

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."—1 Nephi 3:187.

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The Gift Of God

To The Three Nephites

by VIDA E. SMITH YATES

They stood in trembling silence near,
The three with downcast eyes—
Near Christ before the multitude
Beneath the smiling skies.
"What will ye I should do to you?"
Fell gentle, sweet, and clear.
How could they tell the boon they craved—
To linger always here.

From the vast eternity of heaven
And all the beauteous earth,
To choose and frame the wish in words
That honored well its worth!
Fast beat their hearts with wild desire,
Then well nigh ceased to move,
As on each paling, flushing face
They felt those eyes of love

No word, no voice for that new hope,
To linger here with men,
And love and lift the multitude
"Till He should come again!!
The hour was radiant with light,
And rich with power divine;
Here beat the wondrous Heart of Life,
The Spirit's bread, and wine.

Into that silence crept the sound
Of leaves by soft air stirred,
Of insects' hum, and men's deep breath,
But never sound of word.
Then fell the Voice with nature tuned,
"Behold, I know your thought,
More blest are ye—" And lo the thing
They feared to ask, was wrought!

All up and down the busy world
And by the lonely ways,
They pass to bless their brother man—
E'n to these latter days.
Quick changed from common human state,
Yet left man-like below,
They suffer not death nor weight of years,
Nor sorrow, pain nor woe.

Then shall I fear to ask a gift,
Though far too great it seem?
The thing that He can do for me
Is greater than I dream.
I may not look beyond the gates,
But this to me is given;
In lifting up the fallen one,
We both are nearer heaven.

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ZION'S ADVOCATE

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EDITOR: William A. Sheldon, 1011 South Cottage, Independence, Missouri.

ASSOCIATE EDITORS: Joseph Yates, Independence, Missouri; Metta Anderson, 619 South Crysler Avenue, Independence, Missouri.

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EDITORIAL

THE FULLNESS OF THE GOSPEL

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

We have heard some affirm that this is being fulfilled at the present time in that there is extensive missionary work accomplished by the various Christian churches.

The fact that there is undoubtedly much effort being expended in preaching to heathen nations, cannot possibly, however, give answer in the establishment of the above text.

A question propounded by the apostle Paul to the Corinthian saints is pertinent; and not alone to Catholic and Protestant groups, but also to the Restoration churches: "Is Christ divided?"

Jesus Christ, the perfect representative of our heavenly Father, did and said only those things that "please Him", and so he is called, "the Word".

Thus, when He said, "This gospel of the kingdom", He meant, the doctrine of the Father as He, himself, had delivered it, and as the Holy Ghost would give utterance to those whom He called, and would call, even in the last days.

That doctrine, which is the whole, or fullness of the gospel (not just a part of it) is that which would be "preached in all the world for a witness unto all nations."

Certainly, there is a division of Christ, or of His gospel, in that which has been presented as the "Word" to the nations of the earth.

Not only is there division of opinion on the accepted principles of the doctrine of Christ, but some are ignored entirely. Some principles of the gospel, though

recognized as such, are considered less important than others, and thus are emphasized less, or hardly at all.

Any Christian philosophy which, through ignorance or intent, fails to proclaim the **whole** doctrine of Christ, cannot rightly represent God.

On the other hand, when the gospel is preached by the Holy Spirit's influence to the extent that men **may** come to "know God", and yet will harden their hearts against it, this constitutes rejection of the fullness of the gospel.

The Book of Mormon gives us much information concerning the "marvelous work and a wonder" which the Lord would accomplish in these last days, the beginning of which would be the restoration of the fullness of the gospel, and the establishment of the Church of Christ. This work was to come forth amongst the Gentiles and for the reason that the Gentiles would receive it. But there is a significant statement made by an angel to Nephi (p. 38: 198-201), to which we should like to call your attention.

"And the time cometh that he shall manifest himself unto all nations, both unto the Jews, and also unto the Gentiles."

This refers to the personal ministry of Christ and the early apostles to the Jews; and after they had rejected the gospel, the disciples carried it to the Gentiles, who received it gladly for a time. But, now notice this language:

"And after he has manifested himself unto the Jews and also unto the Gentiles; then he shall manifest himself unto the Gentiles, and also unto the Jews".

In this, we have muted testimony of the great apostasy which overtook the church. Had the Gentiles continued in the faith from that time to the present, this last statement would not have been made: ". . . then he shall manifest himself unto the Gentiles, and also unto the Jews."

"And the last shall be first, and the first shall be last."

They (the Gentiles) who were last, when the gospel was first preached to the Jews, would receive it first in the latter days, and they who had been first (the Jews) would receive it last in the latter days.

"And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God in that day that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling-blocks, and harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father."

We know that at least some of the Gentiles did not harden their hearts, for the church flourished in the days of Joseph Smith, Jr., and many have been blessed from that time to the present. Furthermore, it was so prophesied by Christ in this manner:

"And blessed are the Gentiles because of their belief in me, in and of the Holy Ghost, which wit-

ness unto them of me and of the Father. Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the **fullness** of these things shall be made known unto them." Book of Mormon, page 646:30-31.

But read further:

"But wo, saith the Father, unto the unbelieving of the Gentiles . . ." Verse 32.

"And thus commandeth the Father that I should say unto you. At that day when the Gentiles shall sin against my gospel, and **shall reject the fullness of my gospel**, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret combinations; and if they shall do all these things, and shall reject the fullness of my gospel, behold, saith the Father, **I will bring the fullness of my gospel from among them.**" Verses 34 and 35.

