

# 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 30

Independence, Missouri, June, 1953

Number 6

## Comfort

There's never a day so cloudy  
But God can send the sun,  
And with His spiritual guidance  
Many hearts to Him are won.  
There's never a path so dreary  
But God can lead the way,  
We know our Lord will guide us  
If we trust in Him and pray.

There's many a cross seems heavy  
But Jesus will be there,  
With love and kind compassion He'll  
Help through humble Prayer.  
There's many a heart that's broken  
But the Lord can mend and heal,  
Jesus heart which was pierced one day  
For His children still doth feel.

There's never a life so burdened  
With sorrow and distress,  
But may be filled with the love of God  
Through Jesus will find rest.  
There's many a heart aching sorrow  
Can be healed without a loss,  
For Jesus died for each and all  
Upon that old rugged cross.

Cora B. Bigham

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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.

Send ALL remittances for the Sunday School Association to: General Sunday School Ass'n. Treasurer, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

## EDITORIAL

Now is the season of the year when we realize that those who a few years ago, were our little boys and our little girls, have suddenly grown up. Yes, Tom, Dick and Harry, Mary, Susie and Rosie are graduating this spring and early summer. We look back over the years which have passed so swiftly, and wonder if we have done all we could to raise these young hopefuls as we should. Did we instruct them along the line of righteous living as we should? Did we live a life before them that will reflect in their lives from now on?

When they started into high school, they perhaps had the feeling that they were advancing ahead of Mother and Dad. They had, it seemed to them, learned so much in their schooling so far that surely those of the former generation could not have advanced in knowledge like theirs had. It is during this period, of a young person's life, that the teaching, by example, in the home will have so much influence on those growing so fast physically and mentally.

Now that they are finishing high school they are beginning to realize that there was more knowledge in the preceding generation than they had given it credit for. This realization will continue for a few years. There will come times when they will want advice along the serious side of life. This will be the time when Mother and Dad must be prepared to give unselfish advice tempered with wisdom. If they have qualified themselves to do so the Road of Life will be made smoother for all concerned.

When we see our young folks take their places with the rest of the class, wearing their caps and robes, we can not help having a feeling of pride and rejoicing. How nice it would be if that feeling could continue on through the years to come as we see them take their places on the Road of Life.

### FINISHED—JUST BEGINNING

Twelve years we have finished, my schoolmates,  
Our course we've completed today.  
New life we're beginning tomorrow,  
Will that life be as happy and gay,  
As the life we are leaving behind us,  
The life of the schoolroom so dear?  
May the friendships we've made be forever,  
And add to them year after year.

Now the pathway of life is before us.  
'Tis a path we cannot leave untrod.  
We can tread it as one of this world,  
Or tread it as children of God.  
Our lives, we know, to be happy,  
Must know bitter as well as the sweet,  
Must know sorrow as well as rejoicing,  
Must know giving as well as receipt.

Another important occasion in this season of the year is the marrying of our young men and young women. The month of June has been chosen for this event by quite a number of couples throughout the years. This, no doubt, was brought about because of the natural beauty surrounding us nearly everywhere.

When we see the young bride adorned in her wedding garments we can understand why she was chosen in the Book of Revelations to be the symbol of the Church of Christ. She is the symbol of purity. The bridegroom should be no less pure, but there is that something about the bride which is symbolic of mature purity.

When the wedding takes place Mother sheds some tears she is not ashamed of. She cannot tell whether she is happy or sad; whether she feels she is losing or gaining. Perhaps it is the combination of all four that brings the tears. Dad notices there is a lump in his throat and he has to swallow hard a few times to gain back his composure.

These are but mileposts along the Road of Life. They help to make up life. When our minds have been molded by thoughts inspired by the gospel of Jesus Christ we can more fully appreciate and enjoy these occasions. We can feel that the road has not been too tiresome and the burdens have not been too heavy.

A. F. B.

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### PASTORAL

To the Saints of Indiana, Ohio, and Michigan, and  
To the Saints within the British Mission:—  
Greetings:—

At the late conference of the Church of Christ, April 6, 1953, in proportioning the fields of labor and care to the members of the Council of Twelve, upon whom the "missionary supervision and general watchcare of all the churches has been placed; the states of Indiana, Ohio, and Michigan, were placed under my care. This in its self would have been a sufficient task for any one man, but because the "fields are already white for the Harvest" and the laborers so few, it would seem necessary that each of us should put forth every effort possible to care for the Master's vineyard. Along with the appointment to this specific field of labor, I was also placed in charge of the British Mission. This alone would require my whole time were I in a position to care for it as I feel it should be cared for. I expect to confine my time to these specific fields as circumstances and opportunity may permit.

Therefore, that my time may be spent most profitable to the Church and to the greatest service to the Saints within this field, we most earnestly solicit your co-operation. We are acquainted with many of the Saints within these states, personally; but we do not know the circumstances surrounding you. If we can be of help to you, or those around you, we would be very glad to know about it. It would be a great help and a pleasure to hear from you, that in our travels we might not unknowingly pass you by, and that we might make the best possible use of the time at the least possible expense to the church. If you would please drop us a line we would appreciate it very much. The Conference also provided that during the time that I may be absent from the field on my trip to the British Mission, that Apostle William F. Anderson should be in charge of the field to assist me.

And to the Saints in the British Mission, I send you GREETINGS in the name of Jesus our Savior. Strangers

though we may be, so far as having never met here on this earth, yet, we are all Brothers and Sisters in the great Kingdom of God. I send you then this greeting; that in harmony with the expressed wish of the late Conference of the Church of Christ, we are making all possible preparations to be with you at the earliest possible date; and if it so please God, we hope to be with you some time in June. We earnestly ask for your prayers that a safe journey may be ours, and that we may with you be able to accomplish a work during the summer that will be pleasing to our Father in Heaven. We feel our own weakness and unpreparedness for so great a mission, but as the poet has stated

"Though the task be great that lies before us,  
We trust in one divinely strong."

And with this trust within us, we send this greeting to you, that when we come, we may all rejoice in the goodness and kindness of our Lord and Master.

Respectfully,

Apostle Arthur M. Smith  
Ava, Missouri

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### EXCERPTS FROM LETTERS

Our Sr. Irene Shaw, Collbran, Colorado, writes to the readers of the Advocate:

"I came into the Church in 1939 and I don't believe I have heard one sermon preached, warning people of the dangers of hell. There is a hell and it won't be a very pleasant place to be. The Bible and Book of Mormon both teach that.

"I've heard sermons warning us to do good, that it is necessary, but why not dwell a little on the consequences if we fail to do as we should."

And with these timely remarks concerning the blessings that should follow all believers she continues:

"The Bible says that 'these signs shall follow those that believe.' Mark 16, 17. Of course there are a lot of places in the Bible to uphold that belief.

"The Book of Mormon is very emphatic on the subject. In Moroni 10:14, we find these words, 'And I would exhort you, my beloved brethren, that you remember that He is the same yesterday, today, and forever, and that all these gifts of which I have spoken, which are spiritual, **will never be done away**, even as long as the world shall stand, only according to the unbelief of the children of men.' (Emphasis, Sr. Shaw.)

"That whole chapter dwells on the same thing and is plenty plain. Only because of our own lack of faith and our unbelief, are we denied the blessings of spiritual gifts.

"I wonder how many of us fast and pray that God will show us which is right. Or would we be afraid we would be proved wrong? I really don't think that is the case. We are just so sure we are right that we overlook the necessity of taking our problems to God and seek His advice.

"If the leaders in the church were directed by divine power in the beginning, we still have access to that

kind of direction, if we have faith and belief, and are obeying God's commandments.

"Further, in Moroni 10, we read, 'And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief.

