

# 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 34

Independence, Missouri, July, 1957

No. 7

## *I Shall Have Faith*

I shall have faith; though a mountain may stand  
Seemingly impassible; at his command  
I shall go forward expecting that He  
Who promised a pathway, will clear one for me.

I shall have faith; though an ocean may rise,  
Hiding the opposite shore from my eyes.  
I shall not falter, for I have been shown,  
That God never fails to take care of His own.

I shall have faith; placing all I hold dear  
Under His care; there is nothing to fear,  
Night has no terrors; storms cannot appall;  
Shadows are veils, that sunbeams let fall:  
Dawn scatters darkness; it brings a new day  
I shall have faith because God walks my way.

Author Unknown

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## ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri

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PUBLISHED MONTHLY BY THE BOARD OF PUBLICATION, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

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

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

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

## EDITORIAL

### THE DOCTRINE OF CHRIST

A prominent theologian was called upon to offer the dedicatory prayer in a newly-constructed church building, several years ago. It is reliably reported that among other things, he made a statement similar to this:

"Let the tongue cleave to the roof of the mouth of the man who attempts to preach doctrine in this church."

This may serve to illustrate the decline of emphasis on doctrinal issues, which had been the order for many hundreds of years.

The teaching of doctrine is now largely supplanted by moral platitudes on the life of Christ, by telling stories of ancient biblical worthies, by offering the "Ten Commandments" as the basic law of our religious life.

Revivalists by the dozens, perhaps hundreds, have overspread the country. Many of them are well organized, with hundreds of people engaged in preparations for preaching to a community. There are "healers", not a few, and fiery evangelists by the score, who have found religion to be a profitable enterprise indeed.

But, where, amidst all this uproar and clamor, can be found the doctrine of Christ—the fullness of His gospel? Echo returns, but the sound is confusion.

There is nothing wrong with exhortation that man should lead a clean life; that he should do good and seek to emulate the life of Christ; that he should strive for a faith as had Abraham, Moses, Lehi, and countless others.

We do not discredit any sincere effort to improve the moral standard of mankind, for Jesus said:

"For he that is not against us is on our part."

But, we fail to see how those can be on "our part" who are obviously working for financial gain.

There are, no doubt, many healings by those who use this means of appealing to the masses, and in so doing, become wealthy. But whence the source of their power?

The devil has great power given unto him, inasmuch that he is "transformed into an angel of light".

"Therefore, it is no great thing if **his** ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." II Cor. 11:14-15.

The Lord spoke of some who would come before Him as the last day in this fashion:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:22-23. The Inspired Version says: "Ye never knew me."

By this we see that the devil uses many marvelous, but **counterfeit**, devices to lead men astray.

Whole religious philosophies and churches are established upon one, or more, of the "gifts" Christ has given to His church, and thus, some churches offer themselves as **the** church on the basis of "tongues", or "prophecy", or "healing", etc.

Back to the evangelist who preaches faith and repentance toward God: does he also say,

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5)?

Or, after their confession, does he simply turn them over to the church of their choice?

In recounting his own conversion, did he enter in by the door, being immersed in the waters of regeneration, and were the hands of the ministry laid upon him that he might receive the gift of the Holy Ghost? In his own "call" to the ministry, was he "called of God as was Aaron" (Heb. 5:4), which is by the spirit of revelation to another?

These things are all **parts** of the doctrine of Christ, and of His provision to safeguard and establish His church. But partial truth is insufficient. And so the apostle Paul said:

"I have not shunned to declare unto you **all** the counsel of God." Acts 20:27.

That this was necessary, is further amplified by his subsequent prophetic statement, after warning the priesthood to "feed the church of God":

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your **ownelves** shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29-30.

If it was necessary, then, to "declare—all the counsel of God," it is certainly so, now, and for the same reasons.

Paul enumerates six principles of the doctrine of Christ in the sixth chapter of the Hebrew letter, and we call them, fundamental: faith, repentance, baptisms, laying on of hands, resurrection of the dead, and eternal judgment.

And yet, there are some who say: teach faith, repentance, baptism, and laying on of hands, and leave these other "mooted" questions alone! If this were followed, how could we **dare** to hold up our heads and tell the world: We are the **restored** Church of Christ, and offer you the **fullness** of the gospel!

"Oh, yes," we hear, "speak of the resurrection and the eternal judgment, but don't go into any of the details of the state of man after death, or mention the thought of Christ having a mission on behalf of mankind right on down to the Judgment Day! That is speculation, and those are the things which are mooted."

To speculate means to "think; reflect". So, if we speculate on the doctrine of Christ, we are thinking, or reflecting upon it—anything wrong with that? Of course, we have no right to permit our imaginations to soar beyond "that which is written", but we certainly should study and reflect upon all related matter to a given subject, as much as possible, for:

"All scripture is given my inspiration of God, and is **profitable for doctrine**, for reproof, for correction, for instruction in righteousness:" II Tim. 3:16.

The Inspired Version renders it: "And all Scripture **given by inspiration** of God, is profitable for doctrine," etc.

As for any parts of the doctrine of Christ being being mooted, "doubted" or "debated": we presume there will always be someone who doubts or questions and will be willing to argue over the accepted beliefs of the church and plain teachings of the scripture on the doctrine of Christ. But we cannot, **we dare not**, stop teaching the **whole** doctrine of Christ, because of these facts.

May the time never come in the Church of Christ as it did to Nephi, while speaking to his people:

"And now I, Nephi, can not say more: the Spirit stoppeth mine utterance, and I am left to mourn because of the unbelief, and the wickedness, and the ignorance, and the stiffneckedness of men: for they will not search knowledge, nor understand great knowledge, when it is given unto them in plainness even as plain as word can be." II Nephi 14:9.

Let us teach righteous principles of living and show men the need of obeying the gospel to find entrance into the kingdom, but let us not neglect to proclaim the whole doctrine, as strength is given to receive it.

William A. Sheldon

## A DELEGATE CONFERENCE

Inasmuch as the Conference of April, 1957, sent out to the Church for the vote of the people a Referendum Bill that would change the present form or system of our General Conference, we feel it is essential, if the people of the Church shall vote intelligently, that some reason or explanation be given for this proposed change of our General Conference. Therefore, as one of the sponsors of this Referendum Bill, we offer to the Church the following as some of the reasons we feel it essential for the good of the work, that this proposed change should be made.

Back in 1925-'26 and up till about 1934, the Church had the Delegate Conference, wherein each local Church sent to the Conference a delegate or delegates as the membership of the local Church might require; and these delegates with the ex-officio members of the Priesthood did the business of the Conference. This style of conference was patterned after that used by the Reorganized Church of Latter Day Saints. This system of General Conference had some very dangerous features about it, and permitted of some undesirable practices by those who desired to put across some particular legislation. Because of this, some of the brethren sought to change the system used in the Church of Christ, and so the Church adopted the system that has been known as the Ministers' Conference. This also proved to be quite faulty, and so it has been changed and modified many times, until the system we now are using has little resemblance to that originally adopted by referendum vote in 1934-'35.

At the time this Ministers' Conference was adopted, all the business of the Church was to be done by the Ministers attending the Conference. After the Ministers' Conference had finished its work, it was then sent to the Peoples' Conference for their ratification or rejection; and it was this that they called "doing the business of the Church by the voice of the people." It was soon found that this was slow and unsatisfactory, and changes and modifications began to be made until our present system is little short of a Mass Conference of any and all who may be near enough to attend.