Then He goes on to say that the house of Israel shall be remembered and "shall come unto the knowledge of the fullness of my gospel."

"But if the Gentiles repent, and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel." Verse 38.

The Gentiles are, largely, rejecting the fullness of the gospel, for it is becoming increasingly difficult to get a hearing. They are satisfied with the "crumbs" of the diversified philosophies of myriad "Christian" churches.

When the "fullness of the Gentiles" has come, or when they are ripened in iniquity, we are warned by Christ:

". . . I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down." Verse 40.

Now this could open up another phase of the prophecy, but we merely mention it to show that rejection of the fullness of the gospel can only bring destruction.

One more point is necessary before we close. To reject something is not only to 'refuse to take, use, believe, accept, acknowledge, hear, consider, grant, etc.', but also to "throw away as useless, or unsatisfactory."

This last definition can only apply where one has already received something. So then, one may have accepted the **fullness** of the gospel, and subsequently may "throw away as useless or unsatisfactory" either all or **a portion** of the fullness of the gospel. In either case, there has been a rejection of the fullness of the gospel.

Now read further from the words of Christ:

"Nevertheless **when they shall have received the fullness of my gospel, then if they shall harden their**

hearts against me, I will return their iniquities upon their own heads, saith the Father." P. 660:66.

Someone has coined a term which we think is applicable to conditions having arisen among some in the church since the beginning of the Restoration. This term, representing this condition or attitude is: progressive 'discard'.

True it is, that innovations in organization and doctrine have crept in **since** the beginning of the Restoration of the gospel and the church. Rejection of such was imperative; but we are not concerned with this at the present time.

But, unfortunately, there has been a progressive discard, by some, of many vital truths proclaimed through the prophet, Joseph, and the early elders of the church, who, by the spirit of prophecy, brought forth new commandments, and also were enabled to "rightly divide the word of truth."

May we exercise extreme care lest we also reject the fullness of the gospel and are made to suffer the wrath of God.

William A. Sheldon

Dear Advocate:

It is time to write our news from Sparta and Black River Falls, Wisconsin. First of all, our prayers and good wishes go to Brother Sheldon, and we hope he will be much better, soon.

We have quite a lot of news from here this time. Our group is small so I only write two or three a year.

I have a lot to be thankful for. My husband and our oldest son, Buddy, were baptized by Brother Flint this summer. My family is now united in the gospel, and I hope we may live in the fullness of it, and raise our family as best we can.

Brother and Sister Flint made us a nice visit. We were so glad to see them. Brother Sheldon was here, too, until he had to go home to prepare the Advocate. We held meetings every night while he was with us, and when he left, Brother Flint preached every other night. We were glad to be able to hear the sermons. We have our Sunday School, but the adults love to hear the gospel preached to us.

While the Flints were in Black River Falls, we drove up to two meetings. Brother Sheldon assisted in the preaching services.

Brother and Sister Babcock's daughter, Barbara, had her baby blessed while she was visiting her folks. She was such a sweet little thing during the service.

Brother and Sister Flint went to Minneapolis to visit with Brother and Sister Knapp. They stayed a few days, and came back here to Sparta.

Our last meeting was held here at my house. Brother and Sister John Davis, and Sharon, came from Madison; also, Brother Glenn Gill was here from St. Paul.

We have had swell weather in Wisconsin; nice cool nights and warm days. We have had a lot of rain, but that is necessary for our crops. Sister Flint, Sister Marquette and myself picked three cases of strawberries. Sister Flint made me two batches of jam, but my family ate them almost as fast as we picked them.

The Flints went back with the Davises to Madison, where they will spend a few days. We hated to see them go, but we know there are people that love them as much as we do, and need them, too.

We do not get to see the Eddys of Black River Falls much any more. They are in charge of a boy's camp for the summer, so they are kept pretty busy.

Sister Marge Cain is a busy lady, too. She is the foster mother to four or five boys, so her spare time is taken up. She enjoys it, and the boys have a wonderful home and environment.

Brother and Sister Babcock come down every Sunday to Sunday School. They are both fine, and were so happy to have their new granddaughter with them for a visit.

Sister Beverly Hesse was sick with a strepped throat, and we are glad to report that she is well now.

We saw Brother and Sister Jones, from Fond du Lac, about three weeks ago. They and the children are fine. We hope to see them at the reunion.

Brother and Sister Muth invited Brother and Sister Flint to their home for a chicken dinner on their anniversary, June 4th. They are busy this time of year with the farm, and company.

Sister Stavlo and family bought a home in the country and are busy moving in over this week-end. It is a wonderful place for their four girls. Brother Ike Brockman is their right hand man, helping them with the moving.

Sister Viola Petrie and family are coming down for a few days. Earl has his vacation now. We hope they will spent most of it here.

I guess I have run ou of news, so this will be all for now. May I say again, that we are praying for Brother Sheldon, and hope that he has a speedy recovery, and that we will see him soon.

Your Sparta Reporter,

Sister Evangeline Clifton

MISSIONARY TRAVELS

E. L. Yates

If you live where there is a branch of the church you are fortunate indeed, for then you can meet with those of like faith, you can worship with them, pray with them, and receive strength from them. There are those of our brothers and sisters who are less fortunate. They live in isolated places and do not have the opportunity to meet with those of like faith. In the past

two months we have taken every opportunity to visit some of our isolated saints. We hope and pray that we may have been able to bring comfort, courage, strength and hope and love into their homes because of our testimonies of God's great love, and because of our belief in the Gospel of Christ.