"'And woe be unto the children of men, if this be the case; for there shall be none that doeth good among you, no not one.

"'For if there be one among you that doeth good, he shall work by the power and gifts of God.

"'And woe unto them who shall do these things away and die, for they die in their sins, and they cannot be saved in the kingdom of God; and I speak it according to the words of Christ.'

"Do we as a Church, have enough of the 'pure love of Christ' that is so necessary if we are to be His?

"The Book of Mormon tells us, 'Woe unto the Gentiles' if we do not repent. There is not one among us, I'm sure, who wants to be rejected. Let us all work, that it cannot happen to us!"

Sr. Cora B. Bigham, a new sister in the Church of Christ though not new in the gospel, writes to us from Port Austin, Michigan, that she, and her husband and their son have come into the church through her prayers and the efforts of Bro. Scott and Bro. Housknecht. She tells us:

"My son, an invalid or nearly so, has stopped smoking tobacco and I thank God as he is so much better and seems much happier. Many things have happened to prove God has heard our prayers. Pray for us and my prayers are ever for God's people."

Sr. Bigham enclosed some verses that she wrote and they appear on the cover of this issue of the Advocate.

### TO ALL ELDERS, PRIESTS AND TEACHERS OF THE CHURCH OF CHRIST

We are in need of material for the pages of the "Advocate". Some of you, no doubt, are very busy, but we feel sure that quite a few can find time to write some Articles on Gospel subjects. We would like to have some on the six Principles of the Gospel; Faith, Repentance, Baptism, Laying on of Hands, Resurrection of the Dead and Eternal Judgment.

These are not controversial subjects, but are fundamental or foundation subjects for the Gospel of Jesus Christ. Write them in an affirmative manner, like you were answering questions. Here are some questions on the subjects to answer.

What is Faith? Why is it necessary? What benefit will it have on my life? How can I tell when it is present with me? How can I apply it? Is it possible for me to have Faith without a special gift of the Spirit?

The questions above, except the last one, may be applied to Repentance along with the following: Is it possible for me to repent of some sin I have never committed? Must I repent of another person's sin? What is meant by "Fruits for Repentance"?

What is Baptism? How many methods of Baptism are there? What are its benefits in my life? Will I receive full benefits from baptism if I do not have faith and do not repent of my sins? How old should I be before receiving baptism? Who has authority to baptize?

What is meant by the Laying on of Hands? Who has authority to Lay on Hands? What is meant by the Holy Ghost? Are the Holy Ghost and the Holy Spirit the same? Why are little children blessed? Is Healing of the Sick an ordinance of the Gospel? What is the use of Ordination?

What is meant by the Resurrection of the Dead? Will every one be resurrected or only the righteous? How do you explain the Resurrection if the body is completely destroyed at death so there can be no burial? Where does the spirit of the righteous go at death? Where does the spirit of the unrighteous go at death? What is meant by the First Resurrection? What is meant by the Second Resurrection?

What is Eternal Judgment? Will God sit alone at Judgment Day or will He have help? Must the righteous be Judged? What is meant by the Second Death? Will the unrighteous be Judged?

The above questions should give part of an outline. Pick one of these subjects and write on it. Give references either from the Bible or the Book of Mormon to substantiate any statement you make. Do not insert any personal theories. We know there are sufficient scriptural references to answer any question we have written, and more. We would especially like to hear from the young men of the priesthood. When you write please state what office in the priesthood you hold.

Archie F. Bell

### QUESTIONS

Years ago when the missionaries went out into the Lord's Field, they would have a "Question Box" placed somewhere in the building where a person could drop a written question in. Some times a great deal of benefit was accomplished through this method.

We are wondering if the readers of the "Advocate" have some questions they want answered concerning the Gospel of Jesus Christ? If you have, send your questions in. We will try to have everyone answered by a General Church Official. By this we mean: an Apostle, a Seventy, or a Bishop. The questions and answers will be printed in the Advocate unless there are some which we feel it would be unwise to do so. If there does arise such a question it will be answered directly.

Address all questions to: Archie F. Bell, Ava, Missouri.

### NOTICE

That we may have a more complete record of the ministry in the Church of Christ, we ask that all the ministry; Seventys, Elders, Priests, Teachers, and Deacons, please send to the General Church Recorder, the record of their ordinations, including the date and the ones officiating in the ordinations; also those assisting in the ordinations.

There have been many whose ordinations do not appear on the General Church Records.

Elder JAMES M. CASE  
General Church Recorder

### Y. P. C. L. NEWS

This month the young people have been engaged in their usual activities. The first and third Thursdays were devoted as usual to Church History under the leadership of Bro. James M. Case. The second Thursday was used as our educational program for the month. Verses were read from the **Bible** and the **Book of Mormon**. In turn we were supposed to tell either the story connected with the verse or approximately where it could be found. We all had a very enjoyable time and learned quite a lot.

Also this month one of our members, Bro. Jack Sprague, had a birthday and was given a surprise party by his parents. All the young people were invited. During the evening there was singing, visiting, and refreshments of pop corn, ice cream, and angel food cake. We all had a wonderful time and the surprise was a huge success.

We would certainly enjoy hearing from any young people's groups, from any locals where the young people might be interested in organizing a group, or from any who are just scattered members to exchange ideas and help each other. Please address all correspondence to:

Secretary, Y. P. C. L.  
Church of Christ (Temple Lot)  
Box 472  
Independence, Missouri

We will be looking forward to hearing from all of you.

Mary Lois Harris, Reporter

### INDEPENDENCE NEWS

Bro. Rolland D. Sprague was the speaker of the evening of the first Sunday in May. His sermon was built around the song, "Look for the Beautiful, Look for the True." Appropriate scripture references were used and many good thoughts were presented.

Just before the preaching service on the morning of Mother's Day, three tiny children were brought before the Elders by their parents to be blessed. Wee Dana Dianne Sprague received her blessing under the hands of Bro. Wm. F. Anderson and Bro. C. LeRoy Wheaton—Paul Douglas, the tiny son of Bro. and Sr. John Frisbey, was blessed under the hands of Bro. Clarence L. Wheaton and Bro. C. LeRoy Wheaton.—Little Thomas Cross Richardson, son of Bro. and Sr. William Richardson of Philadelphia, and grandnephew of Bro. Tom Barton, received his blessing beneath the hands of Bro. Wm. A. Sheldon and Bro. Wm. F. Anderson. Our best wishes go with these little ones and the happy parents.

Bro. Joseph Yates delivered our Mother's Day sermon expressing deep appreciation for the mothers of the world through the words of the poets.

At the evening prayer service on Mother's Day Bro. Charles Reed was ordained to the office of a teacher with many wonderful promises if he would be faithful and diligent in the work the Lord has for him to do. We ask for him your prayers that he may be able to discharge his duties as the Lord wills. Bro. James M. Case officiated in this ordination, assisted by the Brethren Clarence L. Wheaton, C. LeRoy Wheaton, and Fernando Ojeda. Following the prayer service, our young Bro. George Reed, the son of Bro. Charles Reed, gave his first sermon and chose the principle of Repentance as the subject of the hour. He brought to our attention several worthwhile scripture readings and closed his remarks in his own way with a lovely tribute to all mothers.

Bro. and Sr. Marvin Case and little son, Bro. and Sr. Warren D. Sarratt, Bro. John Bell, and Sr. Caroline Hedrick, children and their families of Bro. and Sr. Harvey Bell of Ava, Missouri, motored to Ava to be with their mother for Mother's Day. Bro. and Sr. Sarratt also visited his parents, Bro. and Sr. Leonard Sarratt of Collins, Mo., Bro. Jack Bell and Bro. and Sr. Clifton Engle, children of Bro. and Sr. Archie Bell, also visited their parents on Mother's Day. The Charles Reed family drove to Houston, Mo., for a day. Sr. Reed's mother accompanied them home for a visit with the family and to be present at the graduation from high school of her granddaughter, Sr. Alice Reed.