At the first, very strict attention was paid to the method in which we had voted to do "our business". As a result many "Bills" were sent to the "Peoples' Conference", in 1936, thirty-six "bills" were sent out, and a year or so after that forty-one bills, this being the highest number ever sent to the People's Conference. It is interesting to note the results of these referendum votes that came in from the various fields, for the vote always reflected the attitude of the Missionary in charge of the field towards the matter in the bill. It is also interesting to note the number of votes cast, and at no time was there ever a majority vote cast; I mean by that, a majority of all the people, or all the membership of the Church. The vote was always determined by the majority of the votes cast for or against any proposed action of the Ministers' Conference, without regard to total membership of the Church. The highest vote cast (so far as I can find) for any one mea-

sure was about 27% of the membership of the Church; and the lowest was a vote cast by the Conference of 1956, when the vote cast by the Conference on a proposed action, was six-tenths of one percent (this was counting both the affirmative and the negative). Thus, briefly, we register the degeneration of the Ministers' Conference, from the high ideal wherein we were to give to the people the right to do the business of the Church, by the voice of the people" to the present system of mass conference with the people having no chance except to **accept** or **reject** such matters as this Conference may see fit to pass. In fact, all the people were ever permitted to do, was either accept or reject.

Now, we are all proud of this country of ours, and one of the very important reasons why we are so proud of it is the method by which we are governed, that is, that we each one of us have a right to say who shall represent us in the law making institutions of our country. Long ago, someone made himself famous when he said, "Taxation without representation is tyranny", and we are sure that the government of any people without representation would be just as obnoxious and objectionable, even if that people be a religious people or a local church. Yet, that is the condition the local churches of the Church of Christ are in today, for our General Conference is largely a local church Conference, consisting of the membership of the Independence group and those who live near the Center Place, and a limited number of the Ministry, and a few visitors (we do not say this with any malice or discredit to the Independence group; the same thing would happen if we should hold our General Conference in any other place; under our present system it would become largely a local governed conference, and that is one of the reasons we have fathered the change to a Delegate and Ex-officio Conference). As an evidence that what we have said concerning our present system being largely a local conference, we call attention to the action taken last year, relative to the change of the wording of our transfer blanks. After debating this question for some time, it was voted to make this the special business of a certain session of Conference. When the vote was called, the total vote (negative and positive) was 31. Two days later when the final vote was taken on this question, it was 51. Where did these twenty extra votes come from?

Thus, we have tried to give you some of the reasons why we feel we should change our Conference to a Delegate Conference. Those sponsoring this change, as well as the Ministers in attendance at the time this was presented to the Conference as a proposed Referendum Bill, sought to embody within this resolution, all the good features of our present system, and those of the old delegate system, and to eliminate the evil which we could discern was present in the old system, and bring to our people a truly democratic system of Church Government. We earnestly pray you will study this matter very carefully, then register your approval, in the hope of building a better and more united Church of Christ, a people united in the service of our Lord and Master.

Arthur M. Smith.

### TO WHOM IS THE WARNING GIVEN?

Lehi was a prophet sent of the Jews to warn them of destruction that would come on Jerusalem, if they did not repent, and turn to God. They had become a very wicked people, and had turned away from the Lord; and had killed the prophets that had been sent to them, and finally Lehi had been sent to them: they sought to take his life, and he was warned in a dream to take his family and flee from Jerusalem.

The Lord had made choice of Israel, to be a peculiar, and a choice people, through whom he might be represented. Deut. 14:2; Psa. 135:4. The reader no doubt will be familiar with the story of the dividing of Israel into two nations. The ten tribes being lead away, and the others remained. On several occasions they were taken into bondage because of their rejection of the Lord, and now they were receiving a warning through Lehi of their rejection, and destruction of Jerusalem. They refused to accept Lehi as a prophet and he was warned of it, and told to flee. They had been taught the way of the Lord, and had turned away. We find Lehi heeding the warning and with his family he fled into the wilderness. It is very easy to follow the story as contained in First and Second Nephi.

Of the four sons, two were loyal, and two turned away from their father, and rebelled against him, and all through the journey to the promised land they were rebellious.

On reaching the promised land we find that a division took place again, and two nations developed as a result. II Nephi 4:7-14. They became known as Nephites and Lamanites; a curse of a dark skin was placed on the rebellious ones.

Those who remained with Nephi were willing to follow the Lord, and do that which the Lord asked. In the fourth chapter of II Nephi you can read of the separation.

One thing should be taken into consideration, and that is that all those who fled from Jerusalem had had the same opportunity of learning the ways of the Lord; to accept or reject. Let us note that there were no other people living in this part of the world, and all were of the Jews, and had been instructed in the same way. In following the history of those people we find that the Lord spoke to them through prophets, and selected teachers, and they were taught the story of the coming of Christ to earth, and they were taught the plan of redemption or salvation, and the ordinance of baptism was had and they were taught the principles of righteousness; and they were warned against rejecting those things that they were given. All their teaching was to the people who had had the gospel taught them and their prophets and teachers were strict in warning them against rejecting those truths. Their warnings were not to the people of the world, or the average sinner, but they were warned against sinning against the GREATER light, which is the sin against the Holy Ghost. It did not take in all manner of sin, Those people had the greater light and had refused to follow.

We find that following the visit of the Christ to them, that the entire people, Lamanite and Nephite had been brought into the light of the gospel, and there were no divisions among them for some two hundred years, after which they began to have false teachers, Satan had succeeded in getting in, and had enticed some away from the truth and finally there again came the division; So we see that all had been in touch with the gospel, and all the warnings of their prophets and teachers were directed to a people who had turned away from the truth and thus were in danger of becoming castaways.

All we need to do is to follow their leaders and note their appeals, even from Lehi, Nephi, and Jacob who had warned them of their "grosser crimes" Polygamy, and pride. They undoubtedly had known better, and had wandered from the truth; Read Jacob 2nd chapter and note that Jacob referred to them as brethren, It is good to read all of the book of Jacob, and note the appeals to turn from wickedness.

We note a statement of Mormon; "And now I, Mormon, being about to deliver up the records which I have been making, into the hands of my son Moroni, behold, I have witnessed almost all the DESTRUCTION OF MY PEOPLE THE NEPHITES, (Emphasis, W. F. A.) "And it is many hundred years after the coming of Christ, that I deliver these records into the hands of my son; and it supposeth me that he will witness the entire destruction of My people". Words of Mormon, 1:1,-2.

It is only necessary to ask you to read the appeals of Mosiah, which were to his brethren. Following it up with a study of Alma, we find the same general advice to the people; and then Heleman, and Nephi, the second will we say, wherein we find the story of the destruction, and the coming of Christ to this land, and his teachings, and the final conversion of all including the Nephites, and the Lamanites, all received the gospel, and all the teachers who came after, directed their teachings and warnings to the people of the church who had turned away from that light which they had accepted, and thus they were sinning against light and truth; the unpardonable sin, which is the sin against the Holy Ghost. Those folks were under a gospel dispensation, and the ministry of that time was appealing to the people to not turn away, and pointed out the dangers of doing so.

We might call attention to the coming of Samuel the Lamanite prophet, who had been sent to warn them, and they sought to kill him. It would be well to read Helaman 2 wherein you find some very interesting reading, how God protected his servants from the angry mobs.

We find that all the prophets of the Book of Mormon foretold of the coming of the Christ, and pointed out the need to be obedient to the teachings of the Lord.

We might offer this thought, The Lord had made choice of the people of Israel to be his special witnesses, and he sent prophets to them to warn, and point to the better way; up to and including Malachi; so the

Lord sent prophets to the people on this continent, and we must bear in mind that at no time did the Lord send prophets to the Gentiles, but to the Jews, and the people on this land were Jews. Yes it is true that instructions and warnings were given to the Gentiles through the prophets in this land, but those things referred to a time when the gospel would be taken from the Jew and go to the Gentile, and they were warned that to sin against the Holy Ghost would result in banishment from God. At no time did the warnings that were given to the people on this land refer to common sin, but to the sin against truth and light.