Do not think for one moment that the benefits from these visits have all been one-sided. No indeed they have not been; for on many occasions when I have gone into the home of an isolated saint with the hope and prayer in my heart that I would be able to strengthen and encourage him, I was the one who seemed to receive the greater benefit. So it seems that wherever God's people meet together in His name, each and everyone shall be given strength and hope.

In the month of May, my wife and I made a quick trip to California, and while she stayed with our daughter-in-law in Riverside, I traveled on to Santa Ana. Here I had a good visit with Brother Daiken. He is getting along in years and lives alone in a house trailer at the rear of his son's home. I spent most of the day with him. We talked of the gospel and he bore many testimonies of how God blessed him all through the years. After a short prayer service with him I departed for Ontario where I called on Sister Harper.

It was a pleasure to again have the opportunity, not only to visit with her, but also with her son, Clarence, and her daughter, Sister Eva Mercer. Several of her younger kinfolks were there also. I showed my slides of the ruins in Mexico and we enjoyed a wonderful time together. In the evening I drove back to Riverside where we stayed the night, going back to Phoenix the next day.

Elder Fernando, Sister Evalena Campbell, Frances (my wife) and myself planned a trip to Sedona Arizona for May the 30th. May the 29th, my sister, Ruth Williard, flew down to Phoenix with her son-in-law, Joe Moser, who had to come to Phoenix on business. They had to fly back in the evening of the same day, and they talked Fernando and Evalena into going back with them in the plane. Frances and I drove up early the next morning, arriving there about 8 o'clock. Before noon we all drove out to the beautiful place where my father is buried. We lined the grave with stones and decorated it with beautiful wild flowers. After lunch, in the home of my sister Ruth, we held a prayer and sacrament meeting. We were only seven in number but indeed the Master fulfilled His promise: "Where two or three are met together in My name, I will be in their midst." After the service, we all drove over to the home of a Reorganized Church sister. She is a lovely person and has a wonderful family of small children. We enjoyed meeting her and look forward with pleasure to meeting her again.

Early in the morning of June 2nd, Fernando, Frances and I were again on the road. This time we were going to visit Sister Alice Bender, who lives on a cow ranch about 150 miles from Phoenix. I believe she is 78 years old. It would be a wonderful blessing if we could all have the spirit of humility and love that is

expressed in her life. In her home we held a prayer and sacrament service. Here again we were privileged to experience the sweet influence of the spirit, and we were all renewed in faith, in home, in courage, and in love.

June 8th, after working hours, we again headed for California. Included in our party this time were Fernando, Francis, Ruth Willard, and the mother and aunt of Bob Willard's wife. Bob and his wife live in San Diego and they were going over to see them. We arrived at the Willard home 2:30 A. M., Sunday. All of us including the Willards went to the Reorganized Church, in National City Sunday morning. In the afternoon we called on Sister O'Day and family of Chula Vista, and we had a very good visit with them. That night we held a meeting in the home of Mr. and Mrs. Charles Earl. (Mrs. Earl is my step-sister). We showed our Mexico pictures and told the Book of Mormon story to the 25 people present.

Francis and I stayed the night here with Myrtle and Charles. We were only sorry we could not stay longer and visit all the rest of our kin-folk, but we were happy to see them all even for a short while. The next day we traveled on up the coast and stopped at Salano Beach at the home of Mr. and Mrs. Connor. Here again we showed our pictures. From here we traveled on to Santa Anna and stopped at the home of Brother Daiken. We stayed long enough to have a short prayer service and then on to Baldwin Park where we stayed the night with Mr. and Mrs. Kirby, (Mrs. Kirby is my niece).

From here we went on to Ontario, where we held prayer and sacrament service in the home of Sister Mercer and her mother Sister Harper. Then on to Riverside, San Bernardino and back to Phoenix. We arrived home 2:30 A. M.

We have enjoyed traveling with our Brother Fernando on these missionary trips, and we know that all those who met him have enjoyed his humble spirit and his testimonies of the love of God. The time came only too soon that he had to leave us and go back to his own beloved people.

We decided to take him to Nogales, the port of entry into Mexico, but in so doing we took advantage of another opportunity to make one more mission trip. We drove to Tucson, June 18, and stayed the night with our daughter and her husband, Mr. and Mrs. Cobb.

The next day, our daughter and her young son, Rodney, went with us to Douglas. Here we stopped at the home of Sister Stella Brown and husband, Roy. We had written ahead that we would be there and that we would show our pictures. Sister Brown had invited a number of people to come, so that we had a good crowd. We showed the pictures and again told the Book of Mormon story. Fernando gave a wonderful talk about the legends of the Indians that proved that they had a knowledge of Christ before the Spanish people landed on the shores of Mexico.

After the meeting, we were given an invitation by

some of those present to come back to Douglas and preach. This we will do at some later date.

The following morning, we drove to Nogales, where Fernando bought a ticket to Mexico City. At eight o'clock in the evening, we saw him on his bus, and bid him goodbye. The tears were wont to flow as we turned from that bus, for we love that young man. We then drove to Tucson, and the next morning on to Phoenix.

Today, the 25th, I have received a letter from Fernando. He has arrived safely in Mexico City. We will continue to pray that God will protect him through the remainder of his journey.

