

# 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 29

Independence, Missouri, December, 1952

Number 12

## *He Will Come*

There is a light shining from high heaven  
To clear all the mists away,  
The mists on the earth that still linger  
And darken His sun-lit day—  
When humanity learns to obey  
Commands of our blessed Lord,  
And come to blend their love into one  
(Filled with his most precious word)  
The vineyard will blossom in fullness  
And joy will gleam everywhere,  
The earth will smile as in days of old  
(Free from the curse of warfare)  
The seeds of his love we will scatter,  
Will grow and come into flower  
And one golden noon (it may be soon)  
He'll come, in the shining hour.

GRACE SPRING LAU

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## ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri

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PUBLISHED MONTHLY BY THE CHURCH OF CHRIST

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

SUBSCRIPTION RATES: One Year, \$1.50. In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.75.

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and subscriptions for the Advocate to: The Church of Christ, (Temple Lot), Box 472, Independence, Missouri.

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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.

Order all Quarterlies from the General Sunday School Association Treasurer.

## EDITORIAL

### REVELATION—THE CHURCH'S LIFE BLOOD

When God made man, as the crowning glory of His creation, and placed him upon the earth to have dominion over all things, it was intended that man should so govern all which had been given into his charge, and so deport himself, that all things might be to the praise and glory of God.

As everything was "good and very good", because the Creator had so designed, except that man should have his eyes "opened" and given opportunity to choose, himself, whether he would work to the praise of God or not, all things would yet be as they were in the "morning" of life: good, yes, but where the glory and praise?

Man, then, was given this choice, and from the outset he decided to ignore the warnings of God, and since the "crown" departed from the "good", he thus polluted the whole earth, and death was the result.

Just incidentally; search into the scriptures and see if it is not true that when man has departed from the evil way, and returned to "the Lord our righteousness", the land is blessed and made fruitful, and he is delivered from bondage, both spiritually and physically, while on the other hand, departure from God has brought the opposite.

Foreknowing that man should decide as he did and has, God put in man a spirit which should never pass away, though the flesh should decay and be received into the earth again. This is not to say that the spirit could not die, as to righteousness, as to the possibility of enjoying everlasting peace, for through disobedience, the spirit, too, did die, as to these things just mentioned. It meant internal banishment from God's presence, and so it would have been had not mercy been extended through the plan of atonement designed by the Father and executed by the Son.

Even so, man's redemption could not have been, unless he should will, or desire, to forsake evil and cleave to the good, and thus it became necessary that God should make His will known to man, even as man had come to know evil because this way was also made known to him by the opposing power. And so it is that a man may "choose this day" whom he will serve, and, according to his choice shall he be led.

As we look back into life's experiences, we who have desired the good way, having faith toward God, we may surely realize that it was His goodness which led us to repentance; it was that Holy Spirit, sent forth from the fountain of righteousness, which is the Lord Jesus Christ, which persuaded us (because we were willing to be persuaded) to seek the light and follow thereafter.

This is the SPIRIT OF REVELATION. If we want to know what He will have us to do that we may please Him, He has promised to reveal it by the Spirit of Truth. But again I say, it can only come through our desire.

"And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask, if all is done? Behold, I say unto you, Nay; for ye have not

come thus far, save it were by the word of Christ, with unshaken faith in him, relying wholly upon the merits of him who is mighty to save; wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life."—Book of Mormon, pp. 162, 163: 27-30.

There must be, then, a continual seeking for the truth; a constant survey of self to determine if we be motivated by the Spirit which emanates from the Master; and this is true, not alone of individuals, but of the church as a body.

If we become satisfied that we have learned all that is to be learned, or that is necessary, or satisfied that today's righteousness is ample for the remainder of our days, **beware** lest that light become dim, and stagnant righteousness become as garments shredded and torn to fall off and leave us naked at the last day.

The apostle Paul was apparently thinking similarly when he said:

"Therefore leaving the principles of the doctrine of Christ (the Inspired Translation renders it as "not leaving"), **let us go on unto perfection**; not laying again the foundation of repentance from dead works, and of faith toward God," etc.

Going "on unto perfection" is to gain wisdom and understanding as well as to develop righteous lives. In fact, we cannot expect to become righteous unless we know what the conditions of righteousness are; and these conditions are made known only through the inspiration of the Holy Spirit, as said Paul again:

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things which are freely given to us of God."—I Cor-2:12.

Yes, we may know the things of God if we **want** them (all things pertaining to our development in righteousness, and some have been shown the working of God's plan from the creation down to the Judgment Day). But we think there was a good lesson in the words of a school teacher to a small boy, in which she told him that she could not unscrew the top of his head and pour knowledge in. Neither will God do so to us.

There must be first of all, a realization upon our part that we do lack in many ways (it matters not who you are or how long you have been a member of the church). We must realize, too, that a knowledge of the things of God does not of itself indicate acceptance with God unless that knowledge has borne the peaceable fruits of the Spirit into our life.

Real humility is the key which unlocks the storehouse of divine wisdom and understanding. Coupled with this must be the first and basic principle of faith.

"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.

After 122 years of existence as a church, there are many things in which we lack and many mistakes

have been made. This is because we treated "lightly" the commandments of God, and when the spirit of man supplanted the spirit of God, there was not sufficient discernment granted to guide the church away from the error in every instance.

Had the people and ministry, alike, depended more fully upon God, rather than man, there could have been no division in the Restoration Movement. And, today, the church is as urgently in need of the Spirit of revelation as it was then.

True it is that when one speaks in counsel and examines the scripture with the Spirit's help, that is revelation, and must have been received, but have you prayed for discernment that the witness of the truth might come to you?

Do you pray that, as God has set prophets **also** in the church, He might use those prophets to speak to us who are alive today? and do you pray for discernment to know whether the prophets speaks for God, or another spirit?

**The church needs to know the will of God now, FOR US**, and when we realize this, we will come together in mighty prayer and fasting for His direction, at the exclusion of all personal desire or ambition; and then we **will** be nourished and made to stand despite the adversity which is, and will be increased, upon the true saints of God of these last days.

WILLIAM A. SHELDON

#### MAPLE CITY LOCAL

A letter to the Advocate readers:

Apostle D. W. Housknecht was in charge of the funeral service of Bro. Walter Scott, on Saturday, October 18. He stayed for our Sunday service, which was sacrament Sunday. (Due to circumstances beyond our control, we had not as yet had a chance to partake of the sacrament in the month of October).

Brother and Sister Bowman and Brother Wilkenson were visitors that day. Bro. Bowman officiated, assisted by Bro. Otto Pollack. Bro. Houseknecht spoke in prophecy, giving an admonition to the members.

The service was very long and spiritual beyond measure.

Brother and Sister Bowman and Brother Wilkenson left after the service for their home at Grand Rapids, Mich. Brother Houseknecht stayed for evening service, at which he was the speaker of a very spiritual and enlightening sermon. He left Monday to make other calls on his way home.

THELMA POLLACK, Reporter

#### INDEPENDENCE NEWS

In a recent sermon by Bro. Wm. F. Anderson, we were reminded that in these last days the earth would be visited by "famines and pestilences" among other things, as recorded in the gospel writings. We cannot fail to recognize that these things are coming to pass. Missouri, as well as large areas all over our great country, is and has been experiencing the devastation

of fire and drouth. Along with many others, the home of your reporter was in the path of one of these fires recently, and though no homes were destroyed, it served as a reminder of things that are possible and of things to come because of disobedience to the commands of God.

We are happy to report that a good shower at the time of this writing is a relief from the anxiety caused by extreme dryness.

Our speakers for the month, with varied topics, were Bros. A. M. Smith, Forrest Maley, Denver Chapman, Richard Wheaton, J. M. Case, Wm. F. Anderson, and Nicholas Denham.

