

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.

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No. 6

Humility

A heart filled with humility
Knows not the greatness of it's soul,
Because it does not yearn for fame,
Humbleness is it's goal.

A heart filled with humility
See's God's greatness everywhere,
In little shining stars at night
Or sun-beams in the air.

A heart filled with humility
Is sincerely true, and mild,
And walks each golden hour with God,
As trusting as a child.

The White-Robe of humility
Is worn by the ones who gain
Self-Mastery, then gives their all
Upon the true Path-Lane.

(A heart filled with humility
Knows not the greatness of it's soul
Because it does not yearn for fame,
Humbleness is it's goal).

By Grace Spring Lau.

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ZION'S ADVOCATE

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EDITORIAL

THE KINGDOM OF GOD

Much can be said in connection with this subject, it being nearly inexhaustible. We wish to speak of it in terms of being a "kingdom", or a monarchial form of government, and just what is man's relationship to it.

A kingdom is ruled by a king, or monarch, and is autocratic in nature; that is, the king rules with absolute authority, delegating authority to others according to his pleasure.

There are, of course, limited monarchies, such as Great Britain, in which the monarch is little more than a figurehead; But, we are not concerned with this type. A kingdom is unworthy of consideration as such unless it is so in the fullest sense of the word.

Thus it is that the heavenly King demands our "first love"; the fullest obedience in all things. He has established laws by which man must comply to retain that citizenship.

Now, where there is a law, there must also be a punishment affixed, according to Alma 19:98-104. And Paul said:

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. 2:2-3.

The laws of the kingdom, or the words of God, were indeed, first "spoken by the Lord", and since, have been enunciated by angels, prophets, apostles, elders, etc. In each case, they have spoken as the properly constituted authority, so designated by the gift and calling of Jesus Christ through the Holy Ghost.

There are certain ones to whom Christ gave power to "bind" or "loose" on earth, and it should be done also in heaven. Matt. 16:19; 18:18). These were the "disciples", the "twelve" whom he has chosen; but it is easily applicable to the whole eldership by reason of their having power to bestow the Holy Ghost, and to do many wonderful works through faith in Christ. See Luke 9:1-6; 10:1-19.

By the authority given of God, men may point to the "door" of entrance into the kingdom of God, and lead their fellowman through. In so doing, the bands of sin are "loosened", and the new citizen is henceforth free to pursue the path toward eternal life. He is "bound" unto the kingdom of God unless he then returns from whence he came.

These thoughts are advanced to emphasize the fact that God calls and chooses men for the specific purpose of proclaiming the kingdom, or gospel message, and gives them proper credentials to implement it. They are intrusted with the "keys of the kingdom". Their responsibility is to execute the will of the King—our heavenly Father; to minister in the ordinances of the kingdom.

The entire citizenry must yield obedience to the divine mandates, but unto the officers, it is given to expound, teach and regulate in the affairs of the kingdom of God.

In all this, however, the directing influence of the Holy Spirit is of paramount importance. His official function is as an intermediate contract between the Father, the omnipotent King, and his subjects—officers and laity alike. Should the Holy Spirit cease entirely to function as this contact, because of complete disobedience, then would the kingdom cease to be among that people.

There are perhaps several causes which could produce such disaster. Underlying all would be the decline of faith until it became extinct.

"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." Moroni 10:18-19.

Lack of faith, or unbelief, does not necessarily reflect atheism—unbelief that God exists—but more often, it signifies unwillingness to trust in His word. It is

indicated, even more so, by "private interpretation" of sometimes obscure, or isolated passages of scripture, and to the exclusion from consideration of other passages bearing upon a given subject.

Unbelief in the kingdom of God is characterized by disregard of divine commandment, either before or after entrance into the kingdom. Furthermore, unbelief may be in connection with the "constitutional laws" as set forth in the scriptures, or, in connection with supplemental laws emanating from God, as revealed by the Holy Spirit through His servants, the apostles and prophets.

The kingdom of God on earth, which is Christ's Church, will suffer loss, and possible destruction when:

"... grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29-30.

These may be false apostles, false prophets, false elders, priests, etc. However, the fact that there may be those of the officers at variance with others, does not necessarily brand one or the other as being "false."

Men may differ in opinions, for still "we see through a glass darkly", but if they contend, caring more for the establishment of personal belief and self than for the members of the kingdom of God, they are they who are in danger of rejection by God as "false shepherds"; as "unprofitable servants."

The King will reject and "shall gather out of his kingdom all things that offend, and them which do iniquity." (Matt. 13:41; 24:48-51).

Truly, by His Spirit, we may discern the good from the evil "by their fruits" which they bear, but beware lest we have not that Spirit and "call evil good, and good evil; that put darkness for light, and light for darkness." II Nephi 8:90.

Beware, lest we reject what God has done, thinking we are doing service to Him!

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers," etc. I Cor. 12:28.

Now, if the Apostle Paul knew what he was talking about in saying that God set in the church first, apostles, then the Lord must have intended the apostolic office to be of first importance in establishing the affairs of the kingdom of God upon the earth.

It does not appear to be mere circumstance that the office of apostles is again listed first, in the fourth chapter of Ephesians, verse eleven; and considering the purpose for which the several offices have been established, viz, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (verse 12), it would seem that we ought to give heed to the counsels and provisions of God in just the measure He has intended.

The laws commandments and constitutional order of the kingdom is of God, and not of man. These cannot be changed. Rebellion against God's order is heresy and anarchy, which is confusion and lawlessness. Nevertheless, as in the case of Israel when they demanded of Samuel the prophet, that he should appoint a king unto them instead of judges, the Lord permits men to have their way, but to their sorrow.

"And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them." I Sam. 8:7.

Thus it is that "the voice of the people" is sometimes contrary to the will of God. For this reason, He

has made no provision, in all the written word of God, for self-government, or democratic processes, except in a very limited sense.

Not one officer of the kingdom of God is given responsibility by popular election, but he must be "called of God as was Aaron." True it is, that the "voice of the people" is permitted as to whether they will receive his ministry, but such determination neither makes nor invalidates him as a servant of God.

The whole church may take a stand on points of doctrine; it may be true, false, or partially so, but it changes the laws and commandments and provisions of God not a whit!

Should we bind ourselves to anything contrary to the Spirit of the Gospel law, we are bound indeed, and to that extent, farther from the kingdom of God.

Just another thought relative to "the voice of the people" as it affects the church; read every reference available in the Book of Mormon, in this connection, and you will see it pertains to civil governmental affairs, and not the church at all.

The "voice of the people" should be heard, but let it be within safe limits, being mindful of possible tampering with organic laws of God.

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward." Psalm 19:7-11.