As it is in our time, so it was in those days. There are many who taught that which was not harmony with truth. Christ said, "Take heed that no man deceive you, for many will come in my name (claiming to be ministers for Christ) and would deceive many. There has been in every age those who laid claim to represent God who were false teachers.

False teachings have been the cause of divisions all through the ages, and as Paul aptly put, "Let God be true, but every man a liar." Let us keep in mind that those who came out from Jerusalem with Lehi were those whom the Lord directed, and were his people. They refused to be led by God, and went their own ways, and thus came under the ban, with no second chance.

There is a difference between those who receive, or had the gospel presented to them and those who know nothing about it. There is the common or ordinary sinner, and there is the greater sinner, they who sin against the Holy Ghost; they are the only ones who will be cast into the final punishment, or banished from the presence of God.

We who have received the gospel and tasted of the fruits need to be ever on the watch tower guarding against the attacks of the enemy. Each have a task that is vital, and that no one can do for us: That task is to develop within our own lives a personal righteousness that God will approve of, and that will fit us to be acceptable to Christ when he comes again. There is not time to be idle, but we must be constantly striving for higher ground.

May the good Lord help us to make ourselves worthy to meet him when he comes.

"Let your light so shine before men that they shall see your good works, and thus glorify your Father in heaven."

Yours for peace and final victory.

Wm. F. Anderson.

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#### NOTICE

All day meeting July 14, Maple City, Michigan.  
Please bring baskets and bedding.

Leeta Trumbull

## 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

Apostle B. C. Flint

(concluded)

Does the scripture give us an answer? We think it does. Peter tells us that: "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." I Peter 4:6.

And, if this is not enough, we are told in II Nephi 6:11-18, and a number of other places that the ATONEMENT OF CHRIST, is an INFINITE ATONEMENT. Infinite, is defined by Webster as being, "Not finite, unlimited, as relates to time or space." If it is not limited by time or space, then we can understand what Paul means in Romans 9:38-38, where he says: "For I am persuaded, that neither DEATH nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

But by again going to the Book of Mormon, we have a further explanation of this matter. "And for this cause I write unto you, that ye may know that ye must all stand before the judgment seat of Christ; yea, EVERY SOUL WHO BELONGS TO THE WHOLE HUMAN FAMILY OF ADAM; And ye must stand to be

judged of your works, whether they be good or evil; and also that ye may believe the gospel of Jesus Christ, WHICH YE SHALL HAVE AMONG YOU." Book of Mormon 1:86-87. (Emphasis mine, B.C.F.)

Now this should forever answer the question concerning the millions who have died without having heard about Christ in this life. When they died as to the flesh, THEY KNEW NO LAW, HENCE WERE SUBJECT TO NO LAW; but because of the mercies of God and the atonement of Christ, who died that, through his name, ALL mankind might some day, somewhere, "be restored to the God who gave them breath and might be taught the gospel law so that the TIME would come, when "every soul who belongs to the whole human family of Adam," having heard and understood, will become subject to the gospel law, and so be qualified to stand before the judgment bar of God and be judged according to their works, whether they be good or evil; and when they shall hear and believe the gospel of Jesus Christ "which they shall have among them", which will be THEIR DAY OF PROBATION, because they did not have one in this life.

The message of the angels to the shepherds at the at the birth of our Saviour was to be a message of great joy to ALL MEN, and since ALL men do not

have, and millions never had the knowledge of Christ in this life, Peter who was with Christ on the mount of transfiguration, knew whereof he spoke, when he said that, the gospel was to be "preached to the dead that they might be judged according to men in the flesh but live according to God in the Spirit."

Being judged according to deeds done in the body, whether they be good or bad, implies a division of rewards, also, according to what those deeds would dictate as being just; and Christ plainly taught that "In my Father's house are many mansions," but even with that statement, he indicated to them that they were to inhabit a place yet unprepared for them; because he closed that thought with the thought that he would go and PREPARE A PLACE FOR THEM, and then he would come again and receive them unto himself, that where he was, there they might be also. John 2:2-3.

Paul, also in I Corinthians 15, discussing the resurrection, says that it will be with every man, "in his own order." And it is here that he gives the symbolic degrees of rewards as typified by the sun, moon, and the stars.

Where do little children appear in this study? Much has been written on this phase of the subject. We are told in Mosiah 8:60: "And little children also have eternal life." Moroni becomes very eloquent in his denunciation of those who would teach infant baptism, and he makes this declaration amid a long discussion of the state of little children: "For behold that all little children are alive in Christ, and also all they that are without law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such baptism availeth nothing." Moroni 8:25-26.

It would seem that this is as clear as language could make it, and certainly no one would care to dispute it. We might add that baptism availeth nothing to anyone who was not a fit subject for baptism, nor one who did not understand its purpose.

Yet, when we examine closely the implications of these scriptures, we feel that we have already discussed this phase of the subject wherein we discuss the fact that the millions who have died without a knowledge of the gospel or a knowledge of Christ. These ALL must have an opportunity to contact Christ and his gospel sometime, somewhere, in order to make them responsible, to stand before the judgment seat of Christ and be judged according to their deeds whether they be good or evil. Remember that little children and heathen are members of the family of Adam, and are not excluded from Mormon's statement



that the whole human family of Adam MUST stand and be judged.

Mormon 1:86-87. This then proves that they will not ALWAYS remain as little children, nor yet will heathen ALWAYS remain as heathen. Take a child who dies almost at birth. They are absolutely helpless, can neither think or reason, could not understand any manner of reasoning, be in a position to experience either joy or misery. Yet we are told that: "Adam fell that men might be; and men are, that they might have joy." II Nephi 1:115.

We might try to solve this difficulty by saying that the state of little children at death are the same as was that of Adam and Eve before they fell, but remember that while death had not appeared yet in God's creation, and it was man's transgression that brought death into being, ADAM WAS TEMPTED, before and NOT AFTER he became in a dying condition, so if little children will be like Adam was before he fell, they too, are subject to temptation and in danger of falling; besides, the picture as given us by Nephi, of our first parents in the Garden of Eden, is one of complete stagnation. We read: "And now, behold, if Adam had not transgressed he would not have fallen; but he would have remained in the Garden of Eden. And all things which were created, must have remained in the same state which they were, after they were created; and they must have remained forever, and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, HAVING NO JOY, FOR THEY KNEW NO MISERY; DOING NO GOOD FOR THEY KNEW NO SIN." II Nephi 1:111-113. (Emphasis mine, B.C.F.).

Certainly, this does not solve the problem as to the fate of little children. The first part of this scripture explains why it was necessary for God to provide a state for his creation, wherein there would be AN OPPOSITION IN ALL THINGS, in order for mankind to be capable of making a choice. Also that this life WAS INTENDED to be the day of man's probation, which no one denies. Read also Alma 9:33-47. Yet, God foreknew exactly what man would do with his agency, so made provision for all of the exigencies that he knew would follow. Jesus was a lamb slain from the foundation of the world, as it was God's plan that sometime, somewhere, ALL mankind might contact the gospel of Christ, and so it was to be an infinite atonement, not limited by either time or space.

Another clear statement is found in the fact, that as a part of God's treatment of mankind, AFTER the fall, that he "placed a flaming sword which turned every way, to keep the tree of life." Genesis 3:24. This, we are told, was to keep man, after he had partaken of the tree of knowledge of good and evil, from ALSO partaking of the tree of life, and so live forever, in the state into which he had fallen. Then we are told by the beloved disciple of the Lamb, who was to see and write concerning the end of the world, according to Nephi's vision, that the tree of life IS IN THE MIDST OF PARADISE. Revelation 2:7. (Emphasis mine, B.C.F.). Then this: "He that hath an ear, let him hear what the Spirit sayeth to the churches; To him that OVERCOMETH WILL I GIVE TO EAT OF THE TREE OF LIFE WHICH IS IN THE MIDST OF THE PARADISE OF

GOD." same verse, emphasis mine B.C.F.). And even with this much information John tells us that no man in heaven or on earth had yet been given the whole story. Revelation 5:3. So why speculate beyond what is plainly written? Certainly this scripture plainly indicates that ONLY those who have had, and understood the gospel and obeyed it, will qualify to thus partake of the fruit of the tree of life. None others have, (overcome the world) as the scriptures, everywhere, teach. This also shows plainly WHO it is that can commit the unpardonable sin.