The Alexander Smiths', Jack Bell and Clifton Engle, all of Ava, Mo., were among the visitors from distant places.

Bro. Leslie and Sr. Irene Case, with their small sons, were vacationing for a couple of weeks near Ava, Mo., the home of the parents of Sr. Case. Bro. Leslie has been putting in extra long hours at his work and was entitled to a rest and a change.

One Saturday a number of men met at the Temple Lot and repaired the foundation of the church. This not only improves the appearance of the building but will prevent freezing of the water pipes.

Bro. Wm. F. Anderson and Sister Anderson motored with Bro. Vance Harris to Collins, Mo., where Bro. Anderson conducted services in the local there. He was assisted by Bro. Denver Chapman, who with Sr. Chapman and their little daughter and Sr. Ritchison, were also visiting the Collins folks. On another week end, Bro. J. M. Case accepted an invitation to hold services at Collins and accompanied Bro. Warren Sar-ratt to that place. An invitation from the Cowgill, Mo. local to attend special services there on November 9, was accepted by many from the Independence congregation. Those of the ministry who went had part in the service.

Bro. George and Sr. Alice Reed were honored at a surprise birthday party, the evening of October 25, given by their parents in their home. The young people of the church met at the Temple Lot and proceeded in convoy so all would arrive at one time. They were met at the door by a surprised and speechless George. Games were played and pictures were taken followed by refreshments of cake and cocoa, cider and doughnuts served by Sister Reed. A very enjoyable evening was had by all and wishes for many more happy birthdays were extended to Alice and George.

We failed to mention another surprise birthday party in the Vance Harris' home the evening of September 23, given in honor of the 21st birthday of their son, Alvin. The young people of the church were invited to share the pleasures of the evening with him. With the assistance of Bros. Marvin Case and Jack Sprague the surprise was a delightful success. The young people entertained themselves with games and balloons. The guest of honor had his picture taken as he cut a large cake, after which all the guests were served cake and ice cream. Many good wishes were extended to Alvin before all departed for their homes.

At the invitation of Bro. and Sr. Joseph Yates, the

Church, Sunday School, and young people's social committees combined plans and gave a Hallowe'en masquerade party in the Yates' home. Prizes were given to the one whose costume was most concealing; also, to the prettiest, ugliest, and the most comical costumes. A short program of music and readings was enjoyed by all. Refreshments of cider, doughnuts, and apples were served. We are grateful to Bro. and Sr. Yates for opening their home to us.

On Sunday, November 2, Sister Ella Bell, the eldest daughter of Brother and Sister Archie F. Bell of Ava, Mo., became the bride of Clifton Engle, also of Ava. The marriage ceremony took place at the home of the bride's parents. The day also commemorated the 25th or silver wedding anniversary of Brother and Sister Bell. The Independence local church extends best wishes and may God's blessings attend the newlyweds throughout many happy years together. The young couple are residing in Independence. We also offer congratulations to Brother and Sister Bell and pray that health and happiness be with them for many more years of life together.

LOIS HARRIS, Reporter.

## OBITUARY

Walter Scott, second son of Ambrose and Martha Scott, passed away October 14, 1952, being 59 years, 5 months and 1 day in this life.

Having spent the last forty-three years of his life in the Restored Gospel, 28 years were engaged in God's ministry, associated with the Church of Christ late in life.

Left to mourn are: Lucinder, his companion for 34 years; sons, Alan and Lowell; daughters, Thora and Gail; brothers, Hervey and Joseph, and sister, Minnie, besides many friends through ties of the Gospel.

Funeral services were held at 10:00 a. m., Saturday, October 18, 1952, in the Dockery and Wilhelm chapel at Elk Rapids, Mich.

Apostle Don W. Houseknecht was in charge of the service. Burial at Rosehill Cemetery, Empire, Mich.

## MRS. DORA BELL TUCKER

Dora Dell Scafe, was born April 14, 1878, at Burns, La Crosse County, Wisconsin. She was the second daughter of Charles and Florence Luella Scafe. She departed this life October 29, 1952, at her farm home north of Black River Falls, Wisconsin.

On November 27, 1897, she was married to Nelson B. Tucker of Big Creek, Monroe County, Wisconsin. To this union were born six children, five girls and one boy. They are: Mrs. Beatrice Babcock, Black River Fall, Wisc.; Mrs. Goldie Hanson, of Los Angeles, Calif.; Mrs. Doris Hutchison, of Wauwatosa, Wisc.; Mrs. Evelyn Phillips, of Santa Monica, Calif.; Mrs. Darl Hunholz, of Wauwatosa, Wisc.; the son, Nelson Tucker, Jr., of Black River Falls, Wisc. In addition to her devoted husband, Nelson Tucker, she is survived by four sisters: Mrs. Clara Bowen, Mrs. Edith Eddy, both of Black River Falls, Mrs. Luella Bowen, Edgerton, Wisc., and Mrs. Audrey Carpenter, of Bangor, Wisc.; three brothers, Clinton Scafe and Horace Scafe of Black River

Falls, and Archer Scafe of Sparta, Wisc., also her step-mother, Mrs. Gertrude Culpit of Bangor, Wisc.

A sister and brother preceded her in death. They are Mrs. Eva Bowen, and Mr. Joseph Scafe. She is also survived and mourned by a number of nephews and nieces, a large number of other relatives, and a host of friends.

On November 2, 1909, she was baptized into Christ, and was for years a member of the Reorganized Church of Jesus Christ of Latter Day Saints. Later she transferred her membership to the original Church of Christ, with headquarters on the Temple Lot, Independence, Missouri, in which faith she died. She ever lived a devoted Christian life, always zealous in her church work. As a result, she did much good for the cause she loved so well. She was widely known throughout the church and the community in which she lived and will be sadly missed by all.

Funeral services were from the Colonial Funeral Home, in Black River Falls, and interment in Riverside Cemetery. The service was conducted by Apostle B. C. Flint, of Independence, Missouri, a life long friend, who bore a personal tribute to the departed. He was assisted by Apostle Wm. A. Sheldon, also of Independence, Missouri, whose wife is a granddaughter of Mrs. Tucker. Following the interment, the Social Hour group of Black River Falls served a beautiful lunch at the Tucker home.

(The following is a personal tribute from a loving sister in the faith, Sr. Edith Muth. Editor).

Having her as a neighbor  
Has been a privilege and pleasure.  
In calling her home  
God has taken a treasure.  
Though she leaves us behind,  
Her light does not go:  
It remains in our hearts,  
Forever aglow.

### BROTHER JOHANNES DENNINGER PASSES

By letter from Bro. John Jenkins in Wales, we learn of the regrettable passing of our German brother, Johannes Denninger, who died July 3, 1952, at the age of 58 years. His son informed Brother Jenkins that his father had passed away after a long and painful illness.

We regard this as a serious blow to the work of the Church of Christ in Germany. In fact, it virtually means the finish of our work over there, because our brother has stood valiantly against the onslaught of Fettingism, Woodism and the various other efforts to destroy our work over there. Now, there seems to be no one in that country that we can look to for leadership. Some who were with us have just recently gone over to the Fettingite movement, so now there is no one to stem the tide of that movement.

Before World War II, the church, in conference, had provided that Bro. James Evans of Wales be authorized to go over and ordain Bro. Denninger an elder, because he had done all of his work in the capacity of a priest. Then the war came on and Bro. Evans was unable to get into Germany.

Then Bro. Evans died and, as missionary in charge of the European Mission, we felt that the best way to

care for this matter would be to bring Bro. Denninger to this country, in order that he might not only be ordained, but also come in direct contact with the workings of the church, and so be in a better position to represent the church in his own country, and, for a time this seemed to be to the solution, but that was also hindered.

