ann Denham, baby daughter of Bro. and Sr. Nicholas Denham was blessed under the hands of Bro. Clarence L. Wheaton and Bro. C. LeRoy Wheaton, Jr. May God bless her with a long and fruitful life in Christ.

Our pastor and his wife, Bro. and Sr. C. LeRoy Wheaton, Jr., are the parents of a new baby boy whom they have named David Joseph. He arrived on June 20. His parents' joy and pride are expected only by that of his two older brothers, Jimmy and Duane. But we all rejoice with them, and thank God for such a fine little fellow.

We have heard wonderful reports from reunions in Michigan and Colorado. Bro. A. M. Smith recently returned from Grand Junction bringing good tidings from that meeting. Bro. and Sr. Denver Chapman and Sr. Melvina Ritchison attended the reunion at Hopkinsburg, Mich., and brought greetings from those who had gathered there. We are planning to have a reunion here in August, and we hope that the Saints from near and far will attend.

It is with sorrow that we report the passing of dear Aunt Minnie Rider, a sister of our own Sr. Willie Yates. She had been in very poor health for several years but always bore her trials with great patience. Many of us who learned to love her will long remember her sweetness and her beautiful handwork. With her loved ones we mourn her passing, and extend our sympathy.

MARION SPRAGUE, Reporter.

WITH THE CHURCH IN AN EARLY DAY

Chapter 5
(Continued)

And just here we are led to pause for a moment and ask, if the children of Zion were all collected together and called upon to rise one by one and tell the story of the finding of the plates from which the Book of Mormon was translated, how many would be able to respond to the call, and tell it in a straightforward, intelligent manner? And yet, is it not most natural to suppose that a story like this, a story at once fascinating and strange, but just as true as it is fascinating, would be told by fathers and mothers to their little ones; and not only this, but that the pure principles of righteousness which it contains would be taught to them in their youth, that they might grow up to love the word of God, and might know what their parents mean when they hear them bear a solemn testimony that they know it is God's work, and must triumph?

Said a Western man to a stockraiser, "It is a great mistake to brand the old cattle and not the calves." Do we see the philosophy of this? Let us tell you; the church of God today are feeling the effects of it, whether they see its philosophy or not; and sons and daughters who should have been ornaments in the church are bitter scoffers at the religion the truth of which their parents would lay down their lives rather than deny.

Was there a time when they might have been branded?"

"Of all sad words of tongue or pen
The saddest are these, 'It might have been.'"

"I must first tell you, children," began Mr. Clark, "a little of the history of Joseph Smith, the man whom God chose to translate this book, and then I will tell you how he found it and translated it.

"He was a farmer's son, brought up to labor, very much like one of you boys, and lived in the state of New York, from which he moved when he came here. When he was in his fifteenth year, his parents were living in Wayne County, in a town called Manchester, and about this time there was a great excitement upon the subject of religion, and four members of his family united with the Presbyterian Church.

"At this time Joseph himself was much concerned in regard to his own condition, and attended the meetings with great regularity, but could not make up his mind which church he ought to unite with, although he rather inclined to the Methodist. Being unable to decide, he was reading the Bible, hoping to gain light from that which might help him, when he came to the instruction given by James in his epistle: 'If any of you lack wisdom, let him ask of God.'

"This came to his heart with such power that he felt as though it had been written expressly for him, and he determined to carry the matter to God. Accordingly he retired to the woods, but had no sooner knelt down to pray than he was seized by a power of darkness, seemingly, bent upon destroying him. In his extremity, he called upon God for deliverance, and exerted all his faith to believe that his prayers would be heard. No sooner had he done this than he saw a pillar of light over his head, brighter than the sun, which descended upon him, and he found himself delivered from the power of darkness. While this pillar rested upon him, he saw two personages whose brightness and glory defy description. One personage called him by name and said to him as he pointed to the other, 'This is my beloved Son; hear ye him.'

"Joseph had gone to God in prayer, with the sincere desire to know which church was right, and which he should join; and as soon as he could speak he asked the question, 'Which of these sects is right, and which shall I join?'

"To his astonishment he was forbidden to join any of them, and was told that they were all wrong, and that their creeds were an abomination in God's sight. 'They draw near me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness but denying the power thereof.'

When Joseph came to himself after having had his vision, he found himself lying on his back looking up toward heaven.

"A few days after this, he was talking with one of the Methodist preachers, when he innocently told him of the vision, never suspecting that he was saying anything to make this man or any of the other preachers

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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 TWO COVENANTS

By Elder L. E. Welch

"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that barest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecutest him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free."—Galatians 4:21-31.

In the above scripture two covenants are brought to view.

The first proceeds from Sinai, and "gendereth to bondage", while the second is associated with the "Jerusalem which is above", which is "the mother of us all". They, therefore, represent the two great systems by which God has governed His people on earth; first, by the system which originated at Sinai; second, by the Gospel, which came through Christ.

Viewed from this standpoint, these two covenants are represented as the mothers of God's people, prefigured by the two wives of Abraham. Hagar, the bondwife, represents the law system, and her son, Ishmael, signifies the Jewish nation, the children of that covenant; while Sarah, the free wife, represents the Gospel system, and Isaac, her son, signifies all true believers in Christ, who are "children", not of the "bondwoman, but of the free."

These systems are not to continue side by side together, but the one is the successor of the other in the Father's favor—the law-system with all its "children" (Hagar and Ishmael) being rejected for the true Gospel system (Sarah and Isaac); for He says, "Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman."