So after ALL of this testimony we have this, as a part of the great restoration of the gospel in these last days:

"And now after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for WE SAW HIM, ever on the right hand of God; and we heard the voice bearing record that he is the only begotten of the Father; that by him, and through him, and of him, the worlds, were made and were created; and the inhabitants thereof are begotten sons and daughters of God. This we saw also and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the only begotten Son, (whom the Father loved, and who was in the bosom of the Father,) and was thrust down from the presence of God and the Son, and was called Perdition; for the heavens wept over him; for he was Lucifer, even the son of the morning; and we beheld and lo, he is fallen! is fallen! even the son of the morning. And while we were yet in the Spirit, the LORD COMMANDED US THAT WE SHOULD WRITE THE VISION; for behold satan, that old serpent, even the devil, who rebelled against God, and sought to take kingdoms of our God, and his Christ; wherefore he maketh war with the saints of God, and encompasseth them about; And we saw a vision of the eternal sufferings of those with whom he maketh war and overcome, for thus came the voice of the Lord unto us.

"Thus saith the Lord, concerning all those who know my power, and who have been made partakers thereof, and have suffered themselves, through the power of the devil, to be overcome unto the DENYING of the truth and the DEFYING of my power: they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath doomed to suffer the wrath of God, with the devil and his angels, throughout eternity; concerning whom I have said there is no forgiveness for them in this world nor in the world to come; having denied the Holy Ghost after having received it, and having denied the only begotten Son of the Father, crucifying him unto themselves, and putting him to an open shame; these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily the only ones who shall not be redeemed in the due time of the Lord, after the suffering of his wrath, who shall be brought forth by the resurrection of the dead, through the triumph and glory of the Lamb; who was slain, who was in the bosom of the Father before the worlds were made. And this is the gospel, the glad tidings which the voice

out of the heavens bore record to us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world and to cleanse it from all unrighteousness; that through him all might be saved whom the Father hath put into his power; and made by him who glorifieth the Father; and saveth all the works of his hands, except those sons of perdition, who denieth the Son after the Father hath revealed him; wherefore he saveth all save them, and these shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels throughout eternity, where their worm dieth not and the fire is not quenched, which is their torment, but the end thereof, neither the place thereof, and their torment no man knoweth, neither was revealed, neither is, neither will be revealed unto man, save to them, who are made partakers thereof; nevertheless I the Lord showeth it by vision unto many, but straightway, shutteth it up again; wherefore the end, the width; the height, the depth, and the misery thereof, he understandeth not, neither any man save them who are ordained unto this condemnation. And we heard the voice saying, Write the vision for lo, this is the end of the vision of the eternal suffering of the ungodly!" Joseph Smith and Sidney Rigdon, in vision, February 16, 1832.

Now there is not a single statement in the above so far that we have not already given ample scripture from both the Bible and the Book of Mormon, to substantiate.

We realize how easy it is for us, now living, to become skeptical, because this vision was given in our day, and to the major prophet of these latter days, Joseph Smith. Because Joseph lived in our day and, we know of his humanity and his human weaknesses, we can freely sit in judgment and reject according to our fancy. But do we realize that ALL of the prophets of the past were also human the same as was Joseph, and had we lived then we would doubtless have been as quick to reject them as we now do our own prophet of latter days.

In fact, those who DID live in the days of those other prophets DID reject and persecute, as see: "Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken; Ought not Christ to have suffered these things, (the words of the prophets, B.C.F.) and to enter into his glory?" Luke 24:25-26.

Also: "Which of the prophets have not your fathers persecuted- and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." Acts 7:42.

We could give many more such warnings, but when we realize that revelation is the very foundation of the Church of Christ, and the old Prophet Amos warns us thus.... "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." We have met the world on the proposition that without revelation from God there could be no restoration church.

In short we should thank God and be doubly grate-

ful that HE HAS again sent his prophets to give us of his light. Yet, we like others, can be very critical of even what so evidently, God has done for us. There is not a single statement in this entire vision given to Joseph Smith and Sidney Rigdon that contradicts scripture in any way. True it brings added light, but unless it did that it would not be revelation.

And now,, just examine the claims made. They say, "which is the Son WHOM WE SAW AND WITH WHOM WE CONVERSED IN THE HEAVENLY VISION." Now did they so see and converse? If not, they were only base deceivers. Again: "And while we were yet in the Spiirt, the Lord COMMANDED us that we should write the Vision." Now, did God so command or didn't He? If he didn't, what right have we to try to defend Joseph Smith as a prophet of this dispensation, or wherein can we accept anything he did, which would include the Book of Mormon. Remember, this was given as a vision in February, 1832, and so was a real part of the beginning of the restoration. In my ministry, I have found skeptics converted to our message ENTIRELY because of the profundity of this Vision.

This vision has been the acknowledged teaching of the entire Restoration since it was received February 16, 1832. It was first published in the Evening and Morning Star for July, 1832. This old issue of the Star was reprinted by the Church of Christ in 1911, with the purpose of showing that the Church of Christ, was, in its teachings, in harmony with the teachings of the church of the Restoration in its very beginning.

May 20, 1957

Dear Friends:

It is always a pleasure to meet with you in the pages of our church paper. To us who are isolated, the paper, and the letters we receive from friends of like faith are for months at a time the only means we have of communication with the church. But this month we have had a special blessing, in at last getting to meet with the church in Phoenix. As with many others of the church, whom we have written to, heard and read about for a long time we feel we are old friends before we meet. Still, it is wonderful to actually meet with, and share the fellowship of church services with our brothers and sisters. Brand joined the church there, and we are all very happy that we are united as a family in our faith. Kathy still wants to be baptized on the Temple Lot, as she said when she was just five years old. We hope God will direct us so we can be of the most service to His work. We received great comfort and blessing from the visit of Skeet and Frances Yates, Fernando, and Sister Darby when they stopped at our home on the way to conference. Since they were already later than they had planned they had decided to by-pass Albuquerque. Then Brother Yates felt they should come to see us after all, turned the car around and came back to us. We had all been ill, and were in need of the strength you get from association with those of the same faith. When the Yates stopped again on their way home



they invited us to visit them soon in Phoenix, which we did.

One of the things that impressed me about the little group in Phoenix was the peaceful group discussion method by which they talk over, and try to solve some of the every-day problems of living. As members of a church who should truly be trying to live our religion in our daily life, we do meet many problems. Whether we actually come to complete agreement or not, we are helped in talking over these things with one another, if we do not argue.

Indeed it is doubtful if any two people ever think exactly alike on any one thing. Perhaps this was the reason Jesus was so emphatic that there should be no disputing over points of doctrine. "neither shall there be disputations among you concerning the points of my doctrine," (Nephi 3, ch. 5, verse 29) "Satan doth stir up the hearts of the people to contention, concerning the points of my doctrine." (Bk. of Commandments, Ch. 9, verse 16. And Satan will never run out of things for us to dispute over. It is human nature to want to prove our way right. Sometimes we are even tricked by our minds into thinking that if our way is not taught, the gospel will suffer. Actually it suffers most through the dissension itself, which must have been why Christ was so emphatic against disputation.

There are often three sides to any church controversy: those who are for the issue at stake, those who are against it, and those who may be either for or against it, but who believe Jesus REALLY MEANT IT when he said we were not to dispute.