Later, the conference authorized Apostle T. J. Jordan to go to Europe and do this work, but our brother seemed unable to make the trip.

All of this, was, of course, very discouraging to our Brother Denninger, and the last word we had from him was that he felt unable to try longer to fight the elements that were arrayed against him.

These things, together with the fact that he has had a long lingering illness, doubtless, also made him feel unable to carry on. He will be missed, and we mourn his passing, and extend our deepest sympathy to his sorrowing family.

We will append Bro. Jenkins' letter, so that the Advocate may have, first-hand, the information we have. By this it will be seen that Bro. Jenkins was preparing to send a representative over to ordain Bro. Denninger to the office of elder.

B. C. FLINT  
Missionary in Charge of Europe

Bro. Jenkins' letter:

18 Beddolph St., New Dock, Llanelly, Wales;  
November 16, 1952

To Apostle Flint:  
Dear Brother and Sister:

Just a few lines to inform you that Bro. Mason wrote to Bro. Denninger of Germany. Now Bro. Mason desires me to write to you and inform you that Bro. Denninger has passed away.

Bro. Mason wrote him a letter asking him to come to this country, and his expenses would be paid, or he, (Bro. Mason), would come over there and ordain him there in Germany.

We had a reply stating that Bro. Denninger had passed away, and we hope that you will receive this in due time to insert it in the Advocate.

Your brother,

John J. Jenkins

### JESUS

Jesus is good to me.  
He watches over me.  
I love Jesus.

Je - sus Je - sus  
Keep me from all harm.

### GOD

God knows of my afflictions.  
Without God I could not walk.

O what Jesus does for me.  
O what God knows about me.

—By Janice L. Sprague (age 6)

## 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.*

### LETTER TO A SOLDIER

Bemidji, Minn., R. F. D. No. 1  
October 28, 1952

Dear Grandson:

I was delighted to get your letter of the 4th inst., and sorry that I couldn't find time to write sooner; but for a month I was chief cook, dishwasher, and general housekeeper, and when Grandma got well enough to be up some, and write a little, I still had the housework to do. As soon as I could safely leave her alone for a few hours at a time, I tried to be eyes for your uncle Winfield in helping to fix up his cellar so that it would be safe and secure for the winter. It is just about fixed now, and they have moved their vegetables and canned food into it—over 400 quarts of canned meats, fruits, and vegetables; so they won't go very hungry this winter. Oh yes, I must tell you that Grandma was able to take her first long ride today, down to your Dad's, and then into town and back. Isn't that fine? Now to answer your letter:

You ask for Bible references that make allowance for other "books of God" than itself. In the first place, we should understand how the Bible came into existence. It would be a mistake to think that it came direct from the hand of God, made up as we have it today. It was first written in manuscript form by hand, by various individuals! some of it by prophets, some by historians, some by the command of God, as Genesis was by Moses, and as Revelation was by John. And these manuscripts were copied, and re-copied for hundreds and thousands of years before they were collected and put into one book called the Bible, which means "the book of Books." That is, it is one book composed of numerous other books. This collecting manuscripts and putting them into one book was the work of man. Nowhere do we find in the Bible the evidence that God commanded it. And the copying and recopying through more than thirty generations was also the work of man, as well as the translating of these manuscripts into other languages; and being the work of man, the imperfections of man crept into them. I'll mention just a few of the thousands of such imperfections; and as I presume you have the King James Translation, which was first published in the year 1611, A.D., I will quote mostly from it; and as there are a number of other translations, I may cite you to some of them to show the difference. From historians we find that at the time the King James Translation was made, the only printed editions of the Greek Testament existing were "Cardinal Ximene's, printed A. D. 1514, Erasmus', in 1516, Stephen's 1546, and Beza's, in 1562."—March's Introduction, Vol. 2, p. 846, and Penn's Annotations.

Also, we are told that there were no original manuscripts, in the handwriting of the authors to be found, either of the books in the Old or the New Testament. All they had was copies of copies of copies, covering a period of thirty centuries. Now for some quotations:

1. Speaking to Noah: "Everything that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of men."—Genesis 9:3-5.

That prohibits the eating of both the flesh and the blood. Another translation reads:

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But, the blood of all flesh which I have given you for meat, shall be shed upon the ground, which taketh life thereof, and the blood ye shall not eat. And surely, blood shall not be shed, only for meat, to save your lives; and the blood of every beast will I require at your hands."—Inspired Translation of the Bible, Genesis, 9:9-11.

Note also that this requires the blood of beasts at the hand of man—not the blood of man at the hand of beasts. Again I quote:

2. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart."—Genesis 6:6.

Note these contradictions:

"God is not a man, that he should lie; neither the son of man, that he should repent."—Numbers 23:19.

"And also the strength of Israel will not lie nor repent: for he is not a man that he should repent."—I Samuel 15:29.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom there is no variableness, neither shadow of turning."—James 1:17.

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Malachi 3:6.

"I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it; and God doeth it, that men shall fear before Him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past."—Ecclesiastes 3:14-15.

The gospel has always been the same from the beginning; as it has been in the past, so it "is now" in the Preacher's day when he wrote that paragraph; and that which was to be in the future after his time, had "already been." The gospel is as changeless as its author; and both God and Christ are unchangeable. For in addition to what I have quoted above, we read:

"Jesus Christ the same yesterday, and today, and forever."—Hebrews 13:8.

Being perfect, and knowing all things from the beginning; it is impossible for him to repent, or to change

his mind from the way it was in the beginning when he made man. Could he do so, man could place no confidence in him, and hence would not "fear before him." Now let me quote from the Inspired Translation:

"And it repented Noah, and his heart was pained, that the Lord had made man on the earth, and it grieved him at his heart." Genesis 8:13, I.T.

It was Noah that repented, not the Lord. Now a few in the New Testament:

3. Matthew 28:1-7, Mary saw **one** angel at the tomb, after Christ's resurrection. Mark 16:5-7, she saw **one**. Luke 24:4-11, she saw **two**. John 20:11-12, she saw **two**.

Again of Saul's conversion, when he was stricken blind, we read:

"And the men which journeyed with him stood speechless, **hearing a voice**, but seeing no man."—Acts 9:7.

"And they that were with me saw indeed the light, and were afraid; but they **heard not the voice** of him that spake to me."—Acts 22:9.

If we could go to the original manuscripts before they were copied time and again down through the centuries, we would not have these contradictions; but, not having these original manuscripts, the only possible way we could know whether it was **one** or **two** angels that Mary saw at the tomb, or whether the men with Saul heard the voice or did not hear it, would be by inspiration from God.

Now try to make sense out of this one:

4. "Ye shall go out at the breeches, every cow of that which is before her; and ye shall cast them into the palace saith the Lord."—Amos 4:3.

But this is easy to understand:

"And ye shall go out at the breeches, every one before his enemy; and ye shall be cast out of your palaces, saith the Lord."—Amos 4:3, Inspired Translation.

As I said, these are just a few from the thousands of imperfections handed down to us in the Bible. The Bible contains the words of God, of Christ, of angels, of devils, of men, and of beasts, and the thousands of human imperfections that have crept into it. Notwithstanding all this, no greater book was ever published by man.

Now a few words as to what scripture is. Let Paul tell us:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." II Timothy 3:16-17. (Inspired Translation reads: "All scripture given by inspiration of God, is profitable," etc.)

And Peter adds:

"Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men

of God spake as they were moved by the Holy Ghost." —II Peter 1:20-21.

As soon as a holy man spoke by inspiration, it was scripture.

As soon as he, or his scribe, wrote what had been thus spoken it was scripture.