"Now we, brethren, (of the Gospel dispensation) as Isaac was, are the children of promise."

The usual significance of the term "covenant" is "a mutual agreement or contract binding two or more parties." But in order for a contract to be **mutual**, the parties must be able to meet on the same level, each giving and receiving, and each being obligated by the other. But the two covenants under consideration are not of this nature, as can readily be seen; therefore, the term "covenant" is not here used in its common, or ordinary sense, but in an analogical sense, because of the relative position of the parties.

All the benefits are conferred by the one, and all the obligations are sustained by the other. This makes a mutual contract or obligation impossible. God and man are not equal, for they occupy different planes; therefore their relations must not be regarded as identical with the contracts, agreements, and relations of men with men. A study of the Bible use of the term "covenant" as existing between God and man shows that it signifies blessings to man, generally through some particular system by which they are to be enjoyed. For this reason his "Covenant" is used interchangeably with his "Counsel", "Oath", or "Promise."

"I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations."—Psalm 89:3-4.

This covenant was not a mutual agreement, but was simply a sworn promise. So also in Psalm 105:8-11.

The "covenant" which he made with Abraham, and his "oath" unto Isaac, simply promises to give the land of Canaan to the Jews. The entire Abrahamic covenant is thus regarded simply as a divine **promise**, and not in any sense a mutual agreement. For proof see Hebrews 6:13-15; Gal. 3:14-18; Luke 1:68-75.

The promise of a coming Redeemer is termed "God's Covenant", yet who would think of suggesting that such was the result of a mutual contract or obligation made between God and man? It is a covenant indeed, yet is all one-sided, and consists of God's gratuitous blessing. (See Isa. 59:20-21).

In addition to the foregoing proofs of the meaning of "covenant", when applied to God's relation with men, we have positive proof that it is applied to any God-appointed arrangement with or without human conditions.

1. **Day and Night.** "If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season"—(See Jer. 33:20). Day and night are not the result of an agreement between God and man, but are wholly of divine appointment. Therefore any of God's fixed arrangements, or commandments or promises may properly be termed his "covenant", according to the Bible use of the word.

2. **Sabbath.**—"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant."—Exodus 31:16.

3. **Circumcision.** "Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant which ye shall keep, . . . Every man child among you shall be circumcised."—Genesis 17:9-10.

In these last two scriptures positive commands are termed God's covenant. So also a single precept of a system ordained by the Lord is termed his covenant. (see Jer. 34:13-14.)

We have already shown that God has made two covenants, each of which embraces an entire system of divine law and government in a distinct dispensation of time. These we desire especially to set forth, showing their establishment, nature, duration and special relation to each other. Although in one sense they are distinct from each other; yet in another sense they bear a certain relationship with each other.

Ishmael and Isaac were quite different; for one was the son of a **slave**, while the other was the son of a **free-woman**; yet after all they were half brothers, for they both had the same father. Likewise God is the author of both covenants under consideration. The relation of Abraham with his slave, however, was not a natural one, but was an accommodation to certain existing conditions deemed expedient at that time, but this relation ended when Hagar was dismissed from the family after the birth of Issac.

So also, God's relation with the **old covenant** and its "children" was not entirely a natural one, but was an accommodation to conditions in that age of the world, and therefore **came to an end** with the establishment of the Gospel; "for we, brethren, as Isaac was, are the children of promise." And now is fulfilled the commandment, "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman."

The first covenant, the one afterward "cast out" came, we are told, "from mount Sinai," therefore we shall consult the Bible in order to see what constitutes that covenant from Sinai. (Read Exodus 34:28-29; also Deut. 4:13.) These two scriptures declare positively that the ten commandments written on tables of stone, constituted the Sinai covenant, but this fact is even more clearly stated, if possible, in Deut. 5:2-22.

That the decalogue itself constituted the covenant proper is further shown by the fact that the violation of any of its precepts was termed a breaking of the covenant. For example, the commandment forbidding images: "Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which He made with you, and make you a graven image, or the likeness of anything, which the Lord thy God hath forbidden thee."—Deut. 4:23.

Or the commandment forbidding idolatry: "Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them out of the land of Egypt: for they went and served other gods, and wor-

shipped them, gods whom they knew not, and whom he had not given unto them."—Deut. 29:25-26. (See also Deut. 31:16.)

And the commandment against covetousness and stealing when Achan coveted and stole certain things at Jericho—he was taken and destroyed because he had transgressed the covenant of the Lord (see Joshua 7:15).

But while the decalogue, as the foregoing scriptures show, constituted the covenant proper, other precepts given on Sinai were included in that covenant (Read Jer. 34:13-14.) This last precept is from Exodus 21:2, and was therefore contained in the Book of the Covenant that Moses wrote just after God first spoke on Sinai. At that time God gave the Ten Commandments, together with certain other laws, statutes, judgments and ordinances, whereupon "Moses wrote ALL the words of the Lord" (which included the decalogue) in a little book containing what is now the 20th, 21st, 22nd, and 23rd chapters of Exodus. After writing it Moses took this little "Book of the Covenant" and read it in the audience of the people; and they said, "All that the Lord hath said will we do and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words."—Exodus 24:7-8.

Here the word "covenant" is expanded, including the little book, for the simple reason that the book contained the covenant proper—the ten commandments. Had they not been included in this writing of Moses we should know little concerning them, for the stone tablets upon which they were written (as we shall see) have disappeared.