William A. Sheldon

YE ARE THE LIGHT OF THE WORLD

A gentleman on the radio was telling the public about his company's product. He said, "We have many competitors in the paint manufacturing business who tell us of the wonderful formulas which have been discovered for making good paint. They go on to tell us of laboratory research and the knowledge of their chemists in preparing these formulas." Then this gentleman said, "Ladies and gentlemen, our company not only has these formulas for making paint, but we use them. And because we use them, we sell the best paint in the world."

I would not like to say that churches are competitors with each other, but here is a thought: if any Christian minister would stand before his congregation and read, "Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? Ye are the light of the world", most all of the members of his church would apply that reading to mean themselves or their ministers, at least as part of that salt that shall preserve and save, and a part of that "light of the

world." Some might think that these verses apply only to their own church members and their own minister. What do you think?

Ministers take some of the word of God from the Bible and put it through their laboratories of research, and come forth with their conception of God's formula for saving souls. By way of comparison, we spoke, a moment ago, about the wonderful formulas for making paint. Shall we think now about a wonderful formula for saving souls and making saints.

We, of the Church of Christ, believe we have the formula for Christian living. That formula is the teachings of Christ, His Gospel. Each of us should know that we must use this formula for the perfecting of our own souls before we try to hard to make saints of others. Some scripture indicates that it is very dangerous to have the right formula if we do not use it. "He that knoweth the will of the Master and doeth it not, shall be beaten with many stripes."

If we then, as Christians, believe with all our hearts that we know some of what God requires of us, and that He has given to us the right formula to become the salt of the earth, should we not then deeply consider the following verse:

"To whom much is given, much is required."

Joseph E. Yates

A LETTER

March 16, 1957

Dear Advocate Readers:

I have been reading my Advocate, and have been much troubled, of course, by the things which have come up in the church. By the time this letter will be printed, conference will have come and gone. I do pray all these differences of opinion will have been straightened out, and that we, as a people, will be humble and do His will, for as Jesus said, "Not my will, but thine, be done."

When I became a member, I was a young married woman. Before that time, I had visited and listened to ministers of many different faiths and opinions on doctrinal points. But, where I liked the people, the doctrine was not what I thought it should be. There was always a question on one thing or another.

My faith has always been, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." That has always meant so much to me, for when He said, "to all men", He meant even me. I have taken Him at His word.

Isn't it a wonderful thing; though all may fail you, He never will. Heaven and earth may pass away, but His word will never pass away. I wish I could express my feelings when I think of these things. It is such a wonderful feeling that it makes tears run down my cheeks. In this world of turmoil and pain, only He has the right answer that we can wholly believe and trust.

As it is written in Romans 15:4: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Yes, these things were written for you and I, that we would not have to lean upon the arm of flesh.

I know there is quite a conflict of opinions in our membership; we would have to be blind not to see it. But, we must remember; we are living in the time of the end, and the old devil is a busy chap. He has not much time left. What better method could he use to destroy the work of the Master than to do as he did in days of old: to work from within the church, not from without.

Remember this: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Could they have been drawn if they had known the true sayings, and not depended upon the arm of flesh? No, for they would have known who was speaking perverse things, and who was not. They would not have been divided or scattered to the four winds, but would have been as they were in the beginning, "one in Christ Jesus." We know that is not what happened; they did depend on the arm of flesh, and were divided. So the pattern has not changed. The old devil succeeded so well before, he is using the same method again today. He is going to work from within. I hope we will remember that the Lord said, "I will try the faith of my people."

I have faith that our apostles will do as the apostles of old did. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel . . . For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! . . . What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel . . . But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Spoken by the Apostle Paul.

We are no different today than the church was back in the New Testament times. In Acts 15, it tells us how the apostles were called together on the doctrine of circumcision, when it was troubling the church; and it was straightened out. I have faith that our apostles, with the directing influence of the Spirit of God, will also straighten out the difference of opinion that is troubling us now.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called" . . . and so it is written: "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but

God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his labour."

It would be well for all of us to read this whole third chapter of I Corinthians, for it is indeed a mirror reflecting back at us today. Certainly we all must fast and pray that the Lord may lead us through, as He has promised us, that his gospel would never again be taken from this earth.

If we, as a people, want to enjoy this gospel, we have to know what it is, and search the scriptures. We must be humble and faithful to the truth, at all cost, for only the truth can make you free. We should meet together as often as possible in fasting and in prayer, for where two or more are gathered together in one, Christ will also be in their midst. For, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." If we love Him, more than man, we will do these things.

In closing, these words come to me again: "The secret of the Lord is with them that fear him; and he will shew them his covenant." "I will hear what God the Lord will speak: for he will speak peace unto his people, and to his scaints: but let them not turn again to folly."

I pray that the Lord's blessings will be with each and everyone of you people wherever you may be.

Your Sister,

Verna Jones

IS THERE CONTENTION AMONG US?

According to my New College Standard Dictionary by Funk and Wagnall, contention means conflict, struggle or dispute. Altercation, feud, and quarrel are synonyms. Quarrel! Dispute! Feud! You mean this exists in our "so-called" Christian nation? Do these things go on within our church, community, and home?

The disputes that result in "backbiting" and various other forms of malicious living, making me utterly miserable and I am afraid too many people are affected just the opposite. Do you enjoy hearing one neighbor take a "dig" at the other, or do you feel you are in the "know" when you hear a tale about an associate?

When Jesus was speaking to the Nephites he said, "For verily, verily I say unto you, He that hath the spirit of contention, is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger one with another; behold, this is not my doctrine, to stir up the hearts of men with anger one against another; but this is my doctrine, that such things should be done away." (Nephi 5:30-31).

I have often wondered what causes people to get

into disputes with one another. Most of the time someone says or does something to make us angry. What triggers that emotion? Sometimes when people say something we know is true, we are so mad! Why? Could it be pride? Does the truth hurt? Maybe someone has said an untruth. Now, we are really "up in the air." Is that pride, too? "Only by pride cometh contention: but with the well advised is wisdom." (Proverbs 13:10).

Contention within the home is bad. It helps to create insecurity for our children. We'll all agree it is not a desirable environment. Sometimes mothers are most guilty of these conditions. Not only is it not conducive to a good home for our children, but for husbands it is undesirable. Some call it "nagging." Are you a "nagging" wife and mother? "A foolish son is the calamity of his father: and the contention of a wife are a continual dropping." (Proverbs 19:13). "It is better to dwell in the wilderness, than with a contentious and an angry woman." (Proverbs 21:22.)

Do you find contention in your community? I do. If we could but put aside this one evil, what a far better place our world would be. Do you suppose my friends think I am free of contention? What kind of example am I?

Now, what about within the church? Do you always say things about your neighbors or friends that you would not care for them to hear? When you answer in defense of something you feel quite strongly about, do you speak in control of your emotions, with an open mind (for in the sight of God you could be wrong); do you use tact, and are you diplomatic? Lack of the above-mentioned almost always leads to contention and quarrels.