As soon as the 40 books of the Old Testament, and the 28 books of the New Testament, were written, in whatever age they were written, they were scripture, if given by inspiration.

Had any of them been printed separately in a book, at any period of time, before they were collected and put in the Bible, they would have been scripture.

Collecting them together and putting them in the Bible did not make them scripture.

Paul and Peter had no Bible when they wrote the above quotations concerning scripture; but they had scripture as it had been copied down through the ages.

There was no printed Bible in Christ's time, when he said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life."—John 5:39-40. But they had copies of the various manuscripts that were scripture. He was not talking about the Bible, but about ALL the "books of God" that they had.

There was no Bible when "they searched the scriptures daily," (Acts 17:11), but they had the scriptures in manuscript form.

When God spoke to man in any age, in any country, to any people, it was scripture. Some of it was collected and put in the Bible; and it is scripture now because it was scripture before it was in the Bible.

There were many books of scripture collected and put in the Bible.

There were also many books of scripture that men did not collect and put in the Bible, and they became lost; but they were scripture, too, nonetheless.

Here I call attention to a few of them:

1. "Then Samuel told the people the manner of the kingdom, and **wrote it in a book**, and laid it up before the Lord."—I Samuel 10:25. That was scripture, but we haven't got it in the Bible.

2. Concerning Solomon's wisdom: "And he spake three thousand proverbs; and his songs were a thousand and five. And he spake of the trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom."—I Kings 4:32-34.

In the Bible there is the Book of Proverbs. It has 915 verses. If you count each verse a proverb, there are still 2,085 proverbs missing. The song of Solomon has 1117 verses. Count each verse a song (and that's liberal), and there are still 888 songs missing. And if you put in the Book of Ecclesiastes for good measure with its 222 verses, making a total in the three books of

1,254 verses, and count each verse a proverb or a song, there are still 2,751 proverbs and songs lost, beside what he spoke of the trees, beasts, fowl, creeping things, and fishes. If the few things published in the three books mentioned are scripture, then the 2,751 lost proverbs and songs are scripture, too. But they are not in the Bible.

3. And after all that we have in the Bible concerning Solomon, we are told: "And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in **the book of the acts of Solomon?**"—I Kings 11:41. If the things written in I Kings concerning Solomon are scripture, then the rest of the things contained in **the book of the acts of Solomon** are scripture, too, though lost.

4. "Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the Lord God of Israel, behold, they are written in the book of the kings of Israel. His prayer also, and how God was entreated of him, and all of his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled; behold, they are written among **the sayings of the seers.**"—II Chronicles 33:18-19. The things that the seers spoke to him in the name the Lord God of Israel, that are written in **the sayings of the seers**, they are scripture, too. Where are they?

5. "Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the **great things of my law** but they were counted as a strange thing."—Hosea 8:11, 12. Where are **"the great things of my law"**, written to Ephraim by God that are counted a strange thing? They are scripture, too, and books of God; but are not in the Bible.

6. "The word of the Lord came again unto me saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions; and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand."—Ezekiel 37:15-19.

In those days they wrote upon parchment and rolled it upon a stick, which was called a stick or a roll. We can readily understand what the stick of Judah was, i.e., the scriptures written to and by the Jews, some of which men have collected and put in the Bible. The Bible is Judah's book, the stick of Judah. But where is the stick of Joseph, or Joseph's book, that the Lord was to put with Judah's book, and they would become one in his hand? Joseph's book is scripture, too. Briefly I call attention to others:

7. "**Gad the king's seer, and Nathan the prophet:** for so was the commandment of the Lord by his prophets."—II Chronicles 29:25.

8. "Wherefore it is said in **the book of the wars of the Lord.**"—Numbers 21:14.

9. "Is this not written in **the book of Jashur?**"—Joshua 10:13.

10. "Now the rest of the acts of Solomon, first and last, are they not written in **the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer?**"—II Chronicles 9:29.

11. "Now the acts of Rehoboam, first and last, are they not written in the **book of Shemaiah** the prophet, and of **Iddo**, the seer concerning genealogies?"—II Chronicles 12:15.

12. "Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in **the book of Jehu** the son of Hanani, who is mentioned in the book of the kings of Israel."—II Chronicles 20:34.

13. "Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a **roll of a book.**"—Jeremiah 36:4. Read the whole chapter, and see what happened to that "roll of a book" of God.

14. "I wrote unto you in **an epistle** not to company with fornicators."—I Corinthians 5:9.

We have two **epistles** written by Paul to the Corinthians, called I Corinthians and II Corinthians; but where is this other one that he mentions? Not in the Bible.

15. "And when this epistle is read among you, cause that it be read also in the church of Laodiceans; and that ye likewise read the **epistle from Laodicea.**"—Colossians 4:16.

Paul write the epistle to the Colossians from Rome; but one had also been written from Laodicea which was just as important for them to read; and just as much a book of God as the others.

16. "And **Enoch** also, the seventh from Adam, **prophesied** of these, saying, Behold, the Lord cometh with ten thousands of his saints,"—Jude, verse 14.

Where is Enoch's prophecy? Not in the Bible; but Jude had access to it.

17. "Forasmuch as **many have taken in hand** to set forth in order a declaration of those things which are most surely believed among us, . . . It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order," etc.—Luke 1:1-3.

Many besides Luke had written of these things in order, which inasmuch as they declared the prophecies and their fulfillment, and the life and teachings of Christ, were scriptures as much as Luke's; and as much as the Acts of the Apostles, which it is said Luke wrote also. These scriptures were books of God, whether they were put in the Bible or not, or whether we have them now or not. For whenever God has a people upon the earth to whom he speaks in dream or in vision, or by angels, or by revelation through the Holy Ghost, as soon as he speaks it to them it is scripture; and when it is written, though it be hundreds of



years before the Bible was printed, or hundreds of years afterwards, it is nevertheless scripture, and such books are books of God whether we have them now or not.

The tragedy of the religious world today is that they have been misled to believe that God is dead so far as speaking to the children of men is concerned; and thus their eyes are closed to anything that might come from God in the way of scripture. This is a great sin perpetrated by so-called Christian leaders upon their people to blind their eyes, to darken their minds, and to harden their hearts against the truth. There is no greater error in the world today than that coming from the thousands of pulpits and from the altars which are erected in our great nation, by whatsoever religious group it may be, from which deceptive declarations have gone forth concerning the Bible and what it is. They are the exact counterpart of the leading churchmen of Christ's time, to whom he said:

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."—Matthew 23:13.

And in the 15th verse:

"For ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." The Inspired Translation says "two-fold more the child of hell than he was before, like unto yourselves."

That seems to be the more just. Not quite fair that they should by their treachery and deception compass sea and land to make a convert, and that then he was twice as bad as the hypocrites who had duped him; for hell is certainly their portion. And as Christ told his followers:

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Matthew 5:20.

So the religious world today hugs the Bible to their bosoms in the attitude of hypocritical veneration, at the same time refusing to accept its teachings which conflict with their respective dogmas. And they tell the unsuspecting that John the Revelator said at the end of the last book in the Bible:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add to him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of Life, and out of the holy city, and from the things which are written in this book."—Revelation 22:18-19.

And then they say, God will never speak again; and man must not add to the Bible. The arch deceivers! They know full well, if they are qualified to teach anything at all, to anybody, even in the kindergarten of religion, that the Bible wasn't in existence for hundreds of years after John wrote these words, and that John had no reference to the Bible at all, but to the book of his prophecy, the book of Revelation, the book of God which he wrote, as separate and apart from all other books of God, by whomsoever, or in

whatsoever age, they were written. John was concerned about his book remaining exactly as he had written it, without change.