In closing, let me remind us of our duty toward all the isolated saints. Plan our trips so we can visit with them. Let us pray for one another.

(Editor's Note: This report was copied from the Phoenix Local Church Publication).

JOURNEYINGS

Leaving home and Kansas City on the night of May 23rd via Union Pacific Railroad for my field of appointment, I arrived in Ogden, Utah, the following evening, where I had to secure a room in a hotel for the night, as there was no transportation to where I was headed.

The journey to Ogden was uneventful it being partly by night, and nothing to be seen or reported. During the day we travelled through what could be described as somewhat barren territory, there being miles of sage brush, land no doubt that if tilled would be fertile if there were someone to work it.

Then again there were long stretches of well-tilled land, and quite well populated, with mountains on every side, and in some places snow on the ground, some of which had just recently fallen, and was quite heavy on the ground; so one sees varied conditions in a few miles of travel.

It was necessary that I remain in Ogden during the following day, and we made good use of the time to visit with our aged Sister Skinner who was in an Old Folk's Home there. She was pleased to have a call from a missionary, and we had a pleasant couple of hours together. Sister Skinner suffers much from arthritis. It is not easy for her to get around. She would like very much to be in Independence where she and Brother Skinner lived for some years, and the folks in Independence are known to her. Since being with her, she has written and is now in a private home where she is more content.

In the evening, we boarded a Greyhound Bus for Malad City, Idaho, arriving there quite late and again had to secure a room in a hotel for the night. The following morning, Sister Richards and her sister came with a car, and we were taken to Sister Richard's home.

Malad is not a large city, and is pretty well populated by members of the Utah church people. They

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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.**

AN INFINITE ATONEMENT

William A. Sheldon

In seeking to find and bring forth light concerning the work of Christ for the salvation of mankind, we can but feel our pitiful inadequacy, and this the more so as we may progress in such a study. How true are the words of the Apostle Paul in this connection!

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Romans 11:22.

And this from the Lord through the prophet Isaiah:

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," Isa. 55:8-9.

Nevertheless, the scriptures were given for our "profit" and our "learning", and we are certainly justified, yes, commanded, to search them diligently, and to exercise faith and righteousness toward God to obtain from Him the Spirit of truth by which our understanding may be increased. And right here, let me say that unless we do seek Him, even after the mysteries of God, we shall not receive; and our understanding will be gradually darkened until we shall know nothing of the ways of God. See the Book of Mormon, page 344:15-20.

Believing these things, then, and the statements of Christ that "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," (John 17:3), we want to learn something of the divine characteristics, or the attributes of God, as the essential basis of our study. For, if we are to "rightly divide the word of truth" of God's plans for humanity we must do so in the light of what the scriptures reveal concerning God himself.

All of our scripture texts are from the King James, or authorized version of the Bible, and what is called the "authorized edition of the Book of Mormon." All emphasis is mine.

First, and foremost concerning God, is the quality of love." **God is love**", we find recorded in John 4:8. Further, we see, that if Christ dwells in us, so that we are "rooted and grounded in love", we "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3:17-19.

We have already found him to be full of wisdom and knowledge, and his judgments "unsearchable",

and we do not discount these qualities. Indeed, they enhance, give purpose and richness to His "love".

The principle of "Judgment" is too often misconstrued by thinking it is invariably associated with punishment, or condemnation. Judgment not only metes out punishment but vindicates righteousness; it rewards all according to merit.

Now let us hear another statement, this time from Christ:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. **For God sent not his Son into the world to condemn the world**; but that the world through him might be saved." John 3:16-17.

Other places inform us that he is "full of grace"; that his "mercy endureth forever"; and also, "the Lord cannot look upon sin with the least degree of allowance." (Book of Mormon, p. 467:18).

I do not ask you to believe that one of these qualities supersedes or out weight, any other quality of God, only in accord as man may merit their effects. But, I do ask you to let the scriptures speak for God, and that you in turn, will not endeavor to make one attribute conflict with another.

Can we believe that God "loved the world", that he "sent not his Son into the world to condemn the world; but that the world through him might be saved"; that he is long-suffering to usward, not willing that any should perish, but that **all should come to repentance**? And then, can you believe that he "can not look upon sin with the least degree of allowance"; he will "destroy the wicked"? II Peter 3:9.

Yes, we can by harmonizing the various scriptures touching upon these thoughts, but never by disregarding some in favor of others, whether in the Bible or Book of Mormon. The only way it can be done is by keeping in mind that God is an **infinite** being.

The dictionary defines infinite as: unlimited; without bounds.

So, if we recognize that God is **without bonds**; is unlimited in **all** his attributes, in **all** his resources, as well as unbounded by **time** or space in his plans and dealings with mankind, it may, then, be not too difficult to visualize the possibility of fulfillment of the vision given to John, the revelator.

After seeing 144,000 of the tribes of Israel sealed unto God, he said:

"I beheld, and lo, **a great multitude which no man could number**, of all nations, and kindreds, and people,

and tongues, stood before the throne, and before the Lamb, **clothed with white robes**, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7:9-10.

And this, too:

"And **every creature** which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5:13.

These statements harmonize with that by Paul:

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord **to the glory of God the Father.**" Phil. 2:10-11.

Question: Could such an extraordinary demonstration of submission be "to the glory of God the Father" except it were done voluntarily through love for Him?