If you feel you are a contentious person, and I suspect we all are some of the time, ask your Father in Heaven to help you overcome this evil. How happy we would all be if we could rid ourselves of it!

Alzada Massey
Goodwell, Oklahoma

OPPOSITE FORCES

Now, said my Angel, I leave you;
So, whispered the Devil, I come.
And thus I stood discouraged,—
Dark clouds had covered my sun.

Through life I have always found it,
No matter, wherever we go,
Two forces are always working,
One from above, the other below.

In life we are ever moving,
Either forward or backward we go;
My Angel is urging me forward,
But the Devils awake down below.

So let us not drift with the current,
But pull with our angel upstream;
For if we shall stop, then the eddy
Drags us back, and shatters our dream.

By Marshall T. Jamison

ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief. CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

THE UNPARDONABLE SIN

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray it. All unrighteousness is sin: and there is a sin not unto death." I John 5:16-17.

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:31-32.

"Verily, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Mark 3:28-29.

"And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost it shall not be forgiven." Luke 12:10.

"While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scriptures might be fulfilled." John 17:12.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame." Hebrews 6:4-6.

"For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Hebrews 10:26.

"For behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it; behold this is a sin which is unpardonable." Alma 19:8.

It would seem that all of these texts are self-explanatory, yet, in order to get the full meaning, it is necessary for us to examine carefully the office-work of the Holy Ghost, and so determine what it means to actually sin against the Holy Ghost, and also WHO are the ones indicated in these Scriptures that are thus able to commit this unpardonable sin.

In the first place, What is the Holy Ghost, and what is its relationship to mankind, and to God, and his Son Jesus Christ? In scripture, the Holy Ghost is spoken of as the third person in the Trinity. He is also the Comforter that Jesus promised to send to earth when He went away. It is indicated that the work of the Holy Ghost is two-fold; first, it is that influence from God that entices and leads men to do right and to come to understand God: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you." John 16:13-15.

"These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:25-26.

Thus, in addition to being the power of God from on high, to lead and direct, the Holy Ghost may become, to each individual who has been baptized into Christ, an abiding Comforter. In enumerating the initiatory principles of the gospel, the Apostle Paul, in Hebrews 6:1-2, gives us six such principles, i. e., Faith Repentance, Baptism, Laying on of Hands, Resurrection from the Dead, and Eternal Judgment. Each of these principles are fundamentally a part of the Gospel and each fill a definite place and purpose in the plan of salvation that Christ gave his life on the cross to make effective for man's final destiny.

Concerning the fourth principle, The Laying on of Hands, we find that it was designed to be an ordinance in the process of man becoming a child of God and a citizen in the kingdom of God. So we read: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus). Then laid they their hands on them and they received the Holy Ghost. And when Simon saw that through laying on the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. Acts 8:14-19.

"And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he

said unto them, Have ye received the Holy Ghost since ye believed- And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, crying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve." Acts 19:1-7.

The results of thus becoming citizens in the kingdom of God, by complying with the requirements of entrance, is given in a promise of the Master himself, wherein he says: "And I will pray the Father, and he shall give you another Comforter, THAT HE MAY ABIDE WITH YOU FOREVER; even the spirit of truth; WHOM THE WORLD CANNOT RECEIVE, BECAUSE IT SEETH HIM NOT, NEITHER KNOWETH HIM: but ye know him; FOR HE DWELLETH WITH YOU, AND SHALL BE IN YOU." John 14:16-17. (Emphasis mine, B.C.F.) Again: "For as many as are led by the Spirit of God, THEY ARE THE SONS OF GOD." Romans 8:14. (Emphasis mine, B.C.F.)

Now we are beginning to see why a sin against the Holy Ghost is an unpardonable sin, because it is now clear WHO IT IS THAT CAN commit this sin. It is only those who have been baptized into Christ and have become members of the Church of Christ, or are citizens of the Kingdom of God, who could possibly sin against the Holy Ghost, because no one could sin against something that they never had. Christ has said, as indicated, that the world cannot do so, because, "Whom the world cannot receive because it seeth him not, neither knoweth him." And we may add right here, that since the above is true, no one but members of the Church of Christ, and have had the new birth of water and the Spirit, are in any way subject to the "second death," or the lake of fire and brimstone, prepared for the devil and his angels; but more on that later.

Paul tells us in Galatians 3:27: "For as many of as have been baptized into Christ have put on Christ." Then Peter tells us; "For Christ also hath ONCE suffered for sins, the just for the unjust, that he might bring us —to God, being put to death in the flesh but quickened by the Spirit:" 1. Peter 3:18. (Emphasis mine B. C. F.). So, having been baptized INTO Christ, and having "put on Christ," we become citizens of the kingdom of Christ after we have been sealed, his, by the reception of the Holy Ghost. Hence, we NOW receive the will of adoption as sons; "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Ab-ba-Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Howbeit then, when ye knew not God, ye did service

unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire AGAIN to be in bondage?" Galatians 4:4-9. (Emphasis mine, B. C. F.) From the above, we can see what Paul means when he gives this warning; "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame." Hebrews 6:4-6.

So, when we become the sons of God, heirs with Christ, we are then in the family of God, and to disinherit ourselves by going back on the whole thing and denying our sonship, we DO, then, place ourselves outside, and having ONCE put on Christ, and having ONCE ACCEPTED of the offering of his precious blood, and HE having ONLY ONCE suffered for sin, we can then have absolutely no claim on Christ, but DO crucify him to ourselves afresh, and become sons of perdition, and have committed the unpardonable sin, and in this we become angels of the devil: "And it shall come to pass, that when all men shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel; And then cometh the judgment; and then they must be judged according to the holy judgement of God. And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is eternal word, which cannot pass away, that they who are righteous shall be righteous still, and they who are filthy shall be filthy still: Wherefore, they who are filthy are the devil and his angels; And they shall go away into everlasting fire, prepared FOR THEM; and their torment is as a lake of fire and brimstone, whose flames ascendeth up for ever and ever." 2 Nephi 6:36-40, (Emphasis mine, B. C. F.)

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Revelations 20:13-15.

It will be noted from the above scriptures, especially from that found in the Book of Mormon, that in every instance, this —warning of an eternal hell, is addressed to those who were members of the church, or those who were enjoying their day of probation in this mortal life, hence has no bearing whatsoever, on the human race as a whole. This is true of the writings of Alma, Mosiah, Nephi, Moroni and all others who speak of the final destiny of man. Just an example or two. The 19th chapter of Alma is given over exclusively to Alma's concept of the hereafter, and at the very first of this chapter, we find him addressing himself not only to those in the church, but to his own son, Corianton, in particular. This son is not only a member of the church, but a member of the priesthood as well, and he has become so filled with sin that Alma

is fearful of him eventually committing the unpardonable sin, as notice the 7th and 8th verses: "Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins, save it be the shedding of innocent blood, or DENYING THE HOLY GHOST? For behold, if ye deny the Holy Ghost WHEN IT ONCE HAS HAD PLACE IN YOU, AND YE KNOW THAT YE DENY IT; behold this is a sin which is unpardonable;" (Emphasis mine, B. C. F.).