At a later time Moses wrote a large book, The Pentateuch, comprising what is now the first five books of the Bible, and in this he included the little book just mentioned which forms chapters 20 to 23 of Exodus.

Now, since "the book of the Covenant" which had been dedicated by blood, was incorporated in the complete writings of Moses, the entire work became known as "the book of the covenant" embracing the whole Mosaic or law system—moral, civil, and ceremonial. Thus the writer of the book of Hebrews states that "the first covenant had ordinances of divine service, and a worldly sanctuary" (Heb. 9:1). These ceremonial things were not the entire covenant; but the "first" covenant had these things, also. Therefore in Ezekiel 44:7 the defiling of the temple is termed as breaking the covenant.

In II Corinthians 3:14-15, Paul regards the old covenant as identical with the writings of Moses—the Pentateuch. Now, this is the broadest use of the term "old covenant" that we have in the Bible. This book of the law is term "the covenant", because it contains, is built upon, and centers in the covenant proper—the Ten Commandments (see Exodus 34:28; Deut. 4:13; Deut. 5:2-22.)

The foregoing scriptures show positively that the covenant from Sinai was **one**, and that it included the decalogue, and all other precepts and commandments, whether civil, moral, or ceremonial.

Certain law-teachers of the present day have attempted to build up an ingenious theory that there were two distinct laws given to the Jews—one the law of God, and the other the law of Moses. The decalogue they exalt above everything else, constantly, calling it "the law of God", "the law of the Lord", "the moral law". The rest of the law they place in an inferior position, calling it the "law of Moses", or "ceremonial law." Now, this distinction is false, and a mere shift, in order to uphold an unscriptural theory. In not one place in the Bible is this distinction ever made. The "decalogue" is never singled out and called the "law of God", "the Law of the Lord", or "moral law"; nor are the rest of Moses' writings ever called "the ceremonial law". On the contrary, the writings of Moses, aside from the decalogue, are frequently styled "the law of the Lord". Thus in II Chron. 31:3, the burnt offerings, set feasts, are all given as commanded in the "law of the Lord".

"For God commanded saying, Honor thy father and mother" (Mat. 15:4); "For Moses said, Honor thy father and mother" (Mark 7:10). Thus the same precept of the decalogue is attributed both to God and to Moses. No distinction, making two laws.

"Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?" (St. John 7:19.) Here the commandment against murder (in the decalogue) is ascribed to Moses. Now verses 22, 23: "Moses therefore gave unto you circumcision." "If a man on the sabbath day receive circumcision, that the law of Moses should not be broken." No such things as two laws was known to Christ; he simply attributed all to Moses.

"And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem to present him to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord)"—Luke 2:22-23. No distinction made here between "the law of the Lord", and "the law of Moses", but the two are used in reference to the same thing—a ceremonial precept.

"And they spake unto Ezra the scribe to bring the book of **the law of Moses.**" So they read in the book in **the law of God**, distinctly, and gave the sense, and caused them to understand the reading."—Nehemiah 8:1-8. This "law of Moses" and this "law of God" were the same thing; and out of this book in the law of God, Ezra read "from morning until midday" (verse 3). But why is it called both the law of Moses and the law of God. The answer is clearly given—because it was "the book of the law of Moses which the Lord had commanded" (verse 1.) Ezra "was a ready scribe in the law of Moses which the Lord God of Israel had given" (Ezra 7:6). It was the law of God because God was its author; it was the law of Moses because he gave it to the people. Only one law was given to Israel, simply called "the law", which included the whole system—every precept, whether moral, civil, or ceremonial.

In an effort to exalt the decalogue above the rest of the law, and thus enforce this unscriptural distinction, these crafty teachers of the "law" exclaim: But God gave the decalogue himself; whereas the remain-

der was given by Moses. This statement appears on its face to be correct and innocent enough; but a construction is placed upon it that is absolutely false. Reader, mark this fact: The entire law, decalogue and all, proceeded from the same source—was given of God himself, and in the same way. He spoke it all from heaven. The only difference was in the recording of the law. God recorded the decalogue on stones. Whereas Moses recorded the entire Book of the Law (decalogue included) in a book. The recording was an after consideration. God first spoke the Ten Commandments directly to all the people (see Deut. 5:4-22; Exodus 20:1-18); and these words, accompanied by supernatural manifestations, so terrified the people that (at their request) the Lord did not deliver the rest of His law directly to them, as he probably would otherwise have done (see Hebrews 12:19; Exodus 20:19). Therefore Moses "drew near unto the thick darkness where God was" (Exodus 20:21), and received the rest of the statutes, judgments, laws and ordinances, which, as I have already shown, he wrote in a small book and read to the people, then dedicated it as the Book of the Covenant.

The assertion that the words of God spoken to Moses privately at the request of the people are inferior to the words spoken publicly is, to say the least, a perversion of the facts in the case. In the New Testament some of the Gospel was spoken directly by Christ, and recorded afterward in His own words, while other parts were recorded in the language of the apostles through the inspiration of the Holy Spirit. Are there, therefore, two Gospels in the New Testament? Is one part inferior to the other? Certainly not! So in the Old Testament God gave the entire law in the same way. He spoke it. The entire congregation heard only a part of it; but Moses heard it all, and wrote it—**one law proceeding from one source.**

The question may be asked: Why did God write the decalogues on the stone tables? The answer is easy and clear. After Moses dedicated the small book of law referred to, he returned to mount Sinai, and remained there many days, during which time he received all of the law from the mouth of God:

"And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of **testimony**, tables of stone, **written with the finger of God.**"—Exodus 31:18. This explains the whole matter. Over and over again, these tables are called the "testimony".