LOIS HARRIS, Reporter

### CHILDREN'S CORNER

Contributions for this column will be appreciated either in rhyme, story or letter.

#### MY DAD

My Dad is just the best old pal,  
That ever you did see,  
No matter how much work he has,  
He always has time for me.

I ask him lots of questions,  
And sometimes he has to say,  
I cannot tell you now, my boy,  
Wait 'til some other day.

And then he fixes up my kite,  
And we fly it in the sky;  
And you ought to see him clap his hands  
When it goes so very high.

Then he lets me drive the team,  
And lets me try to milk a cow,  
And when he goes out to the field  
I can ride upon the plow.

At night he takes me on his knee  
And softly strokes my head.  
And then we talk and plan our work  
Until it's time to go to bed.

When other boys say, "my old man,"  
It makes me very sad,  
Because the best friend that I have  
Is my pal, my dearest Dad.

—Selected

## 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.*

### IF THE SHOE FITS PUT, IT ON

Evva Krause

We are formed with two feet on which to stand. The feet in nearly all cases are formed according to a certain pattern. Few are mal-adjusted at first; but these imperfections are generally added according to the shoes that are worn. If the shoe is perfect, then the foot must remain perfect also. Many imperfections arise which distort the foot to such an extent that it will not begin to enter the perfect shoe. We have bunions, callouses, fallen arches, corns, ingrown toe nails and what not which convert the foot from perfection to one of plagues and sorrow.

Let us consider the perfect fitting shoe spiritually. Say we have entered the fold through the principles of the gospel: faith, repentance, baptism and laying on of hands—we then become a perfect creature. We practice all the attributes of the true Christian, cultivating, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5:22-23. We, having all these attributes, become perfect; therefore, since we are perfect our feet become perfect, and our perfect shoe will therefore fit.

Now suppose I neglect this salvation which is proposed by Christ Jesus. I have never put on this shoe, therefore how do I know the shoe will ever fit. It will never fit since it is the covering of the foot of righteousness.

Turn again to the one who has already put on this shoe, but has not always heeded the instructions given in the good book. The shoe begins to pinch in different places and becomes too tight. The shoe has to be loosened. The more the travel in this direction, the more loosening necessary. The pleasures of the world may seem innocent episodes in life; but giving in to one leads to another.

The dancing craze! Says one, no wrong in that; I go with friends, and therefore do not sin. But, seriously, how has that money been used? Has it been spent wisely? Could it have been used to a better advantage if spent differently? You argue, the dance was free—that exempts me from that score. Well, what influence will this very action have upon your children. Your act, to yourself, may seem innocent, yet that very act may influence your child to partake of that which may not be innocent. You mould the very lives of your children. This may become a big bunion on the foot, causing a deformity.

Another worldly pleasure: smoking! "Yes, I smoke—it keeps down my hunger. All others smoke also—no harm to me." Listen, that very indulgence causes your children to want to do the same thing. Oh, it is wrong for them to smoke, yet you by your very example teach them to do the same. You punish the child—he indulges secretly—much harm is done to that very child as he starts an act of rebellion which grows

and grows. Many dollars are spent on this vice which might feed some undernourished soul. Another imperfection, a corn, is added.

But the dancing and smoking are only the first steps—then the innocent friends begin the drinking. "This little drink hurts nobody." Seriously consider this. The first body is self. "I do not like it, but the rest drink, so I will, too." What is the influence? Same as before. Where goes the cash? Same as before. Results on your morals? Worse than those before. "Oh, but I don't get drunk." What about others in your company? They may, in time, become perfect sots. A good influence? No. Effects on children—terrible. The shoe perfect; but the arches of the feet have fallen. It is very hard to change friends and companions in this life. You cling to them, and in time lose the more upright ones, as they draw a distinction and point a finger at you—"they were in the saloon last night." What was the influence of such on the children? A very profound influence—those children are to be pitied, as they will be upheld to others as those whose parents frequent the tavern. Where the money? Lost forever.

Christ says his people must be meek and lowly in heart. Are we thus, or have we come to the point where pride has caused a puffiness in the system? It has been said that pride goeth before a fall. Let us continually ask ourselves, is this modest, and necessary? An instance of this pride came to a young lady in this vicinity, having the company of a young man who evaluated himself above the general run of people, and his pride caused him to be very obnoxious. He paid more for his clothes than anybody else, repeating it more than once. Needless to say, his pride led him to a fall, as his young lady found another friend for her company. Not all pride shows as boldly as this; but it often crops out in one way or another. What is this—another swelling on the foot?

Another symptom of a touch of pride is discontentment. Note that when one is poor he is generally humble. He has not the cash to spend for the better things of this life. He is the one Christ chose for His purpose. Says one, "He could have had more had he worked for it." Well many things might have entered in to deprive him of this luxury. "Wifey" becomes dissatisfied as he can not give her a little spending money as she desires, and she says, "I will go to work so that I can have some spending money." Then she gets the urge to earn more money. Her time is soon given to earning more money, so there needs to be more spending. She has raised her standard of worldly living—what effect has it on the home, and on her health? She now has a modern home, good clothes, lots of friends, money to spend, yet grasps for more. The greed for money has become an idol—her whole desire, all other thoughts cast aside. Her "foot" is swollen to such an extent that she cannot stand on it. This must be the ingrown toe nail. How about the shoe? Can such a person wear the perfect shoe?

Let us consider again the shoe of righteousness, the

commandments. Love the Lord thy God with all thy might, and thy neighbor as thyself. Will our dollar not mean more to God and our salvation if it is applied to his work, and the care of the poor, than to these worldly pleasures?

God has given us commandments. Shall we heed them? All through the records we find where a tenth of our income was given to the Lord and His church for the furthering of His plan of salvation. Ask yourselves (ourselves), can we really worship God and neglect His commands? He says that He gives us all our income. Is it not just that we return some of His goodness in payment of salvation?

Suppose the Lord sees fit to call you to the other side with little preparation. Yes, we would like to be in paradise. Candidly, will we be satisfied with conditions there—as we will not find the pleasures of this world there? They will have to remain on this side of death. To prepare ourselves, we must deny ourselves of these pleasures, as they are against the law of God. Of what benefit to us are the commands of God if we do not heed them. Man must choose for himself whom he will serve, and he can not serve both God and man. Let not the good sermons fall on deaf ears, but begin now to weigh our very acts, whether or not they are in accordance with God's laws, especially the two great commandments: Thou shalt love the Lord thy God with all thy might, and thou shalt love thy neighbor as thyself.

### THE RESTORATION OF THE GOSPEL

Elder Herbert F. Kidd

**Restoration** means to restore that which you have lost or has been taken from you. In this case it is the gospel of Christ. John the Revelator tells us how it shall be restored to us, found in the 14th chapter of Revelation. After speaking of things he had seen, he tells us in verses 6 and 7: "And I saw another angel **fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, kindred, and tongue, and people.** Saying with a loud voice, fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth and the sea and the fountains of water." John the Revelator, was the beloved disciple, spoken of oft times in the New Testament. So the gospel that Jesus established with the children of men while here in the flesh, was taken from the earth. And John saw an angel fly in the midst of heaven with this gospel, as quoted above. Now we will see what scripture we can find, that the gospel was taken from the earth. They are so numerous, that we will only give chapter and verses, with a brief outline quoted.

Matt. 11:12. Violent take kingdom (Church) by force.