If we believe all the scriptures, we can believe:

"For this is good and acceptable in the sight of God our Saviour; **who will have all men to be saved, and to come unto the knowledge of the truth.**" I Tim 2:3-4.

And we can believe that God:

"**Is the Saviour of all men, SPECIALLY** of those that believe." I Tim. 4:10.

And still we may believe that:

"It is impossible for those who were once enlightened, 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." Heb. 6:4-6.

How are these scriptures to be harmonized? How shall we believe that all men shall be saved, and yet, at the last day, that some are to be cast into the lake of fire and brimstone", which is the second death. (See Rev. 20:15)?

We shall use a little reasoning, and then see if it is in harmony with that which is written.

First, let us consider the "second death". There cannot be a second death unless there has been a "first" death, and then a **renewal** of life. This being true, it is obvious that the first death, at least, is not to be construed as being complete destruction. If so, there would be no resurrection. And if man were to then stand before the judgment bar of God, it would be as a new creation; and were this the case, he would not be amenable to God for the sins of another who had lived and died; and this would bring to naught the plan of God.

The first death, then is called a "temporal death" by the Book of Mormon. The dictionary defines "tem-

poral" as applying to "time; lasting for a time only; of this life only." Is it a reference to the death of the body, or to the body and spirit both?

Going back to the story of Adam and Eve's transgression; we are told in Gen. 2:16-17, that Adam was commanded not to eat of the tree of knowledge of good and evil, "for in the day that thou eatest thereof thou shalt surely die."

Some look at it this way: The scripture states that "a day with the Lord is as a thousand years, and a thousands years as a day". Adam's lifetime was less than a thousand years, therefore he died in that day (or "thousands year" day).

As for the death of his body, this seems to be good reasoning, but what about his spirit? Man, to be complete, must be both body and spirit; in other words, these must be united for man to be an entity. Let us see what that "first" spiritual death was.

We are further told that when Adam and Eve disobeyed God, their "eyes were opened", and they knew good from evil. Then they heard the voice of God as He walked in the "cool of the day", and they hid from Him, and He perceived they had disobeyed His command. As a result, He cursed them and drove them from the Garden of Eden, **out of His presence.**

That in this disobedience, and subsequent expulsion from the garden of Eden, Adam died, and consequently the whole human race, also, we believe to be amply sustained by scripture; we will quote one text to show that the death and resurrection of Christ redeemed all men from death, **both physical and spiritual.**

"Yea, it behooveth him, and becometh expedient that he dieth, to bring to pass the resurrection of the dead, **that thereby men may be brought into the presence of the Lord;** Yea, behold this death bringeth to pass the resurrection, and **redeemeth all mankind from the FIRST death;** that spiritual death of all mankind, by the fall of Adam, being cut off from the presence of the Lord, or considered as dead, **both as to things temporal and to things spiritual.** But, behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord." Helaman 5:69-71.

So, then, if men are "redeemed" and brought "back into the presence of the Lord", the first death, temporal and spiritual, is effectually disannulled. In fact, all men are thereby made alive once more. This is borne out by statements of Christ himself.

In Matthew, 12th chapter, it is written that Christ had cast a devil from a man, and they accused him of doing it by the power of "Beelzebub the prince of devils." He answered them, quite logically, that if he did so: "how then shall his kingdom stand"?

"But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Verse 28.

And then he goes on in the same vein to illustrate his own mission.

'Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house." Verse 29.

Luke 11:21-22, puts it this way:

"When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."

In the light of what had gone before, and his statements, we may justifiably reason thus:

The strong man is the devil; his house, or his armour, is the means whereby he kept his "spoils", and Christ is "stronger than he", and "divideth his spoils", or takes the "spoils" from him.

What is the "spoils" of the devil, but those souls whom he has ensnared and dragged down to destruction. His palace, or armour, is **death**, physical and spiritual.

Christ, then, is the one, **and the only one**, with power to go into the stronghold of satan, which he did by his own death, overcoming death, and thus gaining the victory over it, and him who had the power of death.

Let me emphasize that his resurrection broke the bands of the first death in every respect, and therefore could John see that "death and hell delivered up the dead which were in them; and they were judged every man according to their works". (John 20:13). "And death and hell were cast into the lake of fire" (verse 14). But it does not say that those who were ensnared by death and hell should suffer a like fate. The inference is clear that they they escaped the lake of fire, which is the "second death".

Going back now, to Matthew 12:31-32: it says, "Wherefore" or therefore, because I am stronger than the strong man, and will "divide his spoils":

"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.**"

This tells us that all sins shall be forgiven men, except the sin against the Holy Ghost, and so, then, **all men shall finally be saved** except those who thus sin.

Let us notice one other thought: the sin against the Holy Ghost shall not be forgiven, "neither in this world, neither in the world to come." This give us strong inferential evidence that **some sins** will be forgiven "in the world to come", or after this life.

I do not ask you to believe that forgiveness is now, or ever will be, granted except through repentance, either here or hereafter. Nor do I believe that anyone will be saved on on condition of their obedience to

God, whatever that obedience is which is required—no, not even the infant who died, or he who is "without the law".

Christ came to do "the will of the Father which hath sent me." I cannot conceive of him doing otherwise—ever! Are we in a different status than Christ, in that respect, that obedience will not be required of us, or the whole human race, even in the hereafter?

This, of course, carries the thought that all men must sometime, somewhere, hear the Gospel and accept or reject it. Is it reasonable? or scriptural?