Testimony of what? Why, they were God's witness, attestation, or "testimony" to the rest of the law, which the people had not heard. And as they contained the words divinely written, which the people knew were divinely given they, therefore, constituted the proof or seal that the remainder were also the **words of God himself.** A witness never testifies for himself, but for some one else. The tables were a testimony, not for themselves, but for the remainder of the law. All the rules, regulations, limitations, and penalties pertaining to the ten precepts that the people themselves had heard, were given privately to Moses; therefore they needed a divine attestation of some kind.

Furthermore, this method of giving some visible thing as a proof or attestation, was in accordance

with the customs of the times: "Now this was the manner in former time in Israel concerning the redeeming and concerning changing, for to confirm all things: a man plucked off his shoe, and gave it to his neighbor: and this was a **testimony** in Israel."—Ruth 4:7. Now this old shoe was not a testimony for itself, but was a proof or witness of the entire business transaction.

Again we read concerning Joshua: "And the people said unto Joshua, the Lord our God will we serve, and his voice will we obey. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us; it shall be therefore a witness unto you, lest ye deny our God.—Joshua 24:24-27.

Was the old shoe superior to the transaction of which it was a testimony?

Was the stone of Shechem another law, or in some way a superior object to that written covenant of which it was only a "witness"?

Let candid men answer.

So also the stone tables were simply a "testimony" divinely given, witnessing to the authenticity and divine authorship of the **one written law** given by Moses.

In the third chapter of Galatians Paul discusses at length the Abrahamic covenant, proving that it meets its fulfillment in Christ; therefore he was obliged to consider the matter of this Mosaic covenant, which was introduced between the giving of the Abrahamic Covenant and the appearing of Christ. In this he clearly shows the temporary nature of the whole Mosaic law system:

"And this I say, that the covenant (of Abraham) that was confirmed before of God in Christ, the law (of Moses), which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect."—Verse 17. And since he connects the Abrahamic Covenant and the Gospel of Christ, thus dispensing with the law of Moses, which was established between these dates, he asks the question, "Wherefore then serveth the law?" or in other words, Why was the law given? This he answers:

"It was added because of transgressions, until the **seed** should come to whom the promise was made."—Verse 19. "And to thy **seed**, which is Christ"—Verse 16. This shows the temporary nature of the Mosaic system, as also do verses 24 and 25: "Wherefore the law was our schoolmaster to bring us (the Jews) unto Christ, that we might be justified by faith. But after that faith is come (the introduction of the gospel), we are no longer under a schoolmaster." This scripture shows:

1. That the Sinai law, given four hundred and thirty years after the Abrahamic Covenant, was to end with Christ.

2. That it was given "because of transgressions",

which shows that it was designed to restrain sin, thus being adapted to a sin age.

Paul distinctly taught what class of people the law was adapted to, when some men were endeavoring (as some try today) to bind the law upon Christians. He declared that these law-teachers understood "Neither what they say, nor whereof they affirmed", but he himself asserted that the law was "not made for a righteous man, but for the lawless, and disobedient, for the ungodly, and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for whoremongers" (I Tim. 1:7-9); and in Hebrews 10:1-4, shows that the law system was not able to remove sin from the hearts of the people. "Moreover the law entered, that the offense might abound".—(Rom. 5:20.)

Furthermore, the law system was given only to the Jewish nation. Paul says that the Gentiles "have not the law" (Rom. 2:14). However, according to Exodus 12:48-49, it was possible for Gentiles, through circumcision to become Jewish proselytes, and thus become subject to the jurisdiction of their law. And in some cases this was done extensively, as in the time of Esther: "And many of the people of the land became Jews, for the fear of the Jews fell upon them" (Esther 8:17); but primarily the law applied to the Jews only, and was their schoolmaster to bring them (the Jews) to Christ.

Reader, turn and read Jeremiah 31:31-34—A new Covenant for the Jews:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

This new covenant was established by Jesus Christ; "By so much was Jesus made a surety of a better testament" (Heb. 7:22). "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a **better covenant**, which was established upon better promises" (Heb. 8:6). In every respect this new covenant through Christ is better than the old one:

1. It "was established upon better promises." The Mosaic covenant was based upon those promises in the original Abrahamic covenant which pertains to the literal Israel, hence was limited, **national**; whereas the "better covenant" is based upon those promises in the Abrahamic Covenant which have **universal** import, meeting their fulfillment in the Gospel of Jesus Christ.

2. It was a better **mediator**. "The law was given by Moses" (John 1:17). Whereas Jesus was "the mediator of the New Covenant" (Heb. 12:24; 8:6).

3. It has a better priesthood. The priests of the law were fallible men who "were not suffered to continue by reason of death" (Heb. 7:23); whereas Jesus is our high priest and he "is holy, harmless, undefiled, separate from sinners, and made higher than the

heavens", and "because he continueth ever, hath an unchangeable priesthood" (Heb. 7:24-26).

4. It has a better sanctuary. "The first covenant" had "a worldly sanctuary" (Heb. 9:1). The new covenant sanctuary, temple, or house of God is his spiritual church. (See Peter 2:5; Heb. 3:6; I Tim. 3:15; Ephesians 2:19-22.)