John 9:4-5. Night cometh when no man can work.

John 12:35-36. Yet a little while is the light with you.

II Thes. 2:3-7. A falling away, man of sin revealed.

Acts 20:28-31. Grievous wolves enter, not spare flock.

Rom 11:20-23. Church be cut off if not faithful.

II Peter 2:1-3. False teachers, damnable heresies, many fall.

Isa. 24:1-6. Broken the everlasting covenant.

Isa. 29:9-10. Prophets and seers covered.

Isa. 60:2. Darkness shall cover the earth.

Amos 8:11-12. A famine for hearing word of the Lord.

Dan. 7:21-25. Made war with saints and prevailed.

Dan 7:21-25. Shall wear out the saints.

Rev. 12. Woman and dragon—Church and Rome.

Rev. 12:6. She flees into the wilderness for 1,260 days.

Rev. 12:6. Dragon persecuted her ere she fled.

Rev. 12:6-14. 1,260 days same as time, times and half a time.

Rev. 12:17. He made war with remnant of her seed.

Rev. 13. Another beast with seven heads and ten horns.

Rev. 13:7. Makes war with saints, overcomes them.

Rev. 17. Woman on the scarlet colored beast.

Rev. 17:6. Is drunken with the blood of the saints.

### Apostasy Had Begun

II Thes. 2:7. Mystery of iniquity doth already work.

I Tim. 1:19-20. Some made shipwreck of faith.

II Tim. 1:15. All Asia be turned away from me.

II Tim. 2:18. Some taught resurrection was passed.

I Tim. 5:15. Some already turned aside after Satan.

Gal. 1:6-7. So soon removed unto another gospel.

John 6:66-69. Many disciples went back on Jesus.

Rev. 2:3. Five of seven Churches of Asia rebuked.

Rev. 2:5. Remove thy candlestick out of its place, See Rev. 1:20.

Matt. 11:12. Church suffered violence from John.

### Now We Have More On Restoration

Matt. 24:14. Gospel preached in all the world, end come.

Matt. 17:11. Elias to restore all things.

Mal. 3:1-4. Messenger precede Christ's second coming.

Mal. 4:5-6. Will send Elijah the Prophet.

Dan. 2:28-45. Stone kingdom set up.

Isa. 11:10-12. An ensign to be set up.

Matt. 20:1-16. Near the end, eleventh hour—a servant called.

### What is the Gospel of Christ?

Paul tells us in Romans 1:16:

"For I am not ashamed of the gospel of Christ: for it (the gospel) is the power of God unto salvation to everyone that **believeth**: to the Jew first, and also to the Greek."

For the gospel is all the commandments, and sayings and teachings and practice of Christ, and His Apostles, and Prophets, and teachers, as we have it recorded in the Bible. The gospel and the Church is inseparable. If you have the **One** you will have the **Other**.

Matt. 16:13-18. In the 15th verse He (Jesus) saith unto them, But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.

"And I say also unto thee, that Thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it." What was the **Rock** that Christ said He would build His Church on? Christ said to Peter flesh and blood hath not revealed it unto thee, but My Father. Peter had a revelation from God revealing to him that Jesus was the Christ. So the rock that Jesus built His Church on, is the revealing power of God to man. In the New Testament did God reveal His will and purpose to man, to help them to continue to build His Church, and to help, and to guide them in all their work in their service to Him? We find in the New Testament that God revealed His purpose to man, through visitation of angels, through prophecy, through revelation, through vision, through dreams. Let us have some scripture to prove this claim.

Heb. 5:4. Minister must be called of God as was Aaron.

Ex. 28:1. Aaron called by direct revelation.

Acts 13:1-4. Paul and Barnabas called by revelation.

I Tim. 4:14. Timothy was called by prophecy.

II Tim. 1:6. Timothy was called by prophecy.

I Cor. 7:17. As the Lord has called so ordain I.

Acts 1:24-26. Matthias chosen in answer to prayer.

Acts 5:19-20. Angel directs Apostles where to preach.

Acts 8:26. Philip is directed southward by revelation.

Acts 8:29. Philip is told by revelation to join the Eunuch.

Acts. 9:10-16. Ananias directed to Saul by revelation.

Acts 10:19-20. Revelation directs Peter to Cornelius.

Acts 10:9-15. Also not to exclude him as a Gentile.

Acts 16:6. Paul forbidden of Holy Ghost to preach in Asia.

Acts 16:7. Spirit suffered them not to enter Bithynia.

Acts 16:9-10. Paul directed to Macedonia by revelation.

Acts 18:9-10. Paul directed to speak fearlessly in Corinth.

Acts 21:4. Revelation tells Paul not to go to Jerusalem.

Acts 22:17-21. Paul told by revelation to leave Jerusalem.

Acts 23:11. Paul told to bear witness at Rome by revelation.

Acts 15:28. Revelation concerned in repeal circumcision.

Acts 27:23-25. Paul comforted and received promise.

Rev. 2 and 3. Seven Churches comfort or reproved? by revelation.

I Cor. 14:12-26. Revelation for the edifying of the Church.

Acts 10:1-6. Cornelius comforted and directed by revelation.

Acts 9:1-9. Saul is smitten and directed by revelation.

Matt. 1:20-21. Joseph is instructed concerning Mary.

Matt. 2:12. Babe Jesus protected by dream from Herod.

Matt. 2:13. Joseph told in a dream to flee into Egypt.

Matt. 2:19-20. An angel of the Lord appeared in a dream to Joseph, saying take the child and his mother into the land of Israel.

Luke 1:19-20. Zacharias smitten and reproved for unbelief.

Luke 1:39-45. Revelation through Elizabeth to Mary.

Acts 11:27-30. Church warned by revelation of a great dearth.

Acts 20:23. Holy Ghost witnesseth of bonds, etc.

Acts 20:25. Shall see my face no more, Paul.

Acts 20:30. Ephesian Church warned of usurpers.

Acts 21:10-11. Paul's bondage at Jerusalem foretold.

Luke 1:12-17. Mission of John revealed to Mary.

Luke 1:67-79. John's future further revealed through Zacharias.

Amos 3:7. Revealeth secrets unto the Prophets.

Acts 13:1. Prophets in Church at Antioch.

Acts 11:27-28. Came Prophets from Jerusalem unto Antioch.

Acts 21:9. Philip's four daughters did Prophecy.

Acts 21:10-11. Agabus prophesies of Paul's bondage.

I Cor. 12:28. God set Prophets in the Church.

Eph. 2:20. Built on foundation of Apostles and Prophets.

Eph. 4:17. Gave some Apostles and some Prophets.

Acts 2:17-18. Sons and daughters to prophesy in last days.

Luke 11:49-50. I will send them Prophets and Apostles.

Mal. 4:5-6. Elijah to come before the end.

Rev. 10:11. John to prophesy again.

Luke 1:11-28. Angels appear to Zacharias and Mary.

Mark 9:4-7. Moses and Elias appear to Christ.

Matt. 28:2-3. Angels rolled back the stone.

Heb. 13:2. Some entertained Angels unawares.



Luke 22:43. Angel appears to Jesus on Mount of Olives.

Acts 1:10. Two angels declare Christ will return.

Acts 5:18-19. An Angel opened the prison doors.

Acts 12:7-10. Angel delivers Peter from prison.

Acts 27:23-24. An angel comforts Paul.

Rev. 1:1. An angel delivers the revelation.

Rev. 19:10. An angel appears to John.

Prov. 29:18. Where no vision people perish.

Num. 12:6. Make myself known to him in vision.

Matt. 17:9. Vision of the transfiguration.

Acts 9:10. Ananias has vision concerning Saul.

Acts 9:12. Saul hath a vision concerning Ananias.