Again; "And now, my brethren, I would that after ye have received so many witnesses, seeing that the holy scriptures testify of these things, come forth and bring fruit unto repentance; Yea, I would that ye would come forth and harden not your hearts any longer; for behold, now is the time, and the day of your salvation; and therefore, if ye will repent and harden not your hearts, immediately shall the great plan of redemption be brought about unto you. For behold, this life is the time for men to prepare to meet God: yea, behold, the day of this life is the day for men to perform their labors." Alma 16:226-228. Then after more warning that these, his brethren, were NOW under gospel law, and in THEIR day of probation, he proves all I have said, in the 233rd, and 234th verses where he warns them thus: "For behold, IF YE have procrastinated the day of your repentance, even until death, behold ye have become subjected to the Spirit of the devil, and he doth seal you his;"

(continued on page 94)

"WHAT CONSTITUTES BEING A CHRISTIAN"

By Elder R. R. Robertson

Webster says Christ in is a "professor of the religion of Christ."

But being a professor of the religion of Christ, and at the same time failing to practice the principles involved therein, would be like a professor of medicine who would decline to practice, or draw from the store house, and would not write a prescription, or secure the medicine, and dose it out to the patient, or even apply his knowledge in behalf of himself, though he was sick. He would be down right stupid.

This sort of indifference and behavior would by no means constitute his being a physician in the true sense of the term.

I need not tell you that we have altogether too many Christians, so called, who go through this earth life in this same atmosphere of stupidity and indifference.

The Master spoke in no uncertain terms to this kind of people; these are they who obstruct the entrance into the gateway of heaven.

"Woe unto you, . . . 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 23:10.

"Not every one that saith Lord Lord shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

Doing the will of God constitutes being a Christian in very deed, keeping the spiritual law of Christ, created unto good works whereunto you are called. "The law of the Lord is perfect converting the soul." Psalms 19:7.

To be a Christian, one must be a doer of the word and not a hearer only; deceiving one's own self. James 1:22. To be a Christian, one must be in rapport with God, and keep himself unspotted from the vices of the world.

Christ says: "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Revelation 3:20-21.

To be a Christian, one must overcome evil with good, not becoming discouraged, and lose the hope, love and confidence which came into the heart in the beginning of the spiritual creation, the new birth in Christ Jesus.

Altogether too many newly born children of God become discouraged, and let perish the first love experienced upon entering into to the kingdom of God; when this condition takes place, they then close the door of their hearts, as it were, seemingly thinking all is lost.

But behold, it is at the door of the hearts of these little ones that Christ stands and knocks; so to be a Christian and live and reign with him, they, must, of necessity, hear his voice, and in the humility of their souls open wide the door of their hearts, that he may come in and sup with them and they with him; otherwise there is no hope.

"But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Hebrew 3:6-14.

To be Christian, obedience, righteousness, and holiness are indispensable.

I herewith submit the following Scriptural references for your convenience, and consideration.

Psa. 25:10. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.

Prov. 19:16. He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die.

Matt. 6:24. No man can serve two masters: for either he will hate the one, and love the other; or else

the Restoration that we as a church have loved through the years. These songs, Roger and Fernando had taught them. That night I talked to them in one of their homes, and after the service was over, the children and the older folks spent over two hours singing gospel songs. At one o'clock in the morning, we retired for the night.

The next day we had to go back to Ticul, but before we left, due to so many requests, that we come again soon, we promised that we would return to Kopte the next week. We did return, and what a wonderful experience we had. As there was no electricity in the town of Kopte, our friends, there, had made arrangements for a portable power plant. This we set up in the street, and in the evening, as the shades of night began to darken the sky, our loved people of the Maya, both old and young, began to sing over a loud speaker system. Again we heard the gospel songs of the Restoration. As their sweet voices began to fill the night with the melody of song, the natives began to come from all directions. Before long there were perhaps three hundred people present.

At this point, we began to show slides on a screen. These slides were pictures depicting the story of the Book of Mormon. As we showed this beautiful story in picture form, Fernando told them the story in their own native tongue. As I watched this great body of people, and observed the quiet interested manner in which they listened, I was given to know that the power of God was indeed present, and was at that very moment convincing many of them of His great power and of the truthfulness of this immortal story of Christ among their forefathers.

After the pictures, no one seemed to want to go home, so they sang more songs. One of the songs I remember so well was "The Old Old Path." How beautiful was that song as it came from the lips and the hearts of these friends whom I have learned to love so dearly. How much more beautiful it became as I began to realize that because of their great hunger and thirst after righteousness, we were being permitted to sing and walk in the old old path with the angels near.

By request, Frances, Fernando, and I sang a song or two; still they did not want to go home. Fernando then opened the Book of Mormon and began to read to them. As he read, two young Maya boys stepped up and began to play stringed instruments very quietly. I have never heard a more beautiful musical reading in all my life. He read for perhaps twenty minutes, and all the while the quiet music could be heard in the background.

Yes, that was a night to be remembered. I am sure I shall never forget it. Our service did not end until the portable power plant ran out of gas. This was one-thirty in the morning. Even after this, the people seemed to be reluctant to go home. It was almost two o'clock before all had gone.

At three o'clock in the morning we were given a native house to sleep in. Our beds were the native hammocks. These were unusual beds for us, but on

this night I think either of us would have slept on a bed of stones. Our bodies were tired almost beyond human endurance, but our minds and hearts were filled with that peace and joy that was promised by the Master when he said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

We were in a strange land; in a dangerous land. There were those close by who would desire to do us harm—even to the taking of our lives—yet we did fear no evil, for we had felt the power of God. We had seen it demonstrated in the warmth and in the love with which these people had accepted us into their hearts. The Comforter which is the Holy Ghost had brought to our remembrance the great love of God for those who will serve him, and our hearts were filled with that peace which is not given to the world.

The next morning, three asked for baptism. We took two cars, and in these we were able to take twenty-three people to the baptismal service. The place they picked for the service was most beautiful. It was a small sandy island about two hundred yards out in the ocean. It is called the Island of Birds. We had to wade from the mainland out to the island, and there in this beautiful place our three friends entered the water for the remission of their sins in the exact manner in which the Master was baptized in the river Jordan as he set the example for all mankind.

That night we held a prayer service in one of their homes. I have never attended a more spiritual service. The new members took part, and also many of the other people took part in prayer and testimony as though they were already members of the church. Let me tell you, they were not praying to be heard of men, but they were pouring out their hearts to God.