Yes, it is both; for Jesus and the ancient apostles state very definitely that all men shall be judged according to that which is written (Book of Mormon, p. 675:2-3), and according to their works.

Isaiah saw the time when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9.

This being true with the earth, it is certainly true of heavenly places. Let us see if it does not apply even to the recesses of hell, or the prison house, which is the abode of disobedient spirits of men.

Isaiah prophetically speaks of the Lord's mission in this manner:

"I the Lord have called thee (Christ, W.A.S) in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles; to open the blind eyes, **to bring out the prisoners from the prison**, and them that sit in darkness out of the prison house." Isa. 42:6-7.

That this prison house is hell, or the abode of disobedient spirits, is amplified in Isa. 24:21-22:

"And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and **after many days shall they be visited.**"

Visited by whom? Evidently by Christ, as shown above. And for what purpose? That they may be brought out! Just to come before the bar of judgment? Not only so. Yes, they will be judged according to their works, the same as all men, but will they have heard the Gospel, and had opportunity to repent, even in the prison house?

If so, Christ is the only one who could preach to them, and forgive them after their repentance, for in the story of the rich man and Lazarus (Luke 16:19-31), Abraham states that there is a great gulf between him the rich man "so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

Abraham could not go, nor any other, **then**, but when Christ died, and rose again, he proved himself **stronger** than the devil, in that death could not hold him.

John the revelator was told by Christ:

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; **and have the keys of hell and of death.**" Rev. 1:18.

By this he meant he had the **power** over **hell** and **death!** He could and would, bring out all who were held captive by **both** death and hell, as we found in Helaman 5:69-71.

Now then: is the Gospel to be preached to them? Well, I Peter 3:18-20, tells us that Christ "went and preached unto the spirits in prison" who were disobedient in the days of Noah. It does not say, as some would have it, that the Gospel was preached by the Spirit of Christ in the days of Noah. We are not discounting the thought that Noah preached the Gospel in his day, and by Christ's Spirit. But this is not what the apostle Peter is telling us. He said that Christ was quickened by the Spirit, and by that quickening power, He Christ, **went** and preached to those spirits in the prison.

And then in the fourth chapter, verses 5 and 6, Peter tells us that "for this cause (that men may "give account to him that is ready to judge the quick and the dead", W.A.C.) 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.**"

This broadens it out to include all who were dead at that time. The Gospel was preached to them, while living in the spirit, "that they might be judged according to men in the flesh"; that is: on the same basis as men in the flesh—according to their desires and repentance.

There are some who will say, Yes, Christ went and preached the Gospel to those who were disobedient in the days of Noah, but his purpose was to testify to them that Noah had indeed preached it in his day, and they had rejected it, so now they must suffer; and in the end, after the great and last judgment, their doom is sealed, and they will suffer never-ending torment.

If this is so, I have never found anything in the scriptures saying so, or to give the least hint of it. That which we quoted from the first book of Peter says that Christ "went and preached unto the spirits in prison", and further, we are informed that "the gospel (was) preached also to them that are dead." There we have it then: Christ preached the **Gospel** to "spirits in prison", "to them that are dead". Why? "That they might be judged according to men in the flesh."

How are men in the flesh to be judged? Or, how are all to be judged at the last day? Hear Jesus:

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment * * * * And I know that his commandment is life everlasting". John 12:48-50.

Dear reader, the Gospel was sent to bring life—**not** condemnation and death!

The fact of Christ's birth, his teachings, death, and resurrection—the sum total of his life's experience, his immortality and infinite power which came to Him through perfect obedience as the Son of God; this manifestation of the ineffable love of God was perhaps only dimly perceived by the shepherds in hearing the glad angelic shout:

"Fear not: for, behold, I bring you **good tidings** of great joy, which shall be **to all people.**" Luke 2:10.

The Gospel, then, is "good tidings". We say this because that Christ was, and is, the very personification of God's word. In fact, John calls Him the "Word".

In this light, then, that we may know the real purpose of Christ's mission, and thus, of God's word (the Gospel), listen to what Jesus said of himself:

"The Son of man is **not** come to destroy men's lives, but to save them." Luke 9:56.

"For the Son of man is come to seek and to save **that which was lost.**" Luke 19:10.

"The hour is coming, and now is, when the dead shall hear the voice of the Son of God: **and they that hear shall live.**" John 5:25.

"And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

Christ did "not come to destroy men's lives, but to save them"; to "save that which was lost"; to draw all men unto Him. Get the thought: "I * * * * will draw all men unto **ME.**"

He could have said: I will raise all men from the grave to stand before Me at the last day to be judged according to their works. But what he did say does not convey that thought to me. It is true that a general resurrection is implied, but to be drawn to Christ means more than that. He will **win** all men; He will **reconcile** them to God. Hear this:

"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, **while we were yet sinners, Christ died for us.** For if, when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life." Romans 5:6-10.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To-wit, hat God was in Christ, **reconciling the world unto himself**, not imputing their trespasses unto them." II Cor. 5:17-19.

There is something, however, which must be accomplished before this work of salvation can be completed. While he came "to save men's lives", the only way it can be done is to destroy that which, if permit-

ted to remain, would frustrate his purpose, viz., **the devil's works!**

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." I John 3:8.

The devil's works are: to sin, and to cause men to sin.

"And sin, when it is finished, bringeth forth death." James 1:15.

Revelation 6:8 informs us that hell follows with death. So, the fruit of sin is death and hell.