Acts 11:5. Peter has vision of the sheet and beast.

Acts 16:9. Paul directed by vision to Macedonia.

Acts 26:19. Paul had a vision when stricken.

Acts 2:17. Young men see vision.

II Cor. 12:1-4. A vision of Paradise.

Gen. 15:1. Lord speaks to Abram in vision.

Rev. (The whole book) Nearly all given by vision.

Matt. 1:20-21. Joseph has a dream about Mary.

Matt. 2:12. The wise men warned in a dream.

Matt. 2:13. Joseph ordered to Egypt by a dream.

Matt. 2:19. Joseph directed to return by a dream.

Matt. 2:22. Directed to Galilee by a dream.

Matt. 27:19. Pilate's wife has a dream.

Now after examining the scripture herein referred to we see beyond a doubt that God does reveal his will and purpose to man to enable him to continue to build His Church. For as long as there is a man on earth to be saved and he will obey the teachings of the gospel of Christ and Christ has a minister called of God as Aaron was called, which was through revelation, the Church of Christ will still be in process of building. God's ministers today must receive God's revealing power to instruct him in what to do and how to do it, where to go and where not to go and what to preach the same as the ministers in the New Testament had.

We see in the New Testament that God revealed all of these things to His ministry. If we don't have the same revealing power coming from God we will not have the same gospel, for God is the same yesterday, today and forever. God is no respecter of persons, being an unchangeable God He will reveal His will and purpose to man to enable him to continue to build His Church. If we have any changes in this of God's dealings with man, the change has been made by man and not by God.

Do we have another gospel today other than the gospel of Christ? Let us see what Paul tells us about that. Gal. 1:6-8.

"I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel which is not another but there be some that trouble you and would pervert the gospel of Christ but though we or an angel from heaven preach any other gospel unto you than that which we have preached let him be accursed."

The gospel that Paul speaks of is the gospel of the New Testament and that will apply to us today as well

as those in the days of Paul. Let us see what Timothy says that will happen. II Tim. 4:3.

"For the time will come when they will not endure sound doctrine but after their lust shall they heap to themselves teachers having itching ears and they shall turn away their ears from the truth and shall be turned unto fables."

II Tim. 3:5. "Having a form of Godliness but denying the power thereof from such turn away." Same chapter 7th verse, "Ever learning and never able to come to the knowledge of the truth."

Yes, we have a perverted gospel that is very popular with man today. It is preached in the pulpits and taught in Bible classes and is believed by numerous thousands of people. Their ministry is not called of God through revelations as Aaron was called for they say that God does not speak to them today, God does not send angels to instruct them today. They say they do not have prophets in their church, and that God does not reveal through angels, through prophecy, through revelations. They only have the written word. Their ministry is taught by the wisdom of man and they must come to a certain standard of knowledge taught by man before they are qualified to preach their perverted gospel.

No wonder that God says to this people, "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." This is found in Isa. 29:14. The marvelous work and wonder was when God sent his angel to earth again.

John in revelation said he saw an angel. This is in Rev. 14:6. He says, "and I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people." This visitation of angel to man revealing God's will and purpose to man and restoring the priestly power and authority of God on man is to qualify man to represent God on earth. This indeed to believers in the perverted gospel would be a marvelous work and wonder to them.

Yes, God sent an angel to earth to visit Joseph Smith in 1829 to bring God's message to man to bestow upon man God's priestly power and authority that man can represent God on earth with the power of the gospel that Paul spoke of when he said that I am not ashamed of the gospel for it (the gospel) is the power of God unto salvation. Without this power of God revealed to us by God in these the latter days we would not have the gospel of Christ.

We will now let Joseph Smith tell us in his own way about this angel that visited him and bestowed upon him the priestly power and authority from God. We refer you to the first volume of Church History of the Church of Christ, page 34, 35 and 36.

Joseph Smith says:

"We still continue the work of translation, when in the ensuing month (May, eighteen hundred and twenty-nine) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the trans-

lation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, 'Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

"Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

"The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us—and that I should be called the first elder, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty-nine, that we were baptized and ordained under the hand of the messenger."

Joseph Smith has now told us his experience of the visit of the angel and from his own statement we see that the thing that was restored was the revealing power of God to Joseph by God's angel which restored visitation of angels the power of God to reveal his purpose to man and the restoring of the priestly power and authority of God upon man that man can represent God here on earth. This is the power of God that Paul spoke of when he said I am not ashamed of the gospel of Christ, for it (gospel) is the power of God unto salvation. Without this power of God in the gospel there would be no salvation for man. John the revelator in speaking of seeing the angel with the gospel to restore to man we see that he called it the everlasting gospel. That means that it has no end, it means that it has no changes in it, it means that it has the same power, gifts, and blessings that was in the gospel that Christ established with men when he was here in the flesh.

Now, dear reader, if you will, take time and your Bible and check all the scripture references given here with an unprejudiced mind and a willing heart to accept the truth, asking God in earnest prayer to give you the understanding whether this article represents the gospel of Christ as recorded in the Bible.

## SERMONS

By Bishop Nicholas Denham  
Delivered April 12, 1953

I think perhaps at the closing of our conference it would not be amiss if a few thoughts were presented which might serve somewhat as a summary of some of the things which have been expressed in our hearing, and which we might take away with us to remember, that perhaps it might be of benefit to us.

I am reminded of a reading which was given, I believe last Sunday morning, in our midst at the opening of the sacrament service. I would like to read that again that we might reconsider it and consider it along with some of the other things that were given, and perhaps some which may not have been given, that we might tie them together and see how they might apply to us. I read from the 58th chapter of Isaiah, and I plan to read the entire chapter.

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God; They ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?"

"Behold in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: Ye shall not fast as ye do this day, to make your voice be heard on high. Is it such to fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord?"

"Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; The glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am.

"If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, the restorer of the paths to dwell in. If thou turn away thy foot from the sabbath, from

doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

I have been made to wonder on a number of occasions, following a time of rejoicing such as we have gone through these past seven days, why is it that we cannot continue 52 weeks a year to have a splendid feast of good things, a spiritual feast that will cause us to grow? Why is it so many times we find that we begin to let down after we feed upon those good things? By letting down we begin to depreciate as it were in spiritual strength. We begin to starve and we begin to shrink. Why is it that it should be that way?

Although I was not permitted to be with you during prayer services throughout the week, I would like to have been. My interest was there, and I hope that you had as enjoyable a time as we had last Sunday morning or last Sunday afternoon. But, we should have an enjoyable time like that every time, every Sunday, every day, as often as we meet together. And the Lord has promised it if we fast continually the way he has called upon us to fast. Not to afflict our soul, but to draw out ourselves unto him in prayer and supplication in desire, that we might loose the bands of wickedness, undo the heavy burdens.

We have a sister today who is lying upon the bed of affliction and she has called for administration. We have found that there were those who responded to go and do what they could to help her and that is good. But, how many others have heavy burdens? Heavy burdens are not just afflictions of the body. But, there are heavy burdens of the soul, there are heavy burdens of the mind, and there are heavy burdens which rest upon some because of unfortunate circumstances, whereby they are not able to enjoy the blessings of life as many of us have been blessed. So, let us lift the burdens of those who are heavy laden and thus let the oppressed go free. Are there any of our number who are oppressed? Yes, we all know them. There are those who are oppressed by old age. There are those who are oppressed by not having sufficient of this world's goods to make themselves comfortable.

"And that ye break every yoke. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover them; and that thou hide not thyself from thine own flesh?" Then when we have done these things, there is a promise:

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am."

That is the thing we have been wanting for so long. That is what we hear as time goes on that the Lord might speak to us and give us direction. If we ask we get it.