Christ has given us a law which takes care of all arguments if it is truly believed, taught and then lived. That is the law of love. It supercedes all large and small points of doctrine, in that those who live by the law of love, our missionaries who teach this law, and the people they convert, are all automatically going to be following the highest concepts of the gospel. As soon as we as a church, as individuals, can put the pure teachings of the gospel first, in love, I feel we will be surprised at the growth of the church. We do not need to "wrest the scriptures", God will open our understanding day by day, as we need light, and will mercifully take care of our needs, both in this world and the next, if we trust Him and keep His commandments. We would love to hear from our brothers and sisters in the church.

Viola Hening

#### REUNION NOTICE

The Colorado Reunion will be held on the 26th, 27th, and 28th of July (Friday, Saturday and Sunday) at the R. L. Shaw ranch, six miles east of Collbran, Colorado. We plan to have a camp meeting with a basket dinner and supper together, breakfast separately, and everyone is to bring their own service. It would be well to bring food that could be used for the basket dinners and suppers. Sleeping facilities and bedding should be brought if possible. Brother and Sister Shaw have facilities to take care of a limited number of people.

Those planning on coming please write as soon as possible to: Marvin E. Ely, Route 4, Grand Junction, Colorado.

1171 Pontiac Ave.,  
Cranston, 10 - R. I.  
June 2, 1957.

Dear Brother Sheldon:

Just a little news from Cranston, Rhode Island, for the readers of the "ADVOCATE".

The Cranston Church enjoyed a visit in late February and March from Brother Housknecht. We were delighted to have him join with us in our worship to God. He and Elder Burlingame labouring together in the Gospel's cause.

It was very opportune that Bro. Housknecht should come to us at that time, as we had three new members ready for baptism, and it made an extremely nice service with Elder Burlingame and Bro. Housknecht officiating together. The new members are: Sister Alice L. Coburn and Brother and Sister Harry S. and Etna L. Tordoff (Mr. and Mrs.).

We enjoyed Bro. Housknecht's sermons and teachings. He is a wonderful speaker, and his talks carry such a wealth of feeling that one just knows that he is really heart and soul in God's work.

Though we are few in number, we are all earnestly striving to live as close as possible to the teachings of our Lord. We feel that if an earnest body of people tries as hard as humanly possible to live up to the example set by our Saviour, their prayers stand a very good chance of being heard.

This brings us to the topic of prayer, and this we are very proud to state. Though as said before, our group is small, we never have a prayer meeting that every member present does not take an active part in. In other words, Bro. Sheldon, Cranston is a one-hundred per cent praying group, and so many good things have come to our members, that right here and now, we can enter our testimony that God answers prayers.

The enclosed poem was composed by Brother Tordoff and was inspired by Broth Houseknecht's visit. A copy of it was given him as a personal remembrance. We hope this bit of verse is of the caliber that can be used in the Advocate.

This is about all at this writing, from your Brothers and Sisters in Christ, from Cranston.

Rose I. Burlingame, Sec.

#### THE MISSIONARY COMES TO TOWN

The Missionary got here, just the other day  
To help the folks in our town, along the Christian way,  
He tells the old, old story which is ever ever new  
Of the way that leads to glory, the way our Saviour  
knew.

But do we pay attention, as he lays it on the line?  
Can we tell him on the morrow, that we recognize the  
sign?

As our Pastor did before him, he tries to reach our souls

As one by one before us, God's wonders he unfolds.

There in the light of his preaching, we gain what no man can give

If we'll listen to his teaching, we will learn how we must live.

So we may fulfill our mission, in this life we hold so dear

Which is spread the gospel story, more thoroughly each year.

It must be quite discouraging, to sacrifice so much  
To try to bring God's message, into closer earthly touch,

And then find out the words you've spoken, about the gospel true

Where taken only as a token, of an easy life for you.  
But as the Bible tells us, if you save but a single one  
You have fulfilled your duty, for the Father and the Son.

It takes all kinds, this world to make  
Some give their all, while others take.

The ones that trouble buries under, you never hear complain,

It's they, that shout the wonder, of the Christ of Bethlehem.

But they that luck has followed, all through their earthly life

Bellow like a wounded calf, at the slightest hint of strife.

These are the things, the Missionary, contends with all his life

While in his heart he has a yearning, for his children and his wife.

But if God's work he is to do, he has to carry on

Away from home and family,, too, for months on end, he's gone.

But thinking of that one poor soul, that he has given sight

Lightens the load he has to carry, for he knows that God is light.

And so he goes from town to town, to carry on God's work

He came to us from some-where else, no duty does he shirk.

And from this place, he'll go else-where, his very life he gives,

The joy he knows, he wants to share, with every one who lives.

So God be with you, friend of ours, where ever you may go,

When to our town, you come again, your welcome here you know.

AUTHOR: Brother Harry S. Tordoff

Cranston Branch, Church of Christ  
Cranston, Rhode Island

Written: February 26, 1957.

## RESTORING PLAIN AND PRECIOUS PARTS OF THE GOSPEL OF THE LAMB.

By Elder Eugene Gould

"The word of the Lord came again unto me saying, Moreover, thou son of man take thee one stick, and write upon it, for Judah, and for the children of Israel his companions; then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions."—Ezekiel 37: 15-17.

And in the 19th verse of the same chapter we find this reading:

"Say unto them, Thus saith the Lord God, behold I will take the stick of Joseph which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him even the stick of Judah, and make them one stick, and they shall be one in mine hand."

These two scriptures have been bulwarks of the Restored Gospel, in proving the truthfulness of the Book of Mormon. But I wonder if we truly know what the stick of Judah really is! Some would have us believe that the "stick of Judah" is that book which we know as the King James translation of the Bible, and which came down through the hands of that great and abominable church whose founder is the devil, as Nephi tells us in the Book of Mormon. It is a portion of the "stick of Judah", but it cannot be that stick of which the prophet Ezekiel spoke; as the stick of which he spoke would have to be complete, like it was when first written, to be joined with the stick of Joseph, and to become one in the hand of the Lord, or to become one with the stick of Joseph in the hands of the servants of the Lord.

I believe, in our search to find the true stick of Judah, and to bring it to our understanding so that we will know of a certainty, without a shred of doubt in our minds, we should turn to the Book of Mormon. Let us see what Nephi has to say, for he truly prophesied concerning the stick of Judah, and also concerning the book which we know as the King James translation of the Bible. Let us turn to the third chapter of I Nephi, and begin our reading at verse 135, with possibly a few interruptions for comments.

"And it came to pass that the angel spake to me, saying Look! And I looked and beheld many nations and kingdoms. And the angel said unto me, what behidest thou? And I said, I beheld many nations and kingdoms. And he said unto me. These are the nations and kingdoms of the Gentiles. And it came to pass that I saw among the nations of the Gentiles the foundations of a great church. And the angel said unto me, Behold the foundation of a church, which is most abominable above all other churches, which slayeth the saints of God, yea, and tortureth them and bindeth them down, and yoketh them with a yoke of iron, and bringeth them down into captivity.

"And it came to pass, that I beheld this great and abominable church; and I saw the devil that

he was the foundation of it. And I also saw gold and silver, and silks, and scarlets, and fine twined linen, and all manner of precious clothing; and I saw many harlots. And the angel spake unto me, saying, Behold the gold, and the silver, and the silks, and the scarlets and the fine twined linen, and the precious clothing, and the harlots, are the desires of this great and abominable church; and also for the praise of the world do they destroy the saints of God, and bring them down into captivity.

"And it came to pass that I looked and beheld many waters; and they divided the Gentiles from the seed of my brethren. And it came to pass that the angel said unto me, Behold the wrath of God is upon the seed of thy brethren. And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the spirit of God, and it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

"And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters. And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise.