Moses had the same concern about the five books of God that he wrote; for we read in Deuteronomy as follows:

"Now therefore hearken, O Israel, unto the statutes and unto the judgements, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your Fathers giveth to you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." Deuteronomy 4:1-2.

Any one would be a fool to say that Moses meant that when he had written his books of God, and had forbidden man to add to or take from them, that thereafter God would never speak to the children of men again, that "the canon of scripture was full", and that was the end of the Bible. No more so than the one who says that when John wrote his book of God, and forbade man to add to or take from it, that thereafter God could never again speak to the children of men, that they might write other books of God in the way of scripture.

I have indicated already that there is no greater sin in the world today than that which is perpetrated by the occupants of the pulpits of this great nation; and in committing this sin they are fulfilling a scripture I have already quoted:

"Because Ephraim hath made many altars to sin, altars shall be unto him to sin."—Hosea 8:11.

Let me explain. Ephraim was the second son of Joseph who was sold into Egypt. After the Israelites reached the promised land of Canaan under the leadership of Joshua, Ephraim eventually departed from the Lord and "mixed himself among the people" (Hosea 7:8), and became, as prophecy foretold he would, "a multitude of nations." (Genesis 48:19). Having mixed himself with the people, and become a multitude of nations, people from all of those nations have come to this land of America, having in them the blood of Ephraim, and have set up their religious altars to sin; for in the United States alone there are more religious sects and groups of varying religious beliefs than in any other country in the world. And these are the many altars of Ephraim that he has made to sin. And Ephraim has set up these altars that he might get glory and honor and fame and money for gain, even as did the preachers of old whom the prophet condemned in this language:

"The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord and say, Is not the Lord among us? None evil can come upon us."—Micah 3:11.

Can you imagine a bigger bunch of hypocrites than that? They are occupying in thousands of Ephraim's pulpits, and sinning at the altars of thousands of their churches today.

I think you will understand from the foregoing that there was no special need for the Bible to make allowance for other books of God; for at no time, and in no

place, does the Bible restrict or limit the writing of books of God, whenever and wherever it is God's will to inspire men to write them. Yet the Bible does foretell the coming forth of at least one book of God, and I will deal with that in answering your next question.

Your second request is for references from the Bible that pertain to the Book of Mormon. This will take considerable time and space because of the number of them and their nature. These things of God are in a sense hidden in scripture, and many of them are not understandable until they have been fulfilled, unless one is actuated by the same spirit of prophecy that moved the prophet to declare these things. It was so with the prophecies concerning Christ. One indicated that he would be born in Bethlehem, a city of David, another said he would be called out of Egypt, another that he would be called a Nazarene. Seemingly contradictory scriptures; but when fulfilled they were easily understood by Christ's followers, though others who refused to believe in him still could not be made to see the harmony in their fulfillment. As an example, take the story of Philip and the eunuch in Acts 8:26-40. The eunuch was reading the prophecies concerning the sufferings and death of the Savior; but it was all a muddle to him, until Philip, knowing the details of their fulfillment, got up in the chariot and guided him to an understanding of it.

And so if I gave you the scripture citations as follows: Genesis chapters 48 and 49; Genesis 13:14-17; 26:2-5; 28:13-15; Deut. 33:13; Numbers 21:25; Joshua 13:29-31; 1 Chronicles 5:26; Isa. 16:8; Jeremiah 48:32; Isa. 29:4; also verses 11-14, and verse 10, as well as 17, 18; Psalm 85:10-12; Ezekiel 17:3-6, 22-24; Jeremiah 49:30-33, and others. It would be a muddle to you unless actuated by the same Spirit that illuminated the prophets, or unless someone like Philip came and preached to you the Book of Mormon, as Philip preached Christ to the eunuch. Even some of the disciples, after the resurrection of Christ, could not understand the scriptures concerning his resurrection until he walked with them, and opened their understanding by "expounding" the scriptures to them (see Luke 24:20-43).

It helps to understand, if we can comprehend that God knew all about the Book of Mormon from the beginning, and so could prophecy through his prophets concerning it, and cause the scripture to be written concerning the events of history that would fall into place with reference to its coming forth. For the Book of Mormon to be a book of God, there must of necessity have been men of God to write it; and they would naturally be leaders of the people about whom they wrote. To get at the beginning of what the Bible has to say concerning the book and the people who wrote it, or who made the history contained in it, we must go back to Genesis, in the days of Joseph, the son of Jacob, who was sold into Egypt.

Joseph had two sons, Manasseh and Ephraim (read all of Genesis, chapter 48). Joseph brought the two boys to Jacob to have them blessed, and held them before his father, whose eyes were dim with age so that he could not see, holding Manasseh with his left hand toward Jacob's right hand, and Ephraim with his right hand toward Jacob's left hand. But Jacob guided his hands "wittingly", and crossed his arms to put his right hand upon the head of the younger boy, and said:

"God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."—Verses 15 and 16.

When Joseph saw that his father had laid his right hand upon the head of the younger, it displeased him, and he started to lift his father's hand to put it on Manasseh's head, saying, "This is the first-born; put thy right hand upon his head."

But Jacob refused, saying: "I know it, my son, I know it; he also shall become a people, and he also shall be great; but truly his brother shall be greater than he, and his seed shall become a multitude of nations."

Then going to the 49th chapter of Genesis we find that Jacob called his sons together before his death, that he might tell them what would befall them in the last days. Then he blessed his sons one by one. When he came to Joseph (see verses 22-26), he told him that he was "a fruitful bough by a well, whose branches run over the wall." His descendants, branches, would cross over a barrier. Then he promised him the blessings of heaven above, blessings of the deep that lieth under, and the natural blessings of posterity. Jacob was blessing his son Joseph, and Joseph's blessing was also his father's blessings in that he had a son of that kind; and he said:

"The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him who was separate from his brethren."

Jacob's progenitors were Abraham and Isaac. And the blessing promised to them was the land of Canaan. Read in Genesis 13:14-17, where the Lord promised that land to Abraham. Then read in Genesis 26:2-5, where the same promise was confirmed unto Isaac. Then turn to Genesis 28:13-15, where the same promise was made to Jacob. But now, through Joseph and his posterity, Jacob's blessing was extended above and beyond that given to Abraham and Isaac, "unto the utmost bound of the everlasting hills." That was the prophetic manner of pointing out where this greater blessing was located. The "utmost bound" means the "farthest reaches"; and looking at a map from where Jacob was then in Egypt, the "utmost bound" would take you across the ocean (either east or west) to the range of rocky mountains reaching from the northern extremity of North America to the southern extremity of South America. This was the land given to Joseph and his descendants, marked by the everlasting hills, and blessed with the blessing of heaven above, and the vast store of oil and minerals that "lieth under."

(Incidentally, you and I are in this land today, because we are descended from the seed of Ephraim who had "mixed themselves among the people" and "become a multitude of nations.")

Moses, too, before he died, blessed the tribes of Israel: "And of Joseph he said, Blessed of the Lord be **his land.**" (Deuteronomy 33:13.) Yes, **his land** was the land that Jacob had promised him hundreds of years

before Moses lived, where the "lads" were to "grow into a multitude in the midst of the earth." And Moses had a lot to say about Joseph's "land" as he went on:

"Blessed of the Lord be his land, for the precious things of heaven, the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

Jacob said Manasseh would be great, but Ephraim would be greater than he. Moses tells how much greater—ten to one.

So Joseph was to have a **land**, according to both Jacob and Moses. Also he was to have a book, a roll, a stick, according to Ezekiel the prophet, which I have already quoted. The descendants of Joseph were people of God, being led by prophets of God who wrote their history, and their prophecies, and their visions, and this book was a book of God, which God was to hold in his hand, and in his hand this book, roll, stick of Joseph would become one with the Bible, which is the book, roll, stick of Judah, in teaching the truth concerning God and Christ and the Gospel.