We heard in our sermon this morning that if wick-

edness had not entered into the church which Christ set up through his apostles back almost 2,000 years ago, that scriptures would have continued to have been written. The New Testament as it is now would not contain all that there would have been. But wickedness did enter in. The Church was cut off and we can not enjoy what might have been enjoyed. But, we were not living then. We are living today and those self-same promises are still upon us as they were upon those back there. And so if we are obedient and do those things which have been commanded of us then surely we will enjoy the same blessings as were enjoyed in that day. And the Lord will fulfill the promise which he has made to those in that day and age.

There are a few things which I want to bring to our attention together.

There were six principles mentioned upon the conference floor concerning our welfare in a temporal way. I wish to say that the Lord never gave a temporal law. His law is spiritual. It is the same law that says Thou shalt be born again, which also said a number of things including that which I have just read, That we should clothe the naked, give bread to the hungry, and all those other things which are required at our hands. It is a law that we must take in full.

There are those who have objected to one of the things which God has commanded of us, but one of those things is one of the six principles which was mentioned as the temporal side of the law and that is tithing. We find tithing mentioned in various parts of the scriptures. We find in the 14th chapter of Genesis, that Abraham through whom God made the promise that through his seed all the nations of the earth would be blessed. We find that Abraham paid tithes to Melchisedec. Some one has said that tithing was a Mosaical law. Thou shalt not steal is a Mosaical law. Thou shalt not bear false witness is a Mosaical law. But, were all those things fulfilled with the coming of Christ? No. It is still binding on you and me today; so, we find that the Lord has mentioned tithing among other things which was to be carried on.

Now to hurry on, let us turn to the 3rd chapter of Malachi and read a portion of scripture with which you are all acquainted. I am not trying to bring you something new but only trying to summarize, if you please, a few of the things which have been brought to our attention previously, that we might consider them together and see what can be done. I begin with the 7th verse of the 3rd chapter.

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?"

Have you ever heard people in this day and age say the same thing; or a comparable something? Yes, I think we have.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes"—

"Bring ye"—A command if you please—"Bring ye

all the tithes into the store house." Why? "That there may be meat in mine house, and prove me, now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

There is a command with a promise. The Lord says to try him. Prove him, and see, after we have done what he has given us to do, if he will not keep his part of the bargain.

"I shall pour you out a blessing, that there shall not be room enough to receive it." I would like to hesitate right here long enough to say that I want to stand as witness that the Lord has certainly fulfilled that promise. I have seen it done. I have heard others testify that when they have done their part and when they have turned over to the Lord as he has commanded here, even though they felt that they could not spare that much, the Lord has caused the rest of what they had to go further than the whole thing had gone previously.

Some might say that is impossible, but don't forget the word of the Lord is not impossible. "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground."

Do we need blessings like that today brothers and sisters? Yes, we do. Ask any farmer how much he has to spend on insect poisoning. Ask any man who has orchards. Ask any man who has cattle and stock.

"Neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delight-some land, saith the Lord of hosts. Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."

How many times have you heard that? How many times have I heard that same thing? I have heard it. I would like to turn from there to another passage because some one will say, "Yes, that was given in the law of Moses. That was given before Christ came while the people were keeping the law of Moses." That is true. It was given then. But, let us turn to the Book of Mormon. Let us turn to the 11th chapter of 3rd Nephi and in the 11th chapter you will recall that Christ was speaking to the people upon this continent and giving them instructions after his death and resurrection as to what they should do. We find this recorded. Let me begin at the first of that chapter.

"And now it came to pass that when Jesus had expounded all the scriptures into one which they had written, he commanded them that they should teach the things which he had expounded unto them."

This was not in the law of Moses because the law of Moses was fulfilled. He commanded them that they should teach these things. Who? Those whom he had chosen. What? That, "which he had expounded unto them."

"And it came to pass that he commanded them that

they should write the things which the Father had given unto Malachi, which he should tell unto them." What? The Lord was going to give them things which he had given some 400 years before to another people. Why? There must have been a good reason for it.

"And it came to pass that after they were written,"—These words which he had given unto Malachi—"he expounded them"—and made them plain, if you please—"And these are the words which he did tell unto them, saying, Thus said the Father unto Malachi, Behold, I will send my messenger, and he shall prepare the way before me, and the Lord, whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come saith the Lord of hosts. But who may abide the day of his coming and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap."—Remember that this was being given to the Nephites not the people of Jerusalem.

"And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger, and fear not me saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?"

What! The very thing that I read to you out of the Old Testament. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

And the rest of it reads just the same. Why was it that Christ gave those people this identical scripture? Because the law of Moses was fulfilled. There was a purpose behind it and it had a function among them at that time. It had a place. They had a responsibility. They had a commandment, if you please.

In closing, if we consider Christ's teachings which he gave those people in the sermon on the mount and we examine them carefully and prayerfully we find that they have the kernel of the gospel of Christ.

By putting the things that are taught there into operation resulted in only one thing and that is found recorded in the Acts of the Apostles where a condition existed wherein they had no rich and no poor among them and everyone loved his brother as himself and he saw that his brother was as well taken care of as he himself. We have not reached it yet, have we? But it is there for us.

We find as recorded in the Book of Mormon, Christ gave the same scripture, he gave the same instruction, he gave the same commandments to the people on this continent. That he is the same unto one nation as he is unto another. And those people heeding instructions which he gave, went into the same condition as the people in Jerusalem who had no rich and no poor, and love was great, and they rejoiced as no other people perhaps have ever rejoiced. That is the thing you and I desire to see accomplished today.

Brothers and sisters we have made a start. We have begun at this conference to prepare in a small way to carry out these commandments. It is only a small beginning but from little acorns great oaks grow, and from small beginnings great things are accomplished.

If we will go back to our several localities and if we will help those at home to see the responsibilities which we have toward one another but firstly to our Father in heaven, and if we encourage them and help them to see the responsibility of paying their tithes and their offerings we can see a start made toward the very thing that we have talked about, dreamed about, and desire to see accomplished, and that is a home where our aged and our needy might come and be comfortable.

I have received several letters and word from others of the aged throughout the church who would like to come to Independence that they might worship with those of their own faith, but there is no place here. They could not come. Some of them have no means if they did come that they could help themselves. But, we have the means if we will only give the Lord one dollar of each ten dollar bill that we get in our pay checks. If we do that, this time next year there will be sufficient in the funds of the church to see our hope begin to be realized. That is the thing I want to see. That is only a small start. From there on I have faith in the Lord that it will grow.

I hope that what has been said might serve to be a source of encouragement that we might accept the responsibilities which rest upon each of us that we might see accomplished those things which the Lord has commanded.

By Bishop C. LeRoy Wheaton, Jr.  
Delivered April 12, 1953

I thought, or was reminded after I thought a little upon the things we could say here today, of a letter which came into my hand several years ago when I was helping Brother Denham with some of the work connected with the work of business manager and he having been called out of town left me to make out some of the receipts and to send them out to the good people of the church who had sent in their tithes and offerings that the work might go forward. And, there came into my hand a letter which I had intended to try and get him to let me keep. That is, preserve it.

It was from a sister back east in Connecticut or Rhode Island, I forget just where. She was a good old sister who had heard of the gospel first over in the old country. She wrote that it gave her great joy to pay what little tithing she was able to pay, because

she felt that in that way she could do her part to help to accomplish the thing that had happened to her. And she told, that when she was just a little girl, there came into their community in the old country in which she lived, an elder of the restoration. He had come into their community and into their home. He had preached them the gospel as restored. Her parents had accepted, and later after they had come to this country she had accepted of the gospel. They had been blessed and prospered. And still later she transferred into the Church of Christ. She said, "It gave her great joy to be able to put her mite", as she called it, "with the others that missionaries might be sent back, to preach the same gospel which she had enjoyed and had partaken of, and been blessed under, to other peoples that had not heard it." And, as I thought upon those things as I listened to Bro. Denham speak, I did not know just what I could say and tie it into what he said.