We made one more trip to this little town of Kopte before we left Yucatan, and happy was the occasion, for the power of God had been at work, and four more had listened to that still small voice that speaks to the souls of men. These were anxiously waiting for the opportunity to enter the Kingdom by the proper door.

All in all, we baptized seven in the little town of Kopte. Where there had been one member of the Kingdom, now there were eight. So grows the Kingdom of God; here a little and there a little, until one day the glory of God shall fill the earth. We do not claim the credit for the winning of these souls to Christ. We simply say that Roger Con, the young man who was shown in a vision that he had a work to do, has done and is doing that work well. He has planted the seed; Fernando has watered the plant, and the Lord has given the increase. Yes, the Lord is working in marvelous ways his wonders to perform.

We had many other wonderful experiences while in Yucatan. As I reach back into my memory, I feel again the joy and happiness that was ours as we took others to the sea for baptism, two from Dzan and one

from Ticul. Then there was the happy occasion when we united two in the holy bonds of matrimony.

I always feel a spiritual uplift when I observe the miracle of love as it blossoms into full flower in the hearts of youth. Our heavenly Father, who has made us a little lower than the angels, has placed in the heart and soul of every man and woman the seed of divine love—love for a companion. There, in the hearts of youth, this love waits for the miracle from God to start its growth. Then, one day, the touch of a hand, the downward glance of the eyes, a soft spoken word, and the miracle from God is given—love begins to grow.

Yes, we were indeed happy to unite our brother Miguel, and our sister Maria in marriage, for this miracle had touched their lives. Miguel is an Elder in the church and Maria is one of our young sisters in the church. In fact she is one of the first converts to the church through our Brother Wheaton.

On one occasion, we went to visit some people who were not members of the church. They lived in a small house built of sticks and mud. There were no windows, and there were no means of closing the doors. The furniture consisted of several small pieces of wood, about eight inches high, which were used for chairs. The table was also a small piece of wood but was a little larger than the chairs.

Our friends gave us a drink, something like our American chocolate. We sat on the little pieces of wood and drank our drink while we talked to one another. It was night, and the only light was from a small can of oil which had a wick in it about the size of a lead pencil. But the love we felt in that room needed no light to illuminate its beauty.

In one end of the room, in a hammock, was a small child who had been sick for several days. The mother asked me to administer to the child. We knelt in prayer and then anointed with the oil, and before we left she was greatly improved. We were there only an hour, but when we left, they took us into their arms and shed tears of joy. We all shed tears, not of sorrow, but of joy, because of the love that had dawned in our hearts for one another. This is the love that comes to people when they allow the spirit of God to have rule in their hearts.

The next visit we made to this home, they directed us to a neighbor's home. Here we found a woman who had been sick for years. For some time she had been hardly able to get out of her hammock. She had no blankets to keep her warm; not even one. She asked us to administer to her. We did so. She seemed to have much faith and hope that God would hear our prayers. We left, and that night we drove back and took her some warm blankets. The members of her household expressed a desire to go to our meeting in Ticul that we were to hold the next week. We told them we would drive over and take them to church. There were six of them that wanted to go; so on our next meeting night I went over to get them. Well, to my joy, the sick lady had been wonderfully blessed. She was ready to go to church, and there were twenty-one

others, there, waiting to go. We only had one car, but, believe it or not, we all rode to church at one time, making a total of twenty-three people in the car. Thank goodness, my old Chevrolet Suburban is larger than the average passenger car.

These experiences I have related are only a few of the wonderful experiences we were permitted to enjoy while among our loved people of the Yucatan. I cannot, at this time, tell them all. I will say, however, that when the time came to leave those people, it was hard to do so. One learns to love them with a deep, strong love, and the love they give in return is beautiful to see.

One young man, in telling us good-bye, expressed himself in these words, "We love you so much we wish we could take our hearts out and place them in your hands." They seem to think we have done them great good, but let me tell you their faith in God and their love for the gospel has been a great testimony to me, and I am stronger in the faith for having had the opportunity to have served them.

The things I have written have come from my wealth of memories, and as I live again the scenes of our parting from our loved ones there, I hear again those words that give me much pleasure in passing them on to you. They are, "Tell all the saints in the United States that we love them very much, and, though we may never see them in this life, through the knowledge of the gospel of Christ and the love of God, we know we are all one family. We are brothers and sisters."

By E. L. Yates

TO THOSE WHO SEEK

It is ever our need to understand the events and things about us; to know the import of the history that is made. To know the "Why" of things: Why a universe and a turning world swinging in its orbit? Why the myriad of force and nature upon which life is sustained? Why life and its sustenance? When did life begin, and what set it upon its course of seeing, smelling, feeling, hearing, tasting, desiring and achieving? Pertinent questions, these, which press upon the inquiring mind, and pressed, we turn in our search toward that we know as God.

Does the God we recognize and seek offer any hope in our quest for understanding? His position is made clear by the principle witness concerning him: St. Matthew, chapter seven, the seventh and eighth verses, where it reads as follows, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

That God desires us to be seekers is plain from the announced texts, and plentiful other reference. To seek and afford truth to add to truth and understanding to add to understanding is to be both rewarded and rewarding. Rewarded in that the quest shall surely yield a return, and rewarding in that we shall be gratified and enlarged.

The creed-bound bigot and zealot are afforded no promise or solace in these truths, for neither seeks, but only binds to that already known or held. To neither of these is there any promise of greater truth and understanding. Theirs is the stifled pattern of the status quo; the ever-dying present. Theirs is no forward look of faith. They can only tread the path of weak and failing men: They shall never know the flashing glow of revelation, the step to greater things. Their greatness is only that of the past, their entry through the door is only after others have knocked, and it is theirs to only parrot the light afforded to others who seek.

For those who look up and ahead, we see that God has made important provision: basic information of truth is afforded and definite procedure outlined by which progress can be made. Revelation by Him to the individual is the announced basis of the building together of truth and process for the good of human kind. This is revelation is to the seeker alone, for **revelment is useless to the bigot and creed-bound!**

One hundred twenty-seven years ago the hand of God was evident in provision for seekers. That hand moved with power and the promised revelation blossomed forth to lead men to truth and understanding. He opened the storehouse of truth and from those things preserved to Himself, sent forth, by angel hand, truth to enlarge the understanding of seeking men. The blessing of His revealing Spirit came upon them and they were rewarded in truth and understanding of the "why" of things.

As at other times, bigotry and creed-force have since asserted themselves, and we are wont to look fondly at "the good old days" not realizing that the goodness of those days sprung from seeking. Those were days of seeking and revelation! Those were the days of progress in understanding! Those were days of faith-force which looked forward into the living future!

The rise and preservation of such experience among human kind is the fruit of ceaseless seeking according to the promise; i.e., walking from truth to truth in the path of light. It is a glorious path, a rewarding course, fruitful in understanding and life.

Pray God that we can ever walk forward into the living future; the shackles of bigotry and creed mouldering in the dust that they love, and our path lighted by clear leading light unreflected and undimished.