"And I beheld the wrath of God that it was upon the seed of my brethren; and they were scattered before the Gentiles, and were smitten. And I beheld the Spirit of the Lord that it was upon the Gentiles; that they did prosper, and obtain the land for their inheritance; and I beheld that they were white, and exceeding fair and beautiful, like unto my people before they were slain.

"And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord, and the power of the Lord was with them; and I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them; and I beheld that the power of God was with them; and also that the wrath of God was upon all those that were gathered together against them to battle.

"And, I, Nephi beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations. And it came to pass that I, Nephi, beheld that they did prosper in the land.

And I beheld a book, and it was carried forth among them."

Now, if we were to stop here we might come to the conclusion that the book that Nephi has just spoken of was the same book or stick that the prophet Ezekiel spoke of as the stick of Judah. But if we will continue to read we will find that it is not the stick of Judah but that it is the book which we now know as the King

James translation of the Bible; that it also was the same one that was to come down through the hands of the great and abominable church; and that it had many of the plain and most precious parts of the gospel of the Lamb taken from it by that great and abominable church, and we shall see by further reading. Let us begin again at verse 158:

"And the angel said unto me, Knowest thou the meaning of the book? And I said unto him, I know not. And he said, Behold, it proceeded out of the mouth of a Jew; and I, Nephi, beheld it;

"And he said unto me, The book that thou beholdest is a record of the Jews, which contains the covenant of the Lord which he hath made unto the house of Israel; and it also containeth many of the prophecies of the holy prophets; and it is a record like unto the engravings which are upon the plates of brass, save there are not so many; nevertheless, they contain the covenants of the Lord which he hath made unto the house of Israel; wherefore they are of great worth unto the Gentiles."

Again let us pause to consider what we have read. We find here that the book which Nephi beheld contained the covenants of the Lord to the house of Israel; but not one word, shall we say, as to what the covenants of the Lord were to Adam and his children. For surely if God had made covenants unto the House of Israel, he, being God, would also have made covenants to Adam, and those other good people who lived before the house of Israel came into being. Or he would have been a God who showed respect unto persons; and we read in the scriptures that God is no respecter of persons. Now, again, let us consider this book of which Nephi spoke. The book which Nephi saw that was carried forth by the Gentiles who came out of captivity, was the one that had gone through the hands of that great and abominable church. But fortunately we have a brief description of it before it went through the hands of that church, as well as after it had gone through the hands of that church, which we also find recorded by Nephi in verse 165:

"And the angel of the Lord said unto me, Thou hast beheld that the book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew it contained the plainness of the gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God: wherefore these things go forth from the Jews in purity unto the Gentiles, according to the truth which is in God: And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold they have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away."

Now we begin to see the condition of that book

which Nephi saw carried forth by those Gentiles who went out of captivity. For after many plain and precious parts of the gospel had been taken from it, along with many of the covenants of the Lord, how could such a book be called the stick of Judah? For how could a part of a stick, or of a book, of Judah, be put with a whole stick or book of Joseph, and have them run together and become ONE in the hand of the Lord? or in the hands of the servants of the Lord? No, dear reader, it would have to be the whole stick of Judah to be placed with the stick of Joseph (which was made whole and complete) in order for them to become ONE in the hands of God. Now we read the words of Nephi, from verse 170:

"And all this have they done that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men."

And truly that book which Nephi saw carried forth by those Gentiles has done that very thing as spoken in this last verse,—yes, even to the hardening of the hearts of some of the Restoration. But Nephi continues:

"Wherefore thou seest that after the book hath gone forth through the hands of the great and abominable church that there are many plain and precious things taken away from the book, which is the book of the Lamb of God; and after these plain and precious things were taken away, it goeth forth to all the nations of the Gentiles; and after it goeth forth to all the nations of the Gentiles, yea, even across the many waters which thou hast seen, with the Gentiles, which have gone forth out of captivity; thou seest because of the many plain and precious things which have been taken out of the book, which were plain to the understanding of the children of men, according to the plainness which is in the Lamb of God because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that Satan hath great power over them."

I wonder if by trying to cling to a book that causes the Gentile nations to stumble, it would not also cause many of the Church of Christ to stumble in many ways after the same manner that the Gentiles do? Even to such an extent that they are not able to see the entire fullness of the word of God, or of the gospel of Christ, and even to blind them that they can not see nor understand the fullness of the law of the Kingdom of Heaven. We will see, by continuing to read, that the Lord did not even intend that the Gentiles were to remain in that awful state of blindness which the book that Nephi saw carried forth among them caused them to be in. Then if we of the Church of Christ will receive and accept those same words that were to cause the Gentiles to overcome their awful state of blindness, then we, too, will be better able to see that light that cometh of God more clearly. Let us again read from verse 176:

"Nevertheless thou beholdest that the Gentiles who have gone forth out of captivity, and have

been lifted up by the power of God above all other nations upon the face of the land, which is choice above all other lands, which is the land that the Lord God hath covenanted with thy father that his seed should have for the land of their inheritance, will not utterly destroy the mixture of thy seed, which are among thy brethren; neither will he suffer that the Gentiles shall destroy the seed of thy brethren; neither will the Lord God suffer that the Gentiles shall forever remain in that awful state of blindness, which thou beholdest they are in because of the plain and most precious parts of the gospel of the Lamb which have been kept back by that abominable church, whose formation thou hast seen."

Now let us stop and consider this statement that Nephi has just made. We have seen before that the Gentiles do stumble exceedingly, because of the plain and most precious things which have been kept back by that great and abominable church. But in this verse 179 we find Nephi making the declaration that God would not suffer them to remain in that awful state of blindness. And if God was not going to let them remain in that blindness, then surely, at some time, he would cause that those plain and precious parts of the gospel of the Lamb should be restored unto man, that they would have a chance to open their eyes and accept of those very plain and precious parts of the Gospel, even as the children of men did in ancient times. We will find that Nephi speaks of this restoration, as we continue to read:

"Wherefore, saith the Lamb of God, I will be merciful unto the Gentiles, unto the visiting of the remnant of the house of Israel in great judgment. and it came to pass that the angel of the Lord spake unto me, of the house of Israel, and this remnant of whom I speak is the seed of thy father; wherefore, after I have visited them in judgment, and smitten them by the hand of the Gentiles; and after the Gentiles do stumble exceedingly because of the most plain and precious parts of the gospel of the Lamb which has been kept back, by that abominable church, which is the mother of harlots, saith the Lamb, I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb: for behold, saith the Lamb, I will manifest myself unto thy seed, and they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed and dwindle in unbelief, and also the seed of thy brethren; behold, these things shall be hid up, to come forth unto the Gentiles by the gift and power of the Lamb; and in them shall be written my gospel, saith the Lamb, and my rock and my salvation."

"There," some may say, "that is the means by which God is going to restore those parts of the gospel which were taken away." But let us look at the quotation more closely. It says that these things which the seed of Nephi shall write shall be many; and that

they shall be plain and precious, which is true. But it does not say that they were those plain and precious parts, which were taken away and held back by that abominable church, which things were to be restored, and which we will find by continuing to read. We will omit the next three verses as they do not have any direct bearing on the subject, and continue our reading with verse 190:

"And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had preceeded forth from the mouth of a Jew, that it came forth from the Gentiles, unto the remnant of the seed of my brethren;

"And after it had come forth unto them, I beheld other books which come forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles, and the remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true.