But, several years ago about that time I had thought to write just a very short article upon this thing, and I entitled it "Are You a Tithes Payer?" Have you made tithing a regular habit in your life? Has it become a part of your living expense? Just as lights, water, gas, rent or food and clothing? If it has, then you know the deep sense of security in trusting in God for He has promised you this blessing and you must have a feeling of satisfaction of having carried your share of the load. May God continue to bless you and prosper you.

We heard, as Bro. Denham read from Malachi, as Christ spoke to these people, of the blessings that he had promised, to those that would live up to the things that he asked them to do. I was also made to write one time along this line a few words which I would like to read here. It says, "When we entered the waters of baptism we made a covenant with God that we would keep his commandments." Or in other words that we would live the gospel. Christ not only taught Faith, Repentance, Baptism, and the reception of the Holy Ghost but he also taught love your neighbor as yourself. He taught heal the sick, feed the hungry, and clothe the needy. And he promised certain blessings if we would heed those commandments which he gave.

We sometimes look with disbelief, and it might be said and has been said, with hardness of heart upon some of the very strict and rigid things which are said in latter day revelation concerning temporalities. But God gave a law whereby we should enter in through baptism and make a covenant with him to keep. We cannot break that covenant if we have made it without suffering loss. We have heard mentioned about sinning against the Holy Ghost. Once we have received of the Holy Ghost and turn against it, we suffer loss that can never be made up. We used to have a song in the old hymnal that was called "The Bird With the Broken Pinion." A wonderful old song. A song that instilled inspiration within the mind and the soul of those who heard it. Especially, I remember as a little boy sitting here in these benches that I had heard that sung and I used to think how true it applied to our lives. That we may soar ever so high on the wings of the gospel upon the spirit of God as it comes to us but just as that bird, when he has broken his wing, there is a strength that we once

had that never comes back, and we cannot fly as high again.

These things are not only true of what we have come to term the spiritual side of the gospel, the covenant which we have made in the waters of baptism, but the temporal side of our covenant with God. He has asked of us to give our all to the gospel of Christ.

We read the other day where he told the young man that he should give his all and follow him; and he has asked nothing less of you and me, if we would become the children he truly has sought after us to become. Shall I say, if we are making tithing and offering a part of our life, a habit; if we offer to God the first fruits of our increase we are being blessed. We cannot deny it.

I further say, that if you have not made tithing a part of your life you are missing a wonderful chance to serve God. He has caused his servants to say, bring your tithes and offerings "into the storehouse that there may be meat in mine house saith the Lord." We are missing an opportunity to help God just as that good old sister wrote in her letter, that she enjoyed the opportunity of helping God to carry on His work.

I cannot think upon the temporal side of the work in which we are engaged without thinking of it in a more or less complete way. I cannot separate it into parts and think upon them. I would like to read to you from the 7th chapter of Acts, a few verses.

It says, "And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldaeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage and entreat them evil four hundred years."

And it goes on and tells about that. It said of this Abraham that he was a wanderer upon the earth seeking a city whose builder, whose maker was God. And we have heard of many others who were wanderers as Abraham upon the earth seeking a city whose builder and maker is God. But a city in which, just as Abraham was willing to answer the call when God said unto him "Get thee up out of thy land and go" and do thus and such, that we too, as Abraham, must be willing to do.

And Abraham took his possessions. He took his flocks in his field and his wife. And he took his brother and his wife and their family and their flocks and they went up out of the land in which God had blessed them and increased them and multiplied them into a land where they were strangers. A land that they knew not of, much of, and they consecrated their lives to serve God, to keep his commandments, to lay a foundation for a people that would serve God, that would be as a light through whom God could show

His light unto the world that men might see and learn of the house of Israel and God's dealings with them, that they might in the midst of the world be a witness of God unto the nation.

It took faith to do that. We think today that it takes faith to get up and move out of a place into another town where we are strangers and yet there are jobs there of all kinds. It doesn't take very long before we become acquainted with those immediately about us and after all, if things don't go too bad, we can always write home to mother or to father or to brother or sister and somebody will help us out. But Abraham and Lot took all they had and went into a land. They did not know what kind of a land it was, save the Lord said it was a good land. They had no way of falling back on father or mother. In fact, after their homes were established and their children grew into manhood they even had to go back into the land that they had come from to find wives for themselves, that they might continue to grow and to establish a people there.

I believe that God calls upon us just as he called upon Abraham to consecrate our lives, our talents, our possessions and our wealth to him. Oh, I don't necessarily mean that we are ready, because I don't believe that we see a way now to put all of these things actually in the hands of God; and Abraham didn't actually do that either. But, he had those things ready, willing for God to use them as he saw fit. He lived the commandments that God gave him both spiritual and temporal.

In the Articles of Faith we have something which bears upon this. I want you to note the reading of it carefully.

"We believe that all men are stewards under God and answerable to him not only for the distribution of accumulated wealth but for the manner in which such wealth is secured."

I believe that with all my heart. I don't believe that God will bless us and justify us. Let us take an extreme case. If we are in the gospel striving to serve him and at the same time are a bar keeper or operate a beer route, or if we traffic in many of the things which the world traffics in which are greater evils than these two that I have mentioned: I don't believe that God will bless us and justify us and give unto us to be able to assist in His work as we should, if we are in those kind of things. And I believe that that is what this article of faith means. That we are answerable to God to the manner in which we secure our wealth.

I don't believe, also, that we should be in the business of lending and accepting money for usury, to prey upon those that have a need. As it says in one place, to rob the laborer of his hire.

I don't believe that we can operate a business in which we take out of that business such great profits that those who work for us live on a level way down beneath that which we are able to have by their efforts.

I don't believe that God will bless us and justify us as a people or as individuals if we are thus making our livelihood.

But I do believe that we can work in this world, an honest labor, endeavoring to accomplish honest worth while projects, an honest day's wage for an honest hour's labor, and God will bless us and increase us and give us opportunity to use whatever talents he has given us; that we will develop, that we can use to the fullest capacity those talents, that we might be able and willing to consecrate our lives, our acts, our talents, that whatever He gives us we will use for the forwarding of His work. That we will use our energy, our time, to forward the work of God here upon earth whether it be as the good sister wrote in her letter, to send a missionary to some far away land that some other people might hear of God and learn to love him and to receive of his goodness as did she and as have we, but that we might also be willing and able to provide clothing for the naked, food for the hungry, a place of refuge in a time of need which shall shortly come upon the world.

I am reminded that these things are things that we have to do together. We can not every man just go his own way, or every family go their own way and accomplish these things. We have to work together to accomplish the things which God has for us to do and he sees that we can assist in. There are many places, and I had a rather difficult time to decide which one of them I wanted to read to you because I knew I could not read them all. But this one I want to read in the Book of Mormon. You will find it in Mosiah in the 13th chapter. I am going to begin in the 34th verse and read about three or four verses here.

"Therefore choose you by the voice of this people, judges, that ye may be judged according to the laws which have been given you by our fathers which are correct and which were given them by the hands of the Lord. Now it is not common that the voice of the people desireth anything contrary to that which is right but it is common for the lesser part of the people to desire that which is not right. Therefore this shall ye observe and make it your law—to do your business by the voice of the people."

And so I believe we should honestly and sincerely sit down and plan a way whereby we can use the wealth, the talent, the property which God has given into the hands of his people to use as stewards, that we can use it to the furthest degree possible, to accomplish the best good for God's work and set out with all of our hearts to do it.