5. It has a better sacrifice. Instead of the "blood of bulls, and of goats", "which can never take away sins" (Heb. 9:13; 10:11), it has "the blood of Christ" which is able to "purge your conscience from dead works to serve the living God" (Heb. 9:14).

Throughout the book of Hebrews these two covenants are placed in sharp contrast, and the first covenant is declared to have been abolished. The weakness of the old covenant was one of the causes of its abolition. (Read Hebrews 8:18-22).

In this new covenant there is perfect salvation from sin through the blood of Jesus Christ. The abolition of the first covenant, and the establishment of the second covenant is set forth in Hebrews 8:6-13, in the plainest manner. Reader please turn and read these scriptures, and notice the manner in which these two covenants are placed in contrast, thus, "A covenant, "A better covenant," "First Covenant," "Second", "Old covenant", "New covenant". The first covenant was faulty in that it was unable to accomplish God's perfect work, for it could not "make the comers thereto perfect" (Heb. 10:1). It "made nothing perfect" (Heb. 7:19). However a law might of itself be perfect, and yet never make any man perfect, not being designed to. But Paul concludes that since the first covenant has been superseded by the "second", "new", and "better covenant" it now "decayeth and waxeth old, and is ready to vanish away" (Heb. 8:13).

Now, what was included in this 'first', "old" and abolished covenant? I have already shown by many scriptures that the first covenant, which came from Sinai, included the **whole** law of Moses, moral, civil and ceremonial—declogue and all. Now I shall add three texts showing that the declogue constituted this abolished covenant proper, and shall challenge any man on earth to answer these three texts in the order given:

1. Hebrews 8:9: Here (according to the context given) the "first", "old", and abolished covenant, which "decayeth", and is "ready to vanish away" is declared to be "the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt." What was that covenant?

2. In I Kings 8:21: "I have set there a place for the ark, WHEREIN is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt."

Reader mark the identity of the language in these two scriptures, the "first", "old" "faulty", abolished covenant that God made with the fathers, when he brought them out of the land of Egypt was in the ark. Now what was in the ark?

3. Verse 9, of I Kings, chapter 8: "There was nothing in the ark save the two tables of stone, which

Moses put there at Horeb, when the Lord made a covenant with the children of Israel,—when they came out of the land of Egypt."

All the "perverse disputings" (I Tim. 6:5) of law-teachers, who understand "neither what they say, nor whereof they affirm" (I Tim. 1:7), can never alter this truth. They may argue and "affirm", that the declogue was not abolished with the old covenant; but they can never answer these last three texts which declare it was, i.e., Hebrews 8:9 and I Kings 8:9-21.

But while the declogue is here pointed out as the abolished covenant, we must remember that it was the "testimony" of the whole Mosaic system—that it simply stands for the whole—and that therefore all came to an end with it.

Paul declares that Christ "abolished in his flesh . . . the law of commandments contained in ordinances" (Eph. 2:15), with the abolished law of Ten Commandments, statutes, and judgments of the old law with which it was surrounded, and which were sustained by it. For this reason, Jeremiah, predicting the establishment of the new covenant, says:

"In those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord"—Jer. 3:16-17.

The ark and its covenant contain no sacredness for the Christians, except in a mere typical sense—their worship does not center there. By the command of God they have forgotten it, and all their devotions, worship, and sacred associations center in "Jerusalem", in that Gospel of our Lord which went forth from the Holy City.

Again, dear reader, turn and read II Corinthians 3:3-14. Here the first covenant is defined as the "old testament", "tables of stone", "the ministration of death" which "was glorious" at that time, "the letter" which "killeth", "the ministration of condemnation", and that which "was written and engraven in stones" which was done away and "abolished".

The second covenant is the "new testament", of which Paul was an able minister, "the Spirit" which "giveth life", "the ministration of the Spirit", "the glory that excelleth", "that which remaineth", and is written "in the fleshy tables of the heart."

WITH THE CHURCH IN AN EARLY DAY

(Continued from page 103)

angry, but from that time they began to slander him, and told him his vision 'was all of the devil'; and they will shortly say the same to me," added Mr. Clark; "for God has told me the same thing, as I told your mother years ago, though I did not then think it best to tell you, my children."

"I heard you telling it to mother," spoke by Daniel, "as I was lying awake in my room, and I believe it."

The others looked at Daniel with surprise, wondering why he had never mentioned it to them; but quick-

ly turned to their father, waiting for him to go on.

"Joseph received his first vision about the year 1819, and being now perfectly satisfied that none of the different sects were right or accepted of God, he continued to labor with his father until 1823, all this time being subjected to persecution and slander. Being young, and just such a boy as many others are, he was not only tempted into folly and the doing of many things which were wrong, but unhappily he yielded to the temptation. Being very sorry for this, he repented, and again sought the Lord in prayer, asking earnestly to be forgiven for his sins.

"Again a heavenly messenger appeared to him, and Joseph thus describes his appearance: 'I discovered a light appearing in the room, which continued to increase until the room was brighter than noon-day, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen: nor do I think that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also, a little above the wrists; so also were his feet naked, as were his limbs a little above his ankles, and his head and neck were bare. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. He called me by name and said unto me that he was a messenger sent from God and that his name was Moroni.'