Do we believe that Christ **can** destroy the works of the devil? Well, we have found that He has "the keys of hell and of death", or power to deliver therefrom, and we are further told that:

"All power is given unto me in heaven and in earth." Matt. 28:18.

Then surely, armed with such might, dominion and power, he will, in his own due time and way, subdue, yes, destroy, all evil.

He taught us to pray: "Thy kingdom come, thy will be done in earth as it is in heaven." Will it ever be so? Listen:

"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11:15.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For he must reign til he hath put all enemies under his feet. The last enemy that shall be destroyed is death." I Cor. 15:24-26.

The Lord will **destroy** sin, but **save** the sinner; he will destroy death and hell, but deliver the captives. How? By infinite love; in long-suffering; by gentle persuasion; and by demonstrating his power over the forces of evil.

He will "leave the ninety and nine (sheep, W.A.S.) in the wilderness, and go after that which is lost, UNTIL HE FIND IT. And when he hath found it, he layeth it upon his shoulders, rejoicing." Read the entire chapter of Luke.

Now, we might reason thus: just as many hear the Gospel in this life, and reject it, even so, may those in the "prison house" reject it after hearing. Well, I would not have you believe that man's agency, or right of choice is taken from him, even there. We can only conclude that the ways and means at the disposal of our Heavenly Father are indeed much greater and higher than we possess or can comprehend, now; and we must believe that:

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but **it shall accomplish that which I please**, and it shall prosper in the thing whereto I sent it." Isa. 55:11.

Truly, every "transgression and disobedience" shall receive "a just recompense of reward" (Heb. 2:2), and it will be necessary for the Lord to chastise many, perhaps severely, but at the last day, there will not be one of the seed of Adam who will not have been drawn to Christ "by the blood of thy covenant" (Zech. 9:11), and through obedience to the Gospel.

Should he then turn away and count "the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace", "there remaineth no more sacrifice for sins" (see Heb. 10:26-31), and he must be numbered with the damned who have part in the "second death".

There is no promise in connection with that "second death", but all will be released from the "first death", which pertains to body and spirit alike. This, because of an infinite atonement, unbounded by any circumstance, except that all men must come to Christ. This they will do!

William A. Sheldon

THE BOOK OF MORMON

(Editor's Note: The following articles are a part of a series submitted by Elder Robert Maley. Others will follow later).

What is the Book of Mormon? Why do we have it? What does it bring to us that is unique that no other work could do? Is there a vital testimony that it has to bear or is it merely an archeological curiosity, or a silent partner in the "Gospel business." Is the testimony of the Book of Mormon merely the conjecture of the writers about the Plan of Redemption or is there some particular weight or value to their "ideas" and "opinions". (Seeing that God has seen fit to preserve "their opinions against great odds, to bring them forth to us . . . the Gentiles . . . in our day). Finally, does anyone dare to receive the Book of Mormon on the terms with which it represents itself?

The world into which the Book of Mormon came, in our day, was in the dismal grip of disunity. The ancient writers might say, "eaten with worms". What was the cause of this condition which existed within a teaching that insisted upon "unity". Upon examination we find that this great sickness came upon Christianity through private ideas and opinions which men interjected into, or withheld from the basic teachings of the church. The following of these teachings constituted what is termed as Apostasy. This great sickness came upon Christianity so gradually that, as ages passed, men grew to accept the condition as rather commonplace, even in the face of the evidence to the contrary in the scriptures teaching against these things. Men became convinced of the "right of the church", stood in awe and gullibly accepted for fact that which was put to them in conjecture. The pure Gospel of Christ suffered at the hands of these, and the minds of men became sodden with prejudice and sealed against the light, and from there civilization sunk unto the abyss of the Dark Ages.

The prejudices that men entertained were, of course, not without some sort of foundation. Being

basically honest in their opinion, many men were misled to form conclusions that arose from those parts of the scriptures that were a little bit vague; just vague enough, that is, to allow a wedge to be driven in, upon which some might support a doctrine of their own invention. Thus it is that the Quakers "do not baptize", the Shakers "did not marry", the Baptists, "once saved; always saved", the Popes "became Vicars of Christ" and even in our day, the more modern Jehovah's Witness loudly proclaims, with his finger on the text, that there is "no Hell".

It is evident that there must be some weakness of the **text**, rather than the Gospel, from which all of these profess to receive their doctrines, for we are taught that our God does not speak to us with a forked tongue and neither is he the author of diverse doctrines. Therefore it is conclusive that **GOD IS NOT THE AUTHOR OF CONFUSION OR THE INSTITUTIONS OR DEVICES WHICH INSPIRE OR PROMOTE IT.**

The writer is confident that you, the reader are more than just a little bit acquainted with the Restored Gospel, so will proceed to bridge much text with the quotation from Mosheim who tells us how these various faults of the Sacred Scriptures came to be. "Christian churches had scarcely been gathered and organized when here and there men rose up who, not being contented with the simplicity and purity of that religion which the apostles taught, sought out new inventions, and fashioned religion according to their own liking . . . endeavored to mould Christian religion into conformity with that philosophy to which they were addicted." This same author further states: "The philosophers and learned men who came over to the Christians in this century, were no inconsiderable protection and ornament to his holy religion by their discussions, their writings and their talents . . . For the noble simplicity and the majestic dignity of the Christian religion were lost, or at least impaired when these philosophers presumed to associate their dogmas with it, and to bring faith and piety under human reason." (Mosh. V.I., pg. 115). And again he states; "This new species of philosophy imprudently adopted by Origen and other Christians, did immerse harm to Christianity. For it led the teachers of it to involve in philosophic obscurity many parts of our religion, which were in themselves **PLAIN AND EASY TO BE UNDERSTOOD**, (Emphasis RLM) and to **add** to the precepts of the Savior not a few things, of which not a word can be found in the Holy Scriptures . . . it recommended to Christians various foolish and useless rites, suited only to nourish superstition, no small part of which we see religiously observed by many even to the present day."