I believe that we should do that. Not that we should say, "Now we have decided to do this way and if you wont, you get out." But that we might say, "Here is the way that the most of the people want to do it and we are going to move forward this way and you come along until such time as you may become converted." And work with them to that end. I believe that if we will do that, we will be blessed.

I want to tell you briefly one reason that I feel that we will be blessed. You know about three or four years ago we came to just such a conclusion by the voice of the people upon something that should be fairly simple and yet has been very complicated and that is tithing. Something that was said a long time ago but which we have forgotten as a people is, that tithing was a tenth of one's income less the expense of operating the business and the ordinary expenses such as taxes and so forth that is taken out almost automatically before we ever have any income and

that over and above that is the tenth which we call tithing.

From that time the revenue which has come into the church has increased unbelievably in the three or four years. I don't believe that it is altogether due to the fact that as a people we gave our voice and agreed upon a certain thing, but I believe too, that it is because of certain activities in which we are engaged, we have become more active in the missionary effort both among the Gentiles and especially among the lost of the house of Israel. And as we have set our hand to do the work which God gave unto us to do, that is, as Gentiles to receive the gospel in these last days and take it to the house of Israel. As we have set our hand to do that work God has blessed us and as he has blessed us we have by our voice said that we will begin to do this work in this way: by our tithes and offerings. But, I believe that we should sincerely, and, as I stated before, being honest with each other, sit down and see if we can, by the voice of the people, agree to carry out more fully those things which God has taught us through his servants in ancient times and in modern times to do. Thus we may be able to accomplish this work which there is very little time left to do and which at the very best there will be so few willing to do it.

By Elder Fernando Ojeda  
Delivered April 19, 1953

Bro. Wheaton, not too long ago, made a few remarks about me, but he did not tell you the short time I have been talking the English language. But, it is a privilege for me to talk to you about a few things I consider very important because they are concerning the things of my own people, the ancient people, and about the Book of Mormon.

We all know that in the ancient time many people, thousands and thousands of people dwelt on this continent we are living in now. And, we all know that they learned how to love God. They loved God and God loved them. But it is also true that when the Spanish people came over to this land they found idolatry among the people of this continent and we should know why? Why did they believe in idols? Why did they worship idols? The reason of the destruction of the books and records of the ancient Maya people in the village of Mami in the state of Yucatan, Mexico, was because this people were found worshipping idols and practicing human sacrifices, and, we should know who these people were. The people of the village of Mami were descendants of the Aztec people.. And let us learn how they went down and dwelt in that part of Mexico.

Like I told you, the ancient people, the Maya people always believed in God the Eternal Father and they had one man, holy man, sacred man, whose name is Kukulcan, which means Son of God or man who came from God. And, this man taught them how to worship God and to believe the things which are the same as the teachings of the Christ. First, there were three big cities, Uxmal, Chichen Itza, and Mayapan. Each one of these cities had a king. And, these kings were good. They believed in God, but the time came when each tried to conquer the other. They decided to be more powerful. They decided many more things. And so, they made war. And one of these kings, the king of Mayapan, brought some Aztec

warriors from Mexico or "Tenochtitlan," (that was the name of that old city), to Yucatan, and he made himself stronger than the other two kings. And so, we see how this king ruled this people and we all know when we study the history of Mexico, that the Aztec people did always believe and practice human sacrifices.

When practicing human sacrifices they say that they killed thousands and thousands of victims in the temples in only one day. And this is how the people of Mexico came to go down there. But this king had no more money. I mean that he could not repay these warriors. The time came, that he could not pay these warriors and so they took his throne away from him. And this is the reason that they built more temples and they began to worship in their own way. They began to practice many human sacrifices and the Maya people did not like this and they had another war.

And they built a big wall, wall around the city of Mayapan because they tried and tried to keep themselves away from the Maya people. They tried to preserve themselves from this people, and they knew that some day this people would come back and overthrow them. And this day came. And they were driven out. All the city of Mayapan was destroyed by the Mayan people. And, the Aztec people went and dwelt in the village of Mani. But, this city (Mayapan), was the most important city of Yucatan and of the Maya people.

And there at Mayapan were the books, the sacred books, records and other things, of the people. And the Aztec people, when they went to dwell in the city of Mani took these things along with them. But they did not read them. They had these records but they did not study them. The Maya people without these records, started war again among themselves. Before this they did not like to fight each other, and this is the condition in which the Spanish found them. They were always fighting each other.

The people in Mani built temples and practiced human sacrifices again. But the Lord sent down, or sent unto them, his prophets, and the name of one of these many prophets was Zamna. And they say that this prophet came and told them that they must hear the voice of the Lord. They must leave all of these things and follow the right way. Follow the doctrines, the commandments of the Lord. But they did not listen to the voice of the Lord. This is the reason that, when the Spanish people came to this continent, or when they came to Mexico, the king of Mexico or Tenochtitlan, who was then, Moctezuma, being powerful, could have rebuked the Spaniards but he did not do it, because a prophet had come unto him before and told him that the day was coming that many bearded people, or many bearded white men were coming from the east and these people would make conquest on his people because they did not heard the voice of the Lord, and that was the punishment that was coming upon them.

And these men did come, and the Spaniards destroyed the records, not only of the Maya people but of many others. And many people who are opposed to the teachings of the Book of Mormon and the Bible, sometimes ask why these ancient people did not read

these records they had; why these people did not understand the teachings of the Lord when they had these books in their own hands. In comparison, how many people even in this time who have the Bible and the Book of Mormon, do not read it so they do not understand it. There you have the answer to this kind of question.

And with this very nice example, I can say to myself, that the Lord always speaks to the people. The Lord is always trying to teach the people the way of salvation, the way of eternal life. But the people, deaf people, do not like or do not want to follow His ways, for how long a time has the gospel been preached in the world, and how many people even in this time do not believe or do not hear the voice of the Lord calling. That is the reason that these ancient people believed in idolatry.

But, that does not mean that the teachings they had on the records were not true. That does not mean that they had no God. That does not mean that they had no Lord. The Lord loved them. They loved the Lord. But, they forgot the Lord and the Lord forgot them. That is what always happens with humanity; when we love God, God loves us. But when we forget God, God also forgets us. He is always trying to save us. He is always trying to show love to us, but we are always trying to go on our own way. I think that you have understood my few words. I wish I could say some more, but I do not believe or I just do not feel like I can. But, I hope some day I will be able to tell you some more of the history and the traditions of my people.

And the people down there, many of them, still believe that the day will come that they will be brought to the right way again. They will see the face of the Lord again. There has been so much religious confusion that many of the traditions of the people have been forgotten and the people down there only know few of them.

But we have a record, a complete record, and this is the Book of Mormon. The inspired record. The message of God to this generation, to us. And we have to study it, we have to consider the words of the Lord, the message of the Lord, word by word, and we have to keep it in our hearts, because they are the light. They are the strength and we also have to teach them to every one. My people are waiting. They are expecting the day and this day is coming. They are expecting the day of the salvation and the day of the Light, that is what my people call this day. And this day is coming. That is all I have to say now. Like I told you, I expect some day to tell you some more of these things.

#### IMPORTANT NOTICE

Due to circumstances beyond the printer's control, the History of the Church of Christ will not be off the press until approximately August 1, 1953. We are extending the special pre-publishing price of \$3.00 per copy until that date. The regular price will be \$4.00 per copy after the above date.

As soon as the histories are off the press, all orders will be promptly mailed. Send all orders to the Business Manager, Box 472, Independence, Missouri. Make all checks and money orders payable to the Church of Christ (Temple Lot).