Elder Thomas S. Maley

Those related through natural blood lines we call "family." Those related through the blood of Christ we call the "Church."

—T. S. M.

WHEN MAY WE EXPECT THE SEALED PLATES?

By Louise Palfrey Sheldon

We are most of us, doubtless, doing a good deal of wishful thinking, these days, and we should like to hurry things. But there are some things whose boundaries are fixed, and no amount of wishing or praying will change the time set. The sealed plates that were with the Book of Mormon plates when these were delivered to the young seer, is one of the things about which there need be no guess work if we will take the time to inform ourselves. We are told in explicit terms just when and what the conditions will be when those sealed plates are revealed for the purpose of being translated. The whole story is told in First and Second Nephi and the first chapter of Ether.

The contents of the sealed plates are often referred to as a record, but in reality they give a record of a revelation of things from the beginning to the end of the world. Ether 1:90-92. It must have been a panoramic picture. The brother of Jared saw it, and at the command of the Lord he wrote it and sealed it, to come forth—when? Let us see.

First. It was not to come forth in "the day of the wickedness and abominations of the people." II Nephi 11:127.

Second, "the Gentiles" must "become clean before the Lord," and exercise the faith that the brother of Jared did. Ether 1:100-101.

As to who are meant by "the Gentiles", is open to inquiry. We concede that it can not mean the entire Gentile world, because we know that collectively speaking, the Gentiles, even limiting the thought to the Gentiles of this land, never will repent, become clean, and attain to the faith the brother of Jared had. We are plainly told this in II Nephi 12:40, where it says that notwithstanding all God will do for them, "they will deny me." So the words we are examining must refer to the Gentile church, or to the Gentiles after the destruction of the wicked.

Third, there is another specification which is still more definite. We can not get a correct view of the subject without taking Israel into account, for we are told that the sealed revelation will come forth in the "own due time of the Lord unto the house of Israel." I Nephi 3:250.

Let us pause here to consider who is meant by Israel. There is a society that would say that the Anglo-Saxon nations, which they claim are descended from the lost tribes of Israel, and comprise principally the British and the American people. But that theory will not do because, as we have shown the Book of Mormon plainly states that the Gentiles, ever the Gentiles upon this land, will deny God. They may be nominally Christian, and "reject the fullness" of the Gospel, to be lifted up in the pride of their hearts above all nations, "be filled with all manner of lyings and deceits," "mischiefs", "hypocrisy", "priestcrafts", "whoredoms" and "secret abominations." (See III Nephi 7:34).

Again, while this description presents a picture of a degenerate civilization, yet we know it represents the nations, and this nation particularly, that claim to be Christian and are so classed in history. Theoretically they acknowledge Jesus Christ as the Son of God and the Savior of men, but the promise we are examining is directed to a people who do not now accept Jesus Christ as their Messiah, but who must do so and who will do so before the sealed revelation is delivered unto them. Ether tells us definitely that it will be "when Israel comes to believe in Jesus Christ—when ye shall call upon the Father in my name." Ether 1:11-112.

The Book of Mormon leaves no doubt as to what portion of Israel is meant. The Jews, as a people, do not yet accept Christ. The Lamanites worship a Great Spirit, but they are not yet converted to Christ. Read Mormon's preface to the record we have, wherein he states that the abridgement he made—we call it the Book of Mormon—was to come forth unto the Gentiles and "the remnant of the house of Israel", who are the Lamanites and the Jews, the only branches of Israel who have not lost their identity.

We have emphasized nationality simply to get at the point of time when the sealed plates will come forth. As a matter of fact, while they are reserved until the condition prevails among the Jews and the Lamanites that is specified, they are not reserved for the Jews and the Lamanites, only. God is no respecter of persons, and we want to emphasize this because there has been too much lop-sided thinking and loose-talking on this point. The Gentiles are included, those who will qualify, as much so as the Lamanites and the Jews, and the Lamanites and the Jews must qualify the same as the Gentiles or they will be cut off. The Lord calls upon the Gentile, and he calls upon the Israelite in exactly the same terms, and makes the same promise to both. See Ether 1:109-110.

The parable of Zenos, in the third chapter of Jacob, shows that a remnant of the Gentile church will constitute "the few" who will "obey the commandments of the Lord—in all things," (verses 136-140) and they will become the instrumentality in God's hands of bringing Israel to salvation.

In the building of the New Jerusalem upon this Zion land, as we read in the first verses of chapter ten of III Nephi, three races are mentioned as having equal privilege in the building of that city; the Gentiles, of whom the writer has been speaking in the preceding chapter; the "remnant of Jacob," the Lamanites; and "as many of the house of Israel as shall come", which means the Jews. true believers will become Israel by adoption, regardless of whether they be Jew or Gentile, while on the other hand, Israelites by blood will be disinherited if they do not qualify spiritually.

The sealed revelation, then, will come forth to Gentile, Jew and Lamanite when they comply with the conditions, but it will not come forth until the Jews and the Lamanites accept Christ as their Redeemer. Our land may have to go through a great deal of trouble and be visited with much destruction, but its destiny is Zion, and it will be purified, if it does take tribulation to prepare a people to build the New Jeru-

salem, and they will be co-equal, regardless of race. They will have complied equally with the requirements of God, and they will share equally in the blessings and promises made to spiritual Israel.

Instead of praying to God to hasten his part, we should ask that he will help us to do our part; that he will help us to put ourselves in a position to receive the promised endowment that will enable us to go in convincing power to the Lamanites and the Jews. There is a great missionary work to be done before the coming forth of the sealed plates. The thing we need to be immediately concerned about is getting ourselves ready to move out; to find where we may lack and how to overcome it. This, with willingness to follow as light is given, will be the surest course to take us in the direction of the things for which we long.

—Reprinted from Zion's Advocate, August, 1939

GREETINGS FROM LAMONI

We have been greatly blessed at this place, the past week end, by the visit of our beloved Brother and Sister John and Eva Sweem, from Hamilton, Missouri.

Though few in number, here, we are still striving to hold fast to the rod of iron, and have been strengthened in that determination after being permitted to listen to some excellent sermons on the tape recorder; some of the late conference services of spiritual singing and preaching; also, a wonderful sermon of our brother, since the conference, at his own home branch at Georgeville. These were real gospel food, for which we praise and thank our heavenly Father, as well as our brother, and his dear companion, who is a help-mate indeed.

We feel moved to say as one of old, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."

We are grateful for the hope of the gospel, and wish to thank you who have made it possible to send forth the missionaries, such as our brother and sister who have just brought us the glad tidings of good things that await us if we remain steadfast.

We met these dear ones, Brother and Sister Sweem, at the Independence Reunion several years ago, since which time they have been coming occasionally to visit us, which has been a great comfort.