Did Joseph's "branches run over the wall" as Jacob said they would? Yes. In Numbers 21:25 we read that the children of Israel in their march toward Canaan, took all the cities of the Amorites, and dwelt in Heshbon, and all the villages thereof. This was on the east side of Jordan. And in Joshua 13:29-31 we find that Reuben, Gad, and the half tribe of Manasseh were given inheritances on the east side of Jordan. In I Chronicles 5:26, we find that the Assyrians came against these two tribes and a half, and the bulk of them were carried away to the north where they remain "unto this day." Or as Isaiah puts it, the principal plants were broken down; but some escaped. Turning to Isaiah we read:

"For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out they are gone over the sea."—Isaiah 16:8.

Joseph was a fruitful bough by a well, whose branches run over the wall. The wall was the sea.

The land of Heshbon and Jazer were on the east side of Jordan, where the heathen kings came in and carried off the principal plants thereof. Isaiah spoke this prophecy 726 years before Christ; and 126 years later Jeremiah had something to say about the same thing, 600 years before Christ—the very year in which a group of Joseph's descendants left Jerusalem and came to Joseph's land. They were of the tribe of

Manasseh, and lived upon this land for a thousand years, from 600 B.C. to 400 A.D., when the Nephites (the white group) were slain and absorbed by the Lamanites (the red group) whom we now call Indians. They became a people, and were great, as Jacob had foretold.

The prophets and leaders of this people kept a record, handed down from one to the other over the entire period, written upon metal plates, of which in the closing period of their occupancy of this land, a prophet named Mormon made an abridged copy upon gold plates, which were deposited in the earth, to come forth in due time, according to their prophecies, to the Gentile nation that would come to this land after the destruction of the white group. Speaking of this people, Isaiah said:

"And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."—Isaiah 29:4. And in verse 11:

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Verses 11-14.

All of this was fulfilled in the coming forth of the Book of Mormon. It spoke out of the ground; and the speech of those who had slumbered in the dust for over 1400 years was low out of the dust; but the voice was as of one that hath a familiar spirit to those who were acquainted with the gospel as taught in the Bible, because the Book of Mormon came bearing witness to the same thing through the prophets of another nation, making two witnesses to the truth as Christ and his apostles taught it on the eastern continent.

And in the day when it come forth, the Lord had poured out upon the people a "spirit of deep sleep," and "hath closed your eyes" to the truths taught in the Bible; for they no longer believed in living prophets, or that the Lord would speak to men in this age—"the prophets and your rulers ("heads"—Margin), the seers hath he covered"—See verse 10. Because they had closed their eyes to the great truths in the Bible, the Lord sent them no more prophets, seers and inspired leaders.

The "words of the book" were sent to a learned man in New York City, a Professor Anthon; and when he was told that they couldn't bring him the book itself, for it was sealed, he said, "I can't read a sealed book." The book itself was given to a unlearned man to translate; and because he was unlearned, and couldn't do it of himself, the Lord proceeded to perform a marvellous

work and a wonder, and gave him the power to read the book, and to translate it into the English language.

The Book of Mormon was written by descendants of Mannasseh, the oldest son of Joseph, hence it could properly be called the "stick of Joseph." And it was to be in the "hands of Ephraim", who was the second son of Joseph, and hence could also be properly called the "stick of Ephraim". And it is in the hands of the children of Ephraim today (and has been ever since its publication in 1830) who have been called out, through obedience to the gospel, from among the Gentile nations with whom they were mixed; and because they have thus been born of God through obedience to the gospel, they have become his first-born in the latter days (see Jeremiah 31:6-9). And it was of Ephraim, who now holds the "stick of Joseph" in his hands, that Hosea prophesied: "I have written to him the great things of my law; but they were counted as a strange thing." So Ephraim is divided today. Some have become the "first-born" of God and the rest are worshipping at the altars erected to sin.

It is a hundred years too late now for the "sealed book" of Isaiah to come forth; for in this same 29th chapter the prophet Isaiah says:

"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."  
—Verses 17, 18.

The book was published in 1830, and in a "very little while", in 1852 and 1853, the former and latter rains returned to Lebanon, and the fruitful fields were soon forests of olive and orange trees. Also both the physically and spiritually deaf have, by the power of God been made to hear the words of the book; and both the physically and spiritually blind have been caused to see out of obscurity, and out of darkness. The Psalmist David also puts this prophecy of Isaiah in poetic form, covering the same ground.

"Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase."—Psalm 85:10-11.

Truth sprang out of the earth when this book came forth; and righteousness looked down from heaven when God began to speak to men again; and God gave that which was good, in the returning of the rains to that land which had been barren for centuries, and it became a fruitful land growing three crops a year.

It is only the erroneous and deceptive teaching concerning the Bible, by false teachers, that keeps men from accepting its teachings concerning other books of God that have been in the past, and that are in the present, and that will be in the future.

There are the ten lost tribes of Israel who were led away out of the land of Assyria, after the time of Solomon, and long before the time of Christ, and the world does not know where they went; but when they return, as the prophets tell us they will, they will have books

of God, too, that will be as much scripture as any books the world has even seen. For God and Christ and the gospel are unchangeable, the same to all men, in all ages of the world, and in all countries, who will receive and believe on them.

The Bible contains other prophecies, too, relating to the youngest son of King Zedekiah, who would go to a land that was fruitful, and grow into a low spreading tree. (See Ezekiel 17:3-6; 22:24.)

The highest branch of the high cedar was King Zedekiah; and the "tender one" from the top of his young twigs, was the youngest son of the king. The Book of Mormon gives us his name. Also Jeremiah sounded a warning to the men of Hazer (Jazer) to "flee, to get you far off" "Unto a wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone." And both Lehi's colony, and the colony that came with the youngest son of Zedekiah, found the booty of a nation which had lived upon this land from shortly after the confusion of languages, when the people were scattered to all lands, and had dwelt without gates nor bars, who dwelt alone, separate from the rest of the world, and unknown to them, from 2,200 B.C., until the Lord brought "their calamity from all sides," 1,400 years later, and the colonies coming from Jerusalem 600 years before Christ found their "booty." (See Jeremiah 49:30-33).

The Book of Mormon gives a history of this "wealthy nation", where they came from (the tower of Babel), and how they got to the land of America, their development, and their decline, and the "calamity" that came upon them.

The verity and truthfulness of the Book of Mormon as a Book of God, or more correctly speaking, as a collection of books of God (the same as the Bible), is proved by the prophecies of the Bible concerning it, by discoveries in the archaeological searching of the ruins of these ancient civilizations upon this land, and by its own internal evidences within the book itself.

This epistle is quite lengthy, but is as brief as I could make it and give an intelligent answer, as I see it, to the questions you ask. I hope it may be of benefit to you. I suggest, also, that you remember the admonition of the Apostle James:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and unbrideth not; and it shall be given him."—James 1:5.

There is no surer source of knowledge and wisdom than that.

May God bless you in your search for truth, is the earnest prayer of your aged grandfather.

LEON A. GOULD

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### "HOW LONG HALT YE BETWEEN TWO OPINIONS?"

And Elijah came unto all the people, and said "How long halt ye between two opinions? If the Lord be God, follow Him: but if Ba'al, then follow him. And the people answered him not a word." I Kings 18:21.

Elijah, the prophet of the Lord stood on Mount Car-

mel and entreated Israel and said, "How long halt ye between two opinions?" They answered him not a word.

They had departed from the Lord and were condemned, and without an excuse.

We must either be on the Lord's side, or on the side of Satan, for the Lord Himself declares in words true and plain.