"The angel told Joseph about the gold plates upon which the Book of Mormon was written, and he saw the place so plainly in this vision that he was able to go directly there afterwards. The angel told him that the fullness of the everlasting gospel was contained in this record, as it had been delivered to the people of this continent by the Savior when He visited them here. Also that there were two stones in silver bows hid up with the plates, which had been placed there for the purpose of translating the writing on these golden plates. The angel told him that the time had not yet come when he should obtain the plates, but when he did obtain them, if he showed them to any one, he would be destroyed. He told him also, that his name should be known in all the world; that some should hold him in great esteem, and some in contempt, or that 'he should be both good and evil spoken of among all people.' When the angel had finished the message he had come to bring, the light in the room began to gather immediately around him, and Joseph saw a passage open, as it were, directly up into heaven, and the angel ascended up through this, until he entirely disappeared.

"While Joseph was meditating upon these things, the same heavenly messenger returned a second time, and after having repeated what he had said the first time without the least variation, he told him still further, that great judgments were coming upon the earth, with desolations by famine, sword, and pestilence, and that they would come in this generation. After having related these things he again departed as he had done at the first.

"Again, the third time, the same messenger appeared, and after repeating what he had before said, he added a caution to Joseph, telling him that Satan would tempt him to think of using the plates (because they were of gold), for the benefit of his father's family, as they were poor and many times in need of money; but he warned him never to think of this, for he must have no object in getting the plates other than to glorify God and help to build up His kingdom; for, if he had any other motive, he would never get them. Again the angel departed, and shortly after this, Joseph heard the cock crow and saw that day was approaching, and he knew then that these interviews had lasted the whole night."

"Was this a vision, father," asked Daniel, "or was he really awake and saw the angel?"

"He was awake, and saw the angel, and heard him."

"But if the angel was real and had a body, how could he enter the house without coming in as we do? Could he come right through the wall?"

"Do you remember how many times Jesus came to His disciples in this manner, after His resurrection?"

"No, father."

"If you will turn to the twentieth chapter of John, and read the nineteenth verse, we will listen."

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and sayeth unto them, Peace be unto you."

"Now read the verse sixteen of the same chapter."

"Jesus saith unto her, Mary. She turned herself and saith unto him, Rabboni; which is to say, Master."

The children listened attentively, but presently Mary said:

"Might He not have come through the door, father, by opening it just as we do?"

"Why had the disciples closed the door, daughter?"

"For fear of the Jews."

"When we close a door because of fear, what do we do besides?"

"Oh," said Mary, "we fasten or bolt it."

"If we did not, there would be no benefit in closing it: for wicked men would enter just as quickly with the door closed as they would with it open."

"Who was Moroni, father?"

"You will find his history told fully in the Book of Mormon. He was the son of Mormon, and the one who hid the plates in the place where Joseph found them."

"But, father," said Daniel, "do those who have once lived here on earth ever come back to visit men? I thought angels were beings who had always lived in heaven."

"The angel who appeared unto Zacharias told him his name was Gabriel, and that he stood in the presence of God. This was the angel that was sent unto the prophet, Daniel, to give him 'skill and understanding' concerning the things which should happen to his people. But can you tell me who it was that appeared to Jesus on the mount of transfiguration?"

"It was Moses and Elias," answered Mary.

"They had once lived upon the earth, had they not?"

"Yes, father, but they are not called angels."

"No, but it is said, 'They appeared in glory,' and it is sure that they did appear unto him. Turn now to the nineteenth chapter of Revelation and read the tenth verse."

"And I fell at his feet to worship him. And he said unto me, See thou do it not. I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."

"Here, my daughter, you see the angel who had been talking with John forbids John to worship him, and at the same time tells him he was one of his brethren that had been slain for the testimony of Jesus and was only a fellow servant."

"Yes, I see it now, father, but I never thought of it before. It is good to have so much evidence of the life to come, and know that we shall live again."

"You are right, daughter, and these things confirm the words of the apostle when he tells us that our bodies, in the resurrection, shall be like the glorious body of Christ."

Chapter 6

"How long was it after this before Joseph got the plates?" said Daniel.

"At first he thought that he would not tell the vision to anyone," continued Mr. Clark; "but the angel Moroni, appearing to him again, commanded him to tell his father of the vision and the commandment which he had received, and when he had done this, his father said, 'It is of God; go and do as commanded.' He left the field, where he had been working with his father, and went a distance of two or three miles to the hill Cumorah, where the angel was waiting for him. Now began the struggle in his mind, and the temptation against which Moroni had warned him.

"As he recognized the place where the records were hid, there seemed to dawn upon his mind all at once the vastness and magnitude of what had been revealed to him. There, buried in the ground just at his feet, was the history of a people who had lived upon this continent long before the time when it had been discovered by Columbus. What an astonishment the publication of such a book would be to the world, and what wealth it would bring to its fortunate owner.' If the plates were once in his possession, no one could doubt the truth of his story, for they themselves would be the proof of what he would tell.

"Thus whispered the power of darkness to him, but the still, small voice replied, 'Did not the angel warn

you to beware of ambition and to remember that in getting the plates you must have no object in view but to glorify God? Moreover, were you not warned that if you showed the plates to any one, you would be destroyed?' Again the tempter whispered, 'Who will believe this strange story if you have nothing to show in proof that it is true? What harm can possibly come of your showing the plates?' 'Beware of disobeying the commandments of God, for if you are not faithful you can not obtain the plates,' again whispered the Spirit to him.