We have here mentioned in the above and the book or record which was carried forth by the Gentiles who went out of captivity, and also we have the record that was written by the seed of Nephi, which was to come forth unto the Gentiles by the gift and power of the Lamb of God. We know what these books are, for they are the King James translation of the Bible, and the Book of Mormon. But what were these other books which were to come forth by the power of the Lamb, unto the Gentiles, that were to do such a great work in convincing the Gentiles and the Jews, and the remnant of the seed of the brethren of Nephi, of the truthfulness of the record of the twelve apostles? Certainly not the King James translation of the Bible, even when connected with the Book of Mormon, as they have been prominently used together for a hundred and twenty-five years, and have failed to a great extent to do the work that Nephi said should be done. Then what did Nephi mean when he said that he beheld other books? To my mind there can be but one answer, and that is that he meant the Inspired Translation of the Bible, the Book of Commandments, and the Doctrine and Covenants, which are all products of the Restoration. For let us remember that Nephi beheld that there were other books; the word is "books", in the plural, which of necessity means two or more; which would mean other books than those of which he had been speaking before; so that is why I say that, if we will accept it those other books are the Inspired Translation, the Book of Commandments, and the Doctrine and Covenants. For they all contain the precious things which pertain to the gospel of the Lamb. Let us read on and see what Nephi has to say concerning these last records, verse 192:

"And the angel spake unto me, saying, These last records which thou hast seen among the Gentiles shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them;"

Here the angel tells Nephi that these last books which he saw, which were to come forth by the power of the Lamb unto the Gentiles, were to establish the truth of the first records that he saw. But that was not all they were to do. No, not by any means. For they were to make known those things which had been taken away. That is, they were to bring back or restore them, so that man would again have them. Now, I ask, does the King James translation, combined with the Book of Mormon, do that work? Again I would say, No, not in their fullness. But by taking the Book of Mormon, and the Inspired Translation, with the Book of Commandments and the Doctrine and Covenants, we can find that which was taken out of the King James translation by that great and abominable church. But that was not all that these last records which Nephi saw were to do. For in reading verses 193 to 196, we will find the balance of the work they were to do.

"And shall make known to all kindreds, tongues and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him or they can not be saved; And they must come according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; wherefore they shall both be established in one.

But that book which Nephi saw carried forth by those Gentiles who came forth out of captivity, could not possibly fill the bill, because of the fact that there had been many of the plain and precious parts of the gospel taken from it, which would only be the cause of more stumbling, such as we see has truly happened unto the Gentiles. And not alone to the Gentiles, but also to the Restoration; for by looking at the history of the Restoration, and the number of churches who make the claim that they are teaching the restored gospel, we can see that they do stumble exceedingly. Again, look at some of the false doctrines that are being taught by some churches of the Restoration;

If the book which came through the hands of the great and abominable church in combination with the Book of Mormon has caused such confusion, of which the whole Restoration should utterly be ashamed, then surely we should look into the scripture to see where we have gotten off the path. Because if God intended for that book and the Book of Mormon to be joined together, and become one in his hand, would it not have brought unity and oneness of heart and mind of those that loved the Lord, and were trying to serve Him and keep His commandments?

But this is not all there is to prove that there were to be more than the Bible and the Book of Mormon written, or that there were other records to come forth in the last days. And so let us turn now to the 12th chapter of II Nephi, reading from verses 62 to 75:

"And I do this that I may prove unto many, that I am the same yesterday, today, and for-



ever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word, ye need not suppose that I can not speak another; for my work is not yet finished; neither shall it be until the end of man; neither from that time henceforth and for ever.

"Wherefore, because that ye have the Bible, ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written: for I command all men, both in the east, and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written, I will judge the world, every man according to their works, according to that which is written. For behold, I shall speak unto the Jews, and they shall write it; and I shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth, and they shall write it."

So you see, we cannot say that we have a Bible and a Book of Mormon, and that they contain all of the words of God; for they do not contain all the words of God that would help those who are earnestly seeking to keep his commandments, and endeavoring to bring forth Zion in their warfare, that they might more clearly see the path that the Master of men would have them walk in.

Nephi also reminds us of what the Gentiles would say concerning the Book of Mormon; how that they would say, "A Bible, a Bible, we have a Bible, and there cannot be any more Bible." Oh, then, if we of the Church of Christ shall say, "We have a Bible (even though it has been mutilated and many things taken from it) and a Book of Mormon, and they are sufficient," then are we not taking just the same stand as the Gentiles do on the word of God, who make the cry as predicted by the Book of Mormon? which caused God to say: "O fools, they shall have a Bible; and it shall proceed forth from the Jews, nine ancient covenant people. And what thank they the Jews for the Bible which they received from them?" And would he not be justified in asking that of men of the Restoration, who circumscribe and limit him to that which is found in the King James Bible and the Book of Mormon, and say what we have is sufficient, and we want no more of the word of God?

But let us look further, and see if we can find more about other records that are to come forth, other than the records contained in the Book of Mormon. So we go now to the Book of Commandments, chapter 8, verse 1, a revelation given to Oliver Cowdery in April, 1829, while he was acting as scribe for Joseph:

"Behold I say unto you, my son, that, because you did not translate according to that which you desired of me, and did commence again to write for my servant Joseph, even so I would that you should continue until you have finished this record, which I have intrusted unto you: and then

behold, other records have I that I will give unto you power that you may assist to translate."

Now just what and where are those other records that the Lord said he would give unto them, that Oliver might be able to assist in the translation thereof? Are there any other records for which there is any claim that they were translated by the gift and power of God, other than the Inspired Translation. If so, I would like to know who has them, and what they are called; for I do not know of any. Is not this and added witness to the words of Nephi, which we have just read, as he truly prophesied of a time when God, in His wisdom, would cause the Gentiles to bring forth other records, too? that is, other records than the Book of Mormon? Now let us turn to Book of Commandments 25:7.

"And thou shalt continue in calling upon God in my name, and writing the things which shall be given thee by the Comforter."

What were the things they were to continue writing as given by the Comforter? Were they the words of the Book of Mormon? No, since according to our Church History, the Book of Mormon was completed and in the hands of the printers by August of 1829, and was offered for sale March, 1830 (see Outline History of the Church of Christ, 3:27, 28); while chapter 25 was given in July, 1830. Now let us turn to Book of Commandments chapter 37: 21-22.

"And a commandment I give unto thee, that thou shalt write for him: and the scriptures shall be given even as they are in mine own bosom,

to the salvation of mine own elect."  
And again, Book of Commandments 39:1.

"Behold I say unto you, that it is not expedient in me that ye should translate any more until ye shall go to the Ohio; and this because of the enemy and for your sakes."

Are not these the words of God instructing his servants working at the translation of some record, which couldn't possibly have been the Book of Mormon, as that was already in print, and was on sale even before the Church was organized. It couldn't have been the Book of Commandments since that had no need to be translated, as it was given in a manner which we could already read and understand. Then that leaves only one record left, and that is the record of the twelve apostles of the Lamb of God, as Nephi says. The making known, or restoring of those things which had been taken away by that great and abominable church; yes even that record which we know as the Inspired Translation.

I know some will say, but Joseph was not to have any other gift but to translate the Book of Mormon, and they will quote the Book of Commandments 4:2.

"And now, behold, this shall you say unto him;—I the Lord am God, and I have given these things unto my servant Joseph, and I have commanded him that he should stand as a witness of these things, nevertheless I have caused him that he should enter into a covenant with me, that he



should not show them except I command him, and he has no power over them except I grant it unto him; and he has a gift to translate the book, and I have commanded him that he shall pretend to no other gift, for I will grant him no other gift."

But let us consider the time and reason for the giving of that revelation. If we will now read the first verse we will find Martin Harris was asking for a sign that Joseph really had the plates as he claimed; and the Lord was trying to show the importance of getting the translation finished, because of the evil designs of men who were trying to destroy the work. Also, it is a fact that he was given other gifts, for we read in the Book of Commandments 25:1:

"Behold thou wast called and chosen to write the Book of Mormon, and to my ministry."