May God be with them in their future missionary efforts, wherever they go, and strengthen and protect them, is our prayer. Let us all be faithful.

Your Sister,

Pearl Barth

REUNION NOTICE

The Michigan Reunion will be held at Flint, Michigan, June 21, 22 and 23. Every one is welcome, and I am sure they will be fed with spiritual food, as well as plenty of food to sustain the body.

Elder George Brantner

THE UNPARDONABLE SIN

(continued from page 88)

Therefore the SPIRIT OF THE LORD HATH WITHDRAWN FROM YOU, and hath no place in you, and the devil HATH ALL POWER OVER YOU; And this is the FINAL STATE OF THE WICKED." Alma 16:230-234. (Emphasis mine, B.C.F.). All of the above shows that while this life IS TO BE man's day of probation (and there is only one day of probation for mankind, whether in life or in death), yet the above texts shows beyond the shadow of a doubt that the ones addressed by Alma were HIS BRETHREN, and so HAD HAD the Spirit of God or the Holy Ghost, and Alma was warning them to beware lest they lose it.

In this connection, let it be remembered, that in most Book of Mormon writings, it was to a people where church and state were united, and so Enos gives us the key to this whole study, when he says: "And it came to pass that the people of Nephi did till the land, and raise all manner of grain, and of fruit, and flocks of herds, and flocks of all manner of cattle, of every kind, and goats, and wild goats, and also many horses. And there were exceeding many prophets among us. And the people were a stiff-necked people, hard to understand. And there was nothing save it was exceeding harshness, preaching, and prophesying of wars, and contentions, and destructions, and continually reminding them OF DEATH, AND THE DURATION OF ETERNITY, AND THE JUDGMENTS AND THE POWER OF GOD; and all these things stirring them up continually, to KEEP THEM IN THE FEAR OF THE LORD. I say there was nothing short of these things, and exceeding great plainness of speech, would keep them from going down SPEEDILY TO DESTRUCTION." Enos 1:34-39. (Emphasis mine, B.C.F.) Now, to clinch all I have said so far, concerning WHO CAN COMMIT the unpardonable sin, we recommend the reading of the entire 9th chapter of Alma. Remember the rule in interpreting scripture, is this; first, who is speaking; second, who is spoken to; and third, the subject matter discussed, together with all related texts.

Now, we feel that since there is no doubt that the number of earth's mortals who have contacted and obeyed the gospel in this life, and who thus become subject to the gospel law, and so CAN commit the unpardonable sin, from the days of Adam down till now, and are so few in comparison to the millions who have died without even a knowledge that such a person as our blessed Master Jesus Christ ever lived, we are faced with a problem that can only be answered from the pages of scriptures themselves. Furthermore, even in this, there is much yet to be revealed concerning it, as the scriptures themselves tell us plainly that much of this is not recorded as yet, and, refusing to speculate beyond what the scriptures DO TELL us, we will stay strictly within scriptural bounds. In I Nephi 3:238-251, this man of God, Nephi, was shown that ALL that God had in store for the final destiny of mankind. He saw everything down to the end of the world, but he says he was forbidden to write the things he saw, and further explains that he saw by angelic vision: "One of the twelve apostles, of the Lamb," and was in-

formed that this apostle of the Lamb was named John and he should also see all of these things, and that he should write them. So, he sends us to John's writings, and in the Book of Revelations, John DOES give us some light on the matter, but even that does not cover all of the mysteries of God, and so in each dispensation of the gospel, even in our own dispensation, some more of this information is given.

It seems so easy for mankind to generally follow the path of least resistance, and so jump at conclusions. As an example, we read: "Wherefore he hath given a law; and where there is no law given there is no punishment; and where there is no punishment, there is no condemnation; and where there is no condemnation, the mercies of the Holy One of Israel have claim upon them, BECAUSE OF THE ATONEMENT: (Query; If the death of the mortal body ends ALL opportunity to contact Christ, and millions die without ever having heard about Christ, where the contact?) for they are delivered by the power of him: for the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment." II Nephi 6:51-54.

So now, if we stop here, we are prone to conclude that this means that all of those millions who have died without a knowledge of God or thus saved in ignorance. That is the easy path, but does it correctly represent what is here written? If it does, we are then confronted with these texts: "Yea, behold, I say unto you, that as these things are true, and as the Lord God liveth, there is none other name given under heaven, save it be this Jesus Christ of which I have spoken, whereby man can be saved." II Nephi 11:39. "And now my beloved brethren, this is the way; AND THERE IS NONE OTHER WAY NOR NAME GIVEN UNDER HEAVEN, WHEREBY MAN CAN BE SAVED IN THE KINGDOM OF GOD. And now behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end." II Nephi 13:31-32. (Emphasis mine, B.C.F.). "And moreover, I say unto you, that THERE SHALL BE NO OTHER NAME GIVEN, NOR ANY OTHER WAY NOR MEANS whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent." Mosiah 1:116. (Emphasis mine, B.C.F.). Acts 4:12, also makes it very plain that there is ONLY ONE plan of salvation and that is through Christ: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we MUST be saved." And right here we can revert to the statement in II Nephi 6, and the thought closes with this statement: "AND THE ARE RESTORED to that God who gave them breath, which is the Holy One of Israel." 55th verse. Now what could this being "restored" to the God, who gave them breath, mean, if the death of the mortal body, forever broke the contact with that God and there is to be no probation after death for those who never heard about Christ in this life?

(to be continued)

Y. P. C. L. NEWS

Independence, Missouri

On the evening of March 14, the Young People's Christian League met at the church and held their regular semi-annual business meeting, electing for the next six months the following officers: Chairman, Brother Marvin Case; Assistant Chairman, Brother Jim Wheaton; Secretary-Recorder, Sister Jewell Welton; Assistant Secretary, Sister Delores Bell; Treasurer, Sister Martha Harris; Pianist, Sister Caroline Hedrick; Reporter, Sister Margaret Harris; and Auditing Committee, Brother Jim Wheaton, Sister Caroline Hedrick, and Sister Delores Bell.

Sister Alice Reed graciously invited us to her home on March 21, at which time we held our March social. After playing games, we climaxed the evening with delicious hamburgers.

Meeting again at the church on March 28, we held a study class conducted by Sister Margaret Harris. For the benefit of the visitors who were present, she began the lesson by reading from Ezekiel 37:15-17, which talks about the stick of Judah and the stick of Joseph becoming one in the hand of the Lord. By the use of this scripture, the Book of Mormon was easily explained to our visitors. The group then continued their lesson from I Nephi 2.

April 4, Sister Jewell Welton and Sister Martha Harris conducted an educational class by the use of two games, a "Matching game" and a "Name It" game. In the matching game, a sentence was given and we were to fill in the name of the person who said or acted it out. Like, "Winston Churchill built the ark"; which, of course, we all know that Noah did. The "Name It" game was conducted in this way. The person who was "It" called upon someone, then named the Old Testament, New Testament, or the Book of Mormon. If the person who was "it" named the Book of Mormon, then the one who was called upon named a book from the Book of Mormon.