"No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24.

Half and half service does not merit ETERNAL LIFE.

Elijah was not appealing to the world, but to the people of the Lord; they had wandered so far away from the commandments of God, it was hard to distinguish the difference between them and the people of the world.

They had fashioned their worship, and ceremonies, and rituals after the manner of the heathen, and had refused to obey God's LAWS and commandments, and I am sorry to say, "history is repeating itself today."

There can be no middle of the road service for those of us of the Church of Christ, who make the greatest claim of all churches today, and who for over one hundred years have been preaching the coming of Christ, and making the claim that we have that great light given to the church on the day of Pentecost. Acts 2:1-4. This then is the time, (it seems to the writer of this article) that the church should shine forth "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

But today as in the days of Elijah, many in the church are as one translator puts it, "limping between the two sides."

Trying to hang into the world with one hand, and onto the church and Christ with the other, and many of the lustful desires of which they had repented reappear in their lives, and the love of the truth vanishing, and when visited and their attention called to these astonishing facts they turn away with the remark, "Oh, I don't think the Lord requires that of me."

Yet the revelation to this writer was that the angels weep over this condition.

The Lord, speaking to the people said, "Say unto them, as I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways; for why will ye die, O, house of Israel?"—Ezekiel 33:11.

And again through the same prophet He warns His people!

"Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent and turn yourselves from ALL your transgressions, so iniquity shall not be your ruin. Cast away from all your transgressions, whereby ye have trans-

gressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth saith the Lord God: wherefore turn yourselves, and live ye."—Ezekiel 18:30-32.

Again in these days the Lord has called on His people to stand apart from the world. The world is filled with so-called Christians (modern Babylon) which claim to follow in His (Christ's) footsteps, and because of its sinful practices and its apostate condition, it is about ready for God's wrath to be poured out upon them.

"Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance: He will render unto her a recompence."—Jer. 51:6.

And again from the throne of grace comes this warning: "Come out of her, my people that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18:4.

Dear brother and sister of the Church of Christ, can we truthfully say, "We have come clean out of **Babylon?**" and that we have made our, "Calling and election sure?"—II Peter 1:10.

Or have we come part way out? or are we as Lot's wife looking back, longing for the things of the world? I am afraid that many of us are still indulging in many of our former sinful practices; we are "limping between the two sides."

A story is told of a former queen of England who had advertised for a coachman. She questioned those who had applied as to how near they could drive to a sheer precipice without running off. Some said, two feet; others eighteen inches; still others, twelve and six inches.. One said, "I can drive with half the rim over the edge of the precipice without running off." None of these were hired. Finally one applicant in reply to the queen's question replied, "I stay as far from every precipice as possible." To him the queen said, "You then, shall be my coachman."

Too many of us today are driving with half the wheel over the edge of the precipice, forgetting that the judgments are being poured out on Babylon, and that we are subject to those judgments, if we are partakers of her sins.

"Only he that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty."—Psa. 91:1.

And again the Lord speaks, "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you. Seek ye the Lord, all ye meek of earth, which have wrought his judgment: seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:1-3.

Whose side are we on? This is for each one of us to decide. It will be answered for us in the day of judgment. Matt. 7:21-23.

As Israel of old we have failed in not teaching children as taught by the Lord.

"And these words which I command thee this day, shall be in thine heart;"

"And thou shalt teach them DILIGENTLY unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walketh by the way, and when thou liest down, and when thou riseth up."—Deut. 6:6-7.

"Children obey your parents in the Lord: for this is right." Eph. 6:1.

"And ye fathers, provoke not your children to wrath; but bring them up in the NURTURE AND AD-MONITION of the Lord." Eph. 6:4.

Again, all you believers in the Book of Mormon, read Mosiah 1:6, also Alma 19:23.

Also as early as 1831, the Lord spoke by way of revelation to the Church of Christ and said, "Inasmuch as parents having children in Zion or in any of her stakes (local churches L.E.W.) which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the head of the parents."—D. C. 68:4.

And in a revelation given to the writer in 1933 were these words, "You have allowed your children to follow in by and forbidden paths and many have wandered away from my fold."

So you see the Lord has, and is still warning us of the importance of teaching our children, not only in Sunday School, leaving it to the Sunday School teacher to rear our children for us, but, "the sin will be on our heads." I note that the churches that have their private schools boast of holding their children.

May we of the Church of Christ, get out of the middle of the road, and not "halt between two opinions" any longer, but pay heed to the Lord's entreaties.

Elder LEWIS E. WELCH

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### A MAN LOOKETH INTO A MIRROR, AND STRAIGHTWAY FORGETTETH WHAT MANNER OF MAN HE IS

When we weigh ourselves by Gospel Standards, are we as Daniel said unto Bel-shazzar, "thou art weighed in the balance and art found wanting." Shall we place some of the precious Gospel Standards before us and examine ourselves as we read—compare our way of living, our way of thinking, our way of doing things with the life and pattern which we are supposed to live if we are doing as Christ has said that we must do. Let us use as a foundation, portions of the "Sermon on the Mount," then analyze, if you will, its full meaning.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven."

Will you accept Christ's words? Matt. 5:44 to 48 inclusive.

"Love your enemies, BLESS them that curse you, do GOOD to them that hate you, and PRAY for them

which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust. For if ye love them which love you, what reward have ye?" etc.

"And if ye salute your brethren only, what do ye more than others?"

From this we understand that the poor in spirit will bless them that curse them, do good to those that hate us, pray for those who despitefully use us, and persecute us. If we neglect to do these things, we are neither poor in spirit, which means humble in spirit, nor are we children of God.

Christ tells us: "Be ye perfect, even as your Father which is in heaven is perfect?" You say that is impossible? Let me ask you, Does God exact from us any one thing that is impossible? He is a just God, and will not ask anything of us that we cannot do if we live as He says we must live.

How far off balance are your scales when you weigh yourself by the Gospel Standards? I know that mine are quite a way off balance, but I am trying very hard to correct the things I feel I should not do, because not for one moment do I suppose, nor need you suppose that God accepts us as His children unless we do the things he has told us to do. We cannot put on a false front, pretend to be what we are not, for Christ himself has said, unless we measure up to the Gospel Standards we are not his. He says, if we keep His commandments we are his.

Verse 5, Matt. 5:

Blessed are the meek for they shall inherit the earth.

Do you show a spirit of meekness when you love only them that love you, or associate with your brethren only? Do you show a spirit of meekness when you let your tempers flare and say and do things to each other which is unseemly? You realize, that is another way of losing your spiritual balance, and is far from being meek.

Do you do your good deeds before men to be seen of them, and afterwards boast about it? If so, is that the spirit of meekness?

Christ said, "Therefore when you doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms (a good deed), let not your left hand know what thy right hand doeth."

Have you ever thought of the sacred humility of prayer? Can you manifest and feel meekness in praying when, in the service of prayer, you stand to pray? Christ said, "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corner of the streets, that they may be seen of men. Verily I say unto you, They have their reward."

"But when ye pray, use not vain repetitions."

Christ told us how to pray, and in the Lord's prayer,

one thing stands out very plainly, "And forgive us our debts as we forgive our debtors."

Afterwards, Christ went on to explain. Matt. 6:14, 15, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But, if ye forgive **not** men their trespasses, neither will your Father forgive your trespasses."

He has told us, "Judge not, that ye be not judged." . . . "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

Is it any wonder that we cannot see the good that is in another when there is so much beam in our own eyes.

Our vision is very poor when we are filled with malice, strife and hatred and envy. We are far from being meek.

Another lesson in meekness and humility is to always do good to others. "Therefore, all things whatsoever ye would that men should do to you, do you even so to them: for this is the LAW and the prophets."