"Thus the conflict continued in his mind as he stood on the west side of the hill Cumorah, where, not far from the top, under a stone of considerable size, the plates were lying, deposited in a stone box. Joseph removed the earth from the stone covering the box, and taking a strong stick for a lever, he put it under the cover and raised it up. Upon looking into the box he saw the breastplate, the Urim and Tummim and also the gold plates upon which the history was engraved, but when he stretched out his hand to take possession of the record, he was restrained by an invisible power. This attempt he made three different times, each time with a like result, until he at last exclaimed aloud, 'Why can I not obtain this book?'

"'Because you have not kept the commandments of the Lord,' answered a voice seemingly very near him. Joseph looked, and to his astonishment beheld Moroni. Then he humbled himself in prayer, and the darkness began to melt away, and the power of God's Spirit was with him. The heavens were opened to his view, and the glory of the Lord shone round about and rested upon him. While he was looking in great wonder and awe upon this, the angel said, 'Look' and he saw the Prince of Darkness, surrounded by a great train of associates, and as this passed before him, the angel said: 'This is shown you, the good and evil, the holy and the unpure, the glory of God and the power of darkness, that you may hereafter know the two powers, and never be influenced or overcome by the wicked one. You now see why you could not obtain this record, that the commandment was strict, and if ever these sacred things are obtained, it must be by prayer and faithfulness in obeying the Lord.'

Joseph was again told by Moroni that if he was faithful thereafter, he should obtain the plates, and translate them by the gift and power of God, and by them, the Lord would work a great and marvelous work. After this he returned home, and though disappointed, he was determined to be patient and overcome by faith and obedience. Joseph made yearly visits to Cumorah and each time he met with Moroni, and from him received instruction concerning the great work of the latter days and the kingdom which God was about to set up, as shown to the prophet, Daniel, never again to be thrown down nor given to another people. Four years these visits lasted, when on the 22nd of September, 1827, Moroni delivered the plates into the hands of Joseph, telling him that he would come for them when he had done what was required at his hands. Joseph soon learned why the angel had given him such strict charge in regard to them; for no sooner was it known that he had them, than every device was resorted to in order to take them from him, but the Lord watched over them until Joseph had

translated the part of them which is contained in this book, and then the angel took them again."

"Father", said Daniel, "how is it that God did not have a church upon the earth? Did not Christ tell his disciples to go into all the world and preach his gospel to every creature? Where is the church they established?"

"Your question can not be answered without first telling you something about the plan of God's government and the laws by which his church must be governed. It may be a little difficult for you to understand, but I will try to make it plain to you.

"You will remember that when Christ was teaching his disciples, he told them at various times that he did nothing but what his Father had commanded him to do. He always spoke of his Father as being the one to exercise authority, just as obedient children regard their parents."

"I think I understand that, father."

"Very well; now let me read the twenty-ninth verse of the eighth chapter of John: 'And he that sent me is with me; the Father hath not left me alone; for I do always those things that please him'. Jesus here tells the Jews that his Father had not left him alone; what does he say was the reason?"

"For I do always the things that please him," read Mary.

"Here, my children, is the reason of the Son's not being left alone. He was sent by the Father with power and authority to do a certain work. He was obedient and faithful in doing just what the Father sent him to do, and therefore the Father honored him and was always well pleased with him.

"When he sent his disciples into all the world to preach, he sent them to preach his gospel, and as his Father had given him power and authority to do certain things when he sent him to earth, so Jesus gave his disciples power and authority. You must try to understand that neither Peter, James, nor John had any authority as men—the power and authority was not in them, but was in the gospel they were sent to preach. Do you think you understand what I mean?"

"You mean, Father, that if they had not told the people what Jesus sent them to tell, he would not have been with them, and if he had not been with them, they would not have had the power to do the things he promised they should do."

"That is what I mean, Daniel, for the power was not in them, but in the gospel they were sent to preach; so, in time, after the disciples were dead, men grew careless of what they were taught, and did many evil things; and at last they no longer had any power, for they did not teach men what Christ had taught; neither did they study the word of God to know what he had told them to do. Indeed, the church became so corrupt that they hid the word of God, chained it to the desks in the convents and churches, and taught the people that it was a sin for them to read it. Thus you see the people knew nothing about the teachings of Jesus, only as the priests told them, and the priests taught them many things which Jesus never had taught."

"That was before the days of Luther, was it not, father?"

"Yes, and you remember how zealously Luther contended against their wickedness and what great good he did; but he never claimed to have been sent of God, as Jesus did. After his time came other good men and great reformers, among whom were John and Charles Wesley; but none of them claimed to have direct authority from God; nor said that God had instructed them and told them how to organize a church; but they did the best that human wisdom could devise, and were great and good men."

"Were they not wiser than Joseph Smith, father?"

"Yes, far wiser, and while he was but a young and unlearned boy, they were men and had been well educated."

"It seems strange that God did not choose them, or send Moroni to some one older and wiser," said Daniel, thoughtfully.

"Do you remember the early history of King David?"

"Yes, father."

"You remember that after Saul had transgressed the commandments of the Lord, the Lord said to the prophet, Samuel, 'Fill thine horn with oil and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons'. The prophet feared that Saul would kill him if he heard that he had gone to anoint any one to be king of Israel; for though he had transgressed against God, he was still king and had great power in his hands and could punish those who did not do to please him. Because of this, Samuel took a heifer and went to Bethlehem and told the people of the town that he had come peaceably to sacrifice to the Lord, and he sanctified Jesse and his sons and told them to come to the sacrifice.