If being called and chosen to the ministry of God is not a gift from God, pray tell me what it is. And he was chosen to the ministry, and ordained before the Book of Mormon was finished. And if we accept the declaration of some that he was only to translate the Book of Mormon, and his work ended there, what then becomes of our church organization? Was that not brought about by the gift and power of God? So if the position of some is to be the standard, then all we have in the Book of Mormon, with no man authorized to officiate in the ministry in any capacity, which would leave us without priesthood of any kind, and without authority from God for church organization.

Now turn to Book of Commandments 30:2, to see what it has to say:

"But behold, verily, verily, I say unto you, no one shall be appointed to receive the commandments and revelations to this church, excepting my servant Joseph for he receiveth them even as Moses."

So we find that Joseph not only was given the gift to translate the Book of Mormon, and the gift of the ministry, but that he was also to receive commandments and revelations, and to receive them even as did Moses.

How did Moses receive the commandments of the Lord? He received them of God and wrote them unto the house of Israel, even the seed of Jacob. Then if Joseph Smith was to receive commandments and revelations in these last days, and to receive them even as Moses, he was to receive them at the hand of God, and to write them to latter-day Israel, to the Gentiles, and to the remnant of the seed of Lehi. Thus he has fulfilled the work which he was to do, in bringing forth the Book of Mormon, the Inspired Translation, the Book of Commandments, and also parts of the Doctrine and Covenants, in the which we can find the plainness and the fullness of the gospel of Jesus Christ, also the fullness of the laws of the kingdom of heaven. Therefore let us awake and shake off the yoke of our bondage, even the same bondage which the Gentiles are under; arise in the strength of the Lord, move forward, and seek to establish the cause of Zion, that we may be filled with the gift and power of the Holy Ghost.

## Y. P. C. L. NEWS

### Independence, Missouri

April 18, the Young People met at the home of Sister Caroline Hedrick and held regular Thursday evening study class, with Sister Jewell Welton in charge. Our lesson for the evening was on Lehi's vision, taken from I Nephi 2. Many opinions were expressed as to the meaning of the vision.

Meeting again on April 25, we met at the church with Sister Caroline Hedrick in charge. We continued our study in the Book of Mormon, discussing again Lehi's vision in I Nephi 2, and going ahead with the interpretation that was given to Nephi in his vision as recorded in I Nephi 3.

On May 2, we met at the church with Brother Marvin Case leading our study class. We digressed from our regular course of study, and discussed the workings of the devil in the world today, both in the old and the new worlds.

Due to circumstances beyond our control, we were forced to cancel our meeting on May 9.

The Young People were quite pleased on May 16, when we were able to hold a going away get-together for our Brother Fernando Ojeda. We spent the evening for our Brother Fernando Ojeda. Many of the brothers and sisters from the local church attended. We spent the evening singing and visiting, enjoying also the refreshments of cake and punch. We feel that we gave him a spiritual symbol of our friendship for himself and his people.

The Young People also enjoy singing together. We did this on May 23, when we met at the church.

Have you ever been surprised? Brother Jim Wheaton was on May 30, at which time we held a surprise birthday party for him at Sister Alice Reed's home. Being guest of honor, his name had been printed on the chocolate cake, which we all enjoyed with the punch.

June 6, we held a little different type of meeting. Going to the home of Brother Marvin Case, we all enjoyed an educational film titled "Our Mr. Sun."

We all hope that our activities each month are pleasing in the sight of God. May we all be praying for our Young People everywhere, that we might be led by His spirit.

Sister Margret Harris, Reporter

"A little more kindness and a little less greed,  
A little more giving and a little less grief,  
A little more smile and a little less frown,  
A little less kicking when a man is down,  
A little more "you" and a little less "I",  
A little more laugh and a little less cry,  
A few more flowers on the pathway of life,  
And fewer on the grave at the end of life.

Anonymous

## FOR OUR CHILDREN

### A STORY OF THE SHEPHERD'S PSALM

Not too long ago I was talking with a young man whose father was an Apache Indian, and whose mother came from old Mexico, probably mostly Indian, too. He had been raised as a shepherd boy in the hills of New Mexico, and was planning to go back again as a shepherd. He asked me if I knew the beautiful poem from the Bible about shepherds. In his church, he had not been encouraged to own and read a Bible as you children are. I knew he was speaking of the 23rd Psalm and I gave him a copy. He said he was going to learn it so that all his life he would have it with him in his heart. It is a good psalm for all of us to learn, and I suppose many of you already know it.

When I think of this boy, I wonder if perhaps his ancestors were not among those people of Book of Mormon times, who wandered about with their flocks. Because so many of those people, and those we read of in Bible lands were shepherds, many of our Bible stories are about shepherds and sheep.

Once I read a story about the "Shepherd's Psalm" as told by a sheep herder who had come from the Basque country in Spain. He explained what the psalm means to him, and to others who care for sheep. He says that every night the shepherd plans where the sheep will graze the next day so they "shall not want." He plans that they will graze from about 3:30 in the morning until 10:00 A. M. Then he hopes to find a place for them to rest, "lie down in green pastures," where they are content and will grow fat.

He knows sheep do not like to drink from swift flowing streams. So he tries to lead them to drink "beside the still waters." The shepherd seeks the best paths on which to lead his sheep. Each sheep has his own place in the grazing line, which he keeps all day. But once each day, each sheep leaves his place in line and comes to visit with his master, who rubs his ears, speaks gently and kindly to him.

The Shadow of Death is a real place. It is a trail about  $4\frac{1}{2}$  miles long, so narrow and treacherous that for hundreds of years sheep have been the only animals that could follow it. The walls of this valley are sometimes 1500 feet high. There is a rule that sheep will go up the valley in the mornings, down in the afternoons, for there is no place for sheep to pass, or to turn around. At a deep gully where sheep must cross over, the shepherd is ready with his "rod and staff" to help or lift a fallen sheep.

Besides choosing good pasture for his sheep, the shepherd "prepares the table" for them, by going ahead to dig out poisonous weeds. These he puts upon piles of rocks which have been there for this purpose for hundreds of years. When dry they will be burned. Because the shepherd is ever watchful, the sheep may eat in "the presence of enemies", harmful animals as well as these deadly plant enemies.

One by one at night, as the sheep enter their fold, they are carefully examined. The shepherd has a large stone jar of water, and an earthen jar of olive oil.

He checks each sheep for sores, stickers and cuts. He "annoints with oil" the cuts and scratches. If a sheep has a sore or dusty eyes, the shepherd dips a large cup of water from the jar, brings it out "running over", so the sheep may dip his whole face into the cup and be refreshed.

So we can know that Jesus, the Good Shepherd, cares as lovingly for each of us. Just as the shepherd knows the needs of his charges, and plans so wisely for them, so Jesus knows our needs even before we call on Him. And we may always be sure that the path in which He leads us is the safe one, filled with every good thing, if we will only follow in His steps.

Viola Hening

## MARRIED

Byron Nathaniel Wentworth, of Bemidji, Minnesota, and Hester Elizabeth Reed, of Independence, Missouri, were united in the holy bonds of matrimony, May 15, 1957, at 8:00 P. M. The wedding took place at the home of Brother and Sister Spargo, beautifully situated on Three Island Lake, thirteen miles north of Bemidji. The service was read by Apostle Leon A. Gould; and the bride and groom were attended by George Reed and Lovita Wentworth. Children of the bride, and both children and grandchildren of the groom were present, as well as a good representation of the Bemidji Local Church of Christ.

Refreshments were served after the ceremony, and all enjoyed a good time together. The happy couple set up housekeeping at the Wentworth Homestead, accompanied by the well-wishes of all who know them.

L. A. G.

## 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 Mankind .....	.20
Junior, Vol. 1, No. 3, Fruits of the Spirit.....	.20