We are warned to beware of false prophets which come to us in sheep's clothing. Beware of any one who pretends to be a true disciple of Christ, but whose actions and words belie the fact. Christ has said, "Ye shall know them by their fruits." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

He also says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that DOETH THE WILL of my Father which is in heaven."

Just because you are affiliated with the church does not secure salvation for you. In the parable of Matt. 8:11, 12: "And I say unto you, That many shall come from the east and from the west, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven. But the **children of the kingdom**, shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

Better not to feel too secure within ourselves that, because we are members of the church, our salvation is secure. Oh no, we must obey every principal of the doctrine of Christ, and live it in our every day lives, not just on Sunday.

Once again I ask you, have you looked into the mirror of your soul lately, and did you find a clear, true reflection there of the Gospel at work in your lives in the measure Christ has pointed out to us? Have we stopped to think that every time we commit a misdemeanor we hinder the progress of the work?

At the time Christ was upon the earth, he told his disciples: "The harvest truly is plenteous, but the labourers are few: "Pray ye therefore the Lord of the Harvest, that he will send forth labourers into his harvest."

"Is this true today? I believe so, as many an honest heart is seeking the right way, and what are we doing to show them the way? Just the preached word is not enough, but a continual LIVING OF THE WORD IS MUCH MORE FAR REACHING.

WHEN we get the mote out of our eyes, then our spiritual vision will increase, and we shall know those who need our help, those who are seeking for the truths of the Gospel.

As another verse from the Sermon on the Mount, reads, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

These are Christ's words, so they are true, but how long will those who hunger and thirst after righteousness have to wait to receive the fruits of the Gospel? What are we doing to hinder them from hearing the Gospel, and enjoy the blessings which come with it? One thing is certain: we are far from being united, and when such a condition exists, we must realize we stand on anything but a firm foundation. Jesus said, "Every kingdom divided against itself is brought to desolation: and every city or house divided against itself cannot stand."

These words are just as applicable today as then, as we can take those words into our homes, into our churches, and in so doing we cannot deceive ourselves as to what we see.

And another verse from the Sermon on the Mount: "Blessed are the peacemakers: for THEY shall be called the children of God." What a wonderful feeling, an uplifting of joy in the heart, when we can be instrumental in bringing harmony and peace into the lives of those who have been at variance.

One way we can accomplish this is by accepting and applying to ourselves the words of Jesus. Matt. 5:39, "But I say unto you That ye resist not evil (that is to say keep your temper in hand, and don't strike back, either in word or deed): but whosoever shall smite thee on thy right cheek, turn to him the other also."

Also the 43rd and 42nd verses of the same chapter: "Ye have heard that it hath been said, "Thou shalt love thy neighbor, and hate thine enemy, But I say unto you, LOVE YOUR ENEMIES, BLESS THEM THAT CURSE YOU, DO GOOD TO THEM THAT HATE YOU, AND PRAY FOR THEM WHICH DESPITEFULLY USE YOU, AND PERSECUTE YOU."

How does your weight measure up to spiritual standards by this time; have you lost or gained?

Let us quote again: "The harvest is truly plenteous, but the labourers are few." We ask ourselves the question, Who or what is to blame when the labourers are few? It is quite possible that we all are at fault for such a situation. Have we forgotten the commission placed upon the disciples of Christ when he told them of yesterday and today (as it is equally applicable): "Go, preach . . . heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give"; and they did just that. They were given the power against unclean spirits, to cast them out, and to heal the sick, all manners of sickness, all manner of disease; they demonstrated to one and all that they were truly the disciples of Christ. He has said, "By their fruits ye shall know them," and those disciples demonstrated they were Christ's disciples in very deed.

Christ also said, "But if I cast out devils by th

of God, THEN THE KINGDOM OF GOD IS COME UNTO YOU."

In reading carefully that statement, just where do we stand today?

Christ also said, "If any man will come after me, let him DENY HIMSELF, and take up his cross, and follow me. For what is a man profited, if he shall gain the whole world, and lose his own soul?"

Are we truly denying ourselves? We may think we are, but we cannot honestly and conscientiously say we are denying ourselves. Do you really believe that you have sacrificed so much? How many among you have gone without the proper raiment, had no food, no shelter, no place to lie down at night, no place of refuge from rain and sleet? Have you left all to go forth and serve the Lord? Christ told his disciples, "He that will not leave father, mother, or wife, or children, or lands, for my name's sake is not worthy of me," but on the other hand, if they were willing to leave or forsake those things for Christ's sake, should receive an hundredfold, and receive everlasting life.

Where is our faith? Where are our works being demonstrated to show forth by such that we are the children of the kingdom? Why are not the sick healed, the lame walk, the blind made to see? True, out of the great number of afflicted, we read or hear of a demonstration of God's power, but the promise has been made to all to enjoy such blessings when we live according to the plan Christ has given, but he told them of old, and he meant it for today, because of our unbelief, we are denied the rich blessings which come with the power of the Divine Spirit. He said if we had faith as the grain of mustard seed we could say to the mountain be removed and it would be removed, if we were truly converted to Christ and his teachings. And he said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

In closing this, let us once more ask that each may look into the mirror and see whether we can find in ourselves a similiarity to the words of the Sermon on the Mount.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the PEACEMAKERS: for they shall be called the CHILDREN of God.

Those are very beautiful words and so full of rich meaning, and if they are used and exemplified in our lives we will be assured of greater progress in the spiritual life of each of us; and then we can more easily

and evenly balance the scales when weighing ourselves by spiritual standards; and we won't be ashamed to look into the mirror of our lives, because that which is reflected there will bring knowledge not only to ourselves, but to others, that we are the children of our Heavenly Father.

Your sister,

OLLIE DERRY DeLONG

### GREATER UNITY IN PRAYER

We believe in the power of prayer.

We believe in prayer to God, through Jesus Christ.

We believe that people should pray for one another.

We who list our names together here, believe in **Public Worship** toward God, and in **Secret Prayers**, concerning our own ills, and for **God's Healing Power for others**.

We believe the Scripture which affirms that "The effectual fervent prayer of the righteous availeth much." —See St. James 5:16 for accurate quote.

We believe that in order for prayer to be **most effective**, we should by **unity of Spiritual Fellowship**, become **better acquainted**.

We ask the Church to pray for us. In all our prayers, let us give **first place** to our petition asking for **increased understanding of God's Eternal Truth which pertains to our Soul-Salvation**.

After that, let us pray for each other's **Healing, and Cure of our sicknesses**, and from all our disease.

In our daily **Secret Devotions**, we thus join in **Prayer for ourselves as also for each other by name**.

Let us not forget to give thanks to God also, for **All His Blessings To All Of Us Which We Now Enjoy From Day to Day**.

Signed:—

**Elder O. D. Shirk**, Box 128, Annex 2380 Seariff St., Los Angeles 7, Calif.

**Mr. and Mrs. Harvey and Lovita Seibel**, 1934 South Main Street, Corona, Calif.

**Mr. and Mrs. James P. Thompson**, 617 North Main, Corona, Calif.

**Mr. and Mrs. Phillip Rios**, 4032 Grant St., Corona, Calif. (Lamanite Nationality).

**Mrs. G. A. Rositer**, 661, 7th St., Naco, Calif.

**Apostle James E. Yates, and wife, Irene F. Yates**, 2964 Newton Ave., San Diego, Calif.

Others in this locality, and from elsewhere, will add their names later, **For Greater Unity in Prayer**.

P. S.: As in all other matters, **the Greater the Concentration** of mental, physical, or Spiritual Power, the **greater results may be obtained**. God works always, through His own great, and **Perfectly Scientific Law**.

JAMES E. YATES