"You must remember that among the sons of Jesse, Samuel knew there was the one he had been sent to anoint, but he did not know which one of them it was. When Elias, a tall, noble-looking man came to Samuel, the prophet, seeing his beauty and his strong, manly person, said in his heart, 'Surely the Lord's anointed is before him!' This was the natural wisdom of Samuel, and you must remember that from the hour when his mother, in agony of spirit, prayed to the Lord that he would give her a son, Samuel had been consecrated to God. The Lord had many times revealed himself to him, and he had never transgressed the commandments of God. If any man was capable of judging which of Jesse's sons was the one the Lord had chosen, would it not be natural to suppose that Samuel was the man?"

"Certainly, father, and could he not really tell which one he had been sent to anoint?"

"Let us see what the Lord said: 'But the Lord said unto Samuel, Look not on his countenance nor on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.' Then, in their turn, the eight sons of Jesse were brought to Samuel, but the Lord gave Samuel to understand that the one he was sent to anoint was not

there, and Samuel said unto Jesse, 'Are here all thy children?' And Jesse said, 'There remaineth yet the youngest, and behold he keepeth the sheep.' Samuel said unto Jesse, 'Send and fetch him, for we will not sit down till he come hither.'

"There was but one son left, and he was but a lad, keeping watch over his father's sheep; and so little was he esteemed that, perhaps, had not Samuel asked the direct question, 'Are here all thy children?'" Jesse might never have mentioned him or thought of him in connection with the prophet's errand; but when his father had sent for him and had presented him to Samuel, the Lord said, 'Arise, anoint him: for this is he.'

You must learn, my children, that God does his own choosing, and it will be easy for you to do this, if you remember that the wisdom of men is foolishness in his sight. He chose Abraham to be the father of the faithful because he knew that he would command his children and his household after him that they should keep the way of the Lord to do justice and judgment. He chose David because of the integrity of his heart, and though David, in after years, did many things which were wicked and for which God had reprov'd and punished him, just as you, my children, have done and may do again, yet he always repented and submitted himself meekly to the reproofs of the Lord, and confessed his sins in humility of spirit.

"You must bear in mind that David was a man, and all men are liable to sin against God; yet God chose David, and he will in turn vindicate to all men the wisdom of his choosing, whether David of old, or Joseph Smith of our day, be the man selected for his work.

"A great work is to be accomplished in these last days; and while Luther, Knox, Calvin, and Wesley have all done their part, it remained for Joseph Smith, the last and the least, to step forward and say to the world, 'I have received my authority from God, and in his name I call upon every kindred, nation, tongue, and people to repent and obey the everlasting gospel of the Son of God.' Men, without examination even, may reject the message God has given him to declare to this generation, but that will not alter the truth, neither will it vindicate them in the day of judgment to say, 'I truly believed it all an imposture,' because God is leaving them without any excuse whatever.

"Jesus, upon one occasion, said to the Jews, 'Believe me that I am in the Father, and the Father in me; or else believe me for the very work's sake.' Not only is the truth of the work of the Lord, brought forth through Joseph Smith, confirmed by hundreds who have sought him, confessing like myself that they had been sent of God: but he challenges their belief by telling them fearlessly, even as Jesus did, that the gospel he preaches is the divine message from God, and assures them that upon yielding obedience to it, God will give them a knowledge for themselves.

"How is this knowledge given, father?"

"It is given differently to different persons, but it is given by the power of the Holy Spirit. When Peter and the other apostles were brought before the council of the Jews for preaching Jesus and the resurrection, Peter told them boldly that God had raised Jesus whom they slew and hanged on a tree, and then added, We

are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. So do Joseph Smith and his elders tell the people boldly that they are witnesses of these things, and that the Holy Ghost will also bear witness to those who obey the truth. I can tell you, my children, that I, for one, know this work is true and of God, and your mother can tell you, for another, because the Holy Ghost was given to us under the hands of the elders, and thousands besides us can testify the same thing. In addition to this, the signs which Christ promised to the believers in his gospel do follow them. It is possible for man to be mistaken and to think he is bearing witness to the truth when he is not, but it is not possible for God or His Holy Spirit to be mistaken, neither to lend themselves to build up a deceiver.

"Joseph Smith and his fellow laborers promise to the people that, if they will do the will of God, they shall know of the doctrine, and the people who have obeyed the will of God testify that they do receive the knowledge. How then can the world be left with any excuse for rejecting the servants of God?"

(To be continued)

NOTICE OF REUNION

There will be a reunion in Independence, Missouri, at the Church of Christ on the Temple Lot to be held August 17, 18 and 19, in charge of Apostles A. M. Smith and Wm. A. Sheldon.

July 10, 1951

Dear Brothers and Sisters:

We are writing to you as a committee elected to see that you don't go hungry. We want to serve these meals so that every one can afford to come. We are asking for your help in two ways.

1. Let us know how many from your local or home are coming and please let us know by the 5th of August.

2. If you have any food that you can bring and wish to help with, please make a list of it and how much, so that we will not over or under buy. Please let us have this list by the 5th of August, also.

Yours in Gospel Bonds,

The Committee

ROLLAND SPRAGUE
LESLIE CASE
EDITH BELL

Address your reply to:

The Reunion Dining Hall Committee
Church of Christ (Temple Lot)
P. O. Box 472
Independence, Missouri

All that are coming to the Reunion at Independence please notify the reception committee for sleeping quarters.

Reception Committee
JAMES M. CASE, Chairman