April 11, we were very happy to receive our visiting young people at the annual Conference Social. We were warmly welcomed at the home of Brother and Sister Leslie Case where we played volley ball, and many other games. Our Social and Planning Committee called us to the kitchen in the latter part of the evening, where we enjoyed refreshments of hamburgers and punch.

May God bless our young people everywhere.

Margaret Harris, Reporter

Without charity I am nothing—Paul.

NOTICE

Independence, Missouri
May 11, 1957

To all who read these lines, I make this appeal.

Having been appointed to labor in Idaho, Washington, Oregon and British Columbia for this conference year, I appeal to all members and friends of the Church of Christ for help in getting the gospel before as many as possible.

I would appreciate, very much, hearing from any who read these lines, who live in the states referred to. We are told to warn our neighbors, and by working together we may be able to get the story to them.

I would especially like to get in touch with any of the priesthood who are in the states referred to. I realize that renting places in which to preach is very costly, and if any are willing to open their homes for services, it would be much appreciated. We are called to be workers together. I hope you will join with me in an effort to spread the good news, and help to bring salvation to others.

Mail will always reach me if sent to home address, 619 South Chrysler, Independence, Missouri.

In hope of success,

Your Brother in Christ,

Wm. F. Anderson

WILLIAM J. RAMSHAW

William Joseph Ramshaw, son of Mr. and Mrs. Joseph Ramshaw, was born in Grant County, Wisc., November 1, 1869. He passed away April 8, 1957 at the Ringgold county Hospital, being 87 years, 5 months and 7 days of age at the time of his death.

He was married to Ora May Leighty and to this union were born four children. He leaves the good wife, son Lloyd and wife of Lamoni to mourn his passing. Also surviving is a foster daughter, Mrs. Freda Hoover of Des Moines.

He spent his earlier years farming in Wisconsin, later moved to Iowa, and soon to this community, where he successfully owned and operated his own farm. When he retired from the farm he moved to Lamoni, where he spent his remaining years. He was a member of the Church of Christ, a highly respected citizen who will be sadly missed by all who knew him.

Funeral service was held Friday, April 12 at the Marsh chapel. Officiating clergyman was Charles Ballantyne, assisted by Willard Moon. Burial was made at Rose Hill cemetery.

OBITUARY

Willie Grace Powell was born at Stewartville, Missouri, on May 7, 1880. She was the youngest of five children born to the union of William Lawson and Josephine Weese Powell. One brother, Elza Powell and two sisters, Maude Irene Blowers and Minerva Eliza Riding, preceded her in death. One brother, James R. Powell of Clifty, Arkansas, survives.

Willie Grace Powell was united in marriage to Amos Arthur Yates on November 27, 1907. To this union were born eight children. One child, born prematurely died, and one son, William Yates died at the age of 9 months. The six surviving children are: three sons; Arthur Leonard Yates, 8319 Pershing Road, Hickman Mills, Mo.; Elbert Emerson Yates, 11809 Missouri Avenue, Kansas City, Missouri; and Donald Wayne Yates, 1809 Cedar, Independence, Missouri; three daughters; Mrs. Josephine Winkler, 8604 East 9th Street, Kansas City, Missouri; Mrs. Bertha Norris of Stockton, California, and Mrs. Irene Maley of the home.

Sister Yates also leaves 27 grandchildren and four great-grandchildren.

Sister Yates passed from this life April 18, 1957. Services from the Geo. C. Carson & Sons Chapel, Winner Road at Fuller, Independence, Missouri.

Officiating: Elder James M. Case and Elder Nicholas F. Denham.

Organist: Mrs. W. A. Esry. Singers: Mrs. Kathryn Matthews, Mrs. Grace Rudd, Mr. Forest Maley, and Mr. William A. Sheldon.

Interment at Mound Grove Cemetery.

TO THE SUNDAY SCHOOLS

The General Sunday School Association, met in two sessions during the General Conference of 1957, and among other things, elected officers and committees for the coming year. Your Superintendent is Bro. Leslie Case, Assistant Superintendent and Treasurer is Bro. Rolland D. Sprague, Secretary Sr. Margaret Mann. The only standing committee is the Quarterly Committee of five rotating members. This committee as it now stands is Bro. Robert C. Case, Bro. Robert L. Maley, Sr. Irene Case, Sr. Marion Sprague, and Bro. Tom Maley. Though these officers and committees are nearly the same as they have been for the last several years, we hope to be of more service to the Local Sunday Schools.

In years past we have limited our efforts mostly to the supplying of lesson studies to the Sunday Schools who wish to buy them. This year there are very few quarterlies available. The Association withdrew from circulation all the Junior and Senior Studies. Some of them were old and out-dated, some were out of print, and the Senior Study Guide was withdrawn to comply with the action of the General Conference. The Quar-

terly Committee and the authors of these study materials have already begun work to replace them. There are also other manuscripts being prepared. In spite of the work already begun, it will take nearly a year before they will be ready to print. A good many of the Sunday Schools are getting study material from the Standard, David C. Cook, and other publishing houses. We feel that if we can do our job efficiently this will not be necessary.

Study material is not the only way the General Association can be helpful to the scattered Sunday Schools. Often there are questions as to organization and functions which we may be able to either give or find the answers to. The General Sunday School Association passed some brief outlines in organization and study, which may help us all to work in greater harmony. We hope to be able to dig out of all the past Conference minutes of the Association the helps and regulations which we may be overlooking.

We have talked to the Editor of the Advocate and are making plans for a monthly column from the Sunday School Association Officers. In the column we hope to not only pass on study helps but also moral support and coordination between the Sunday Schools.

There may be some isolated members where there is no Sunday School of the Church of Christ, who we can work with. It is often the tireless efforts of a single family that opens up a way to spread the gospel to those who have never heard.

There is no one so isolated but what he may be able to add support to the work of God, in which we are all engaged.

Anyone having ideas for study material, literature, or the Sunday School work in general would be more than welcome to write to the General Sunday School Association, Church of Christ, (Temple Lot), Box 472, Independence, Missouri.

Leslie P. Case

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.

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

SUNDAY SCHOOL SUPPLIES

	Price Each
Primary, Vol. 1, No. 1, Childhood of Jesus.....	.20
Primary, Vol. 1, No. 2, Jesus' Ministry.....	.20
Primary, Vol. 1, No. 3, Jesus' Ministry cont.....	.20
Primary, Vol. 1, No. 4, Life of Jesus.....	.20
Junior, Vol. 1, No. 1, Principles of the Gospel.....	.20
Junior, Vol. 1, No. 2, God's Revelments to Mankind20
Junior, Vol. 1, No. 3, Fruits of the Spirit.....	.20