The Book of Mormon in making mention of the same circumstance says: I Nephi 3:165, "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;

(166) Wherefore, these things go forth from the Jews in purity unto the Gentile, according to the truth which is in God:

(167) 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;

(168) For behold, they have taken away from the gospel of the Lamb many parts which are **PLAIN AND MOST PRECIOUS**;

(169) And also many covenants of the Lord have they taken away:

And so it was that these who considered themselves scholars, who loved the peculiar teachings of their former philosophies, brought into Christianity and into the Scriptures teachings that linger with us this very day, over which countless thousands stumble.

It was in foresight of such a condition that God had prepared an effective countermeasure that would satisfy the need for that which these men had kept back, left out, or changed. The forecast of this which was to come forth is told in the Book of Ezekiel, 37th chapter, and that it would be known as the "Stick of Joseph" . . . to us the Book of Mormon. It was the specific design and purpose of **this book** to bring back to the knowledge of man, to the Gentiles first, and then to the house of Israel, those particular teachings that had been changed, deleted, or added to, that had caused men to stumble for so many generations. (37:183-186 . . . 38:192).

Now the question might be asked, "If these scriptures which were so 'all-important' why, then, did not God cause these things to be restored into their original condition, such as they were beforehand. In our Church History we have an identical example that we might cite to you where this same problem was dealt with, when certain pages of the Book of Mormon manuscript was lost to nefarious men who sought to pervert the ways of God. This instance will not only show the great tactics of God, but it will also show that great provisions are prepared with such a great foreknowledge and such masterful wisdom and planning as to baffle the imagination of men and confuse the plans of Satan. Bear in mind, also, that these men who were seeking the destruction of the Book of Mormon, in this instance were motivated by that same spirit which caused the "scholars" and the "great and abominable church" to keep back the words from the "Record of the Jews", and each had the self-same objective in mind; the praise and applause of the world, in which, under disguise, lies the purpose of Satan.

The record shows (Book of Commandments, chapter IX) that upon losing the manuscript, Joseph Smith was **not** directed to **RETRANSLATE** that which had already been given and lost in the Mss., for this reason: In their cunningness these men had said to themselves, "We will see if God has given him power to translate; if so, he will also give him power again; and if

God giveth him power again, or if he translates again, or in other words, if he bringeth forth the same words, behold we have the same with us, **and we have altered them;** Therefore they will not agree, and we will say that he has no power; Therefore, we will destroy him, and also the work, and we will do this that we may not be ashamed in the end, and that we may get glory of the world . . . you **shall not** translate again those words which have gone forth out of your hands, for behold . . . if you should bring forth the same words they would say that you have lied; . . . have contradicted your words; and behold they would publish this, and Satan would harden the hearts of the people, to stir them up to anger against you, that they might not believe my words; Thus Satan would overpower this generation," etc.

This account proceeds to inform Joseph as to exactly what he should do in order that the lost manuscript might not leave a great void in this great work. He was told to "translate the engravings which are on the **plates** of Nephi," which as it says, "is more particular concerning the things which in My wisdom I would bring to the knowledge of the people in this account."

The reader might be interested to know that these "plates" of Nephi are always spoken of separately from what was called the "record" or "account" of Nephi, although they were doubtlessly bound in the same volume. Reading I Nephi 2:92-99 we can see the distinction between these two sets of plates. (Ia-rom 1:2-30).

At the time these 'small' plates were being made by Nephi, unbeknown to him, the foundations of a wise provision for the future were being made. Knowing only that he was commanded by God to make this "small" record, he understood only that it was, "for a wise purpose in Him; which purpose I know not." 2400 long years passed away before the need of these particular "small" plates arose, and when called upon **they precisely filled the gap** that losing the Mss. had caused. This provision skillfully avoided the need for a RETRANSLATION and the cunningness of Satan was foiled, such as is shown in Ch. IX, Book of Commandments).

Seeing that great provisions are wisely established beforehand, in this same spirit, we can see it is also true that the "Record" or "Account" of Nephi as well as the "small plates of Nephi", was designed from former times to fulfill a **specific need**. Just what was this great need? It was to restore something which had been left out of the "record of the Jews" due to malicious negligence. This gospel was to be brought forth not "to destroy that which they have received (the Bible . . . RLM), but to build it up." Book of Commandments 9:13, by restoring that which had been kept back by the great and abominable church. Not only was it to restore the knowledge of these "plain and precious things", but it was also to stand as an added witness for Christ along **with** the "Record of the Jew" and that **these two** witnesses, together, would embrace what is termed "the fullness of the Gospel". (2 5:19; 44:16; 646:34-35).

The right of restoring this great knowledge belong-

ed exclusively to the Book of Mormon. The fact is very evident from the quotation given from the Book of Commandments, chapter IX that a mutilated record being "re-translated" would be seized upon by Satan and used as a tool with which he might harden the hearts of men and cause their ultimate destruction. To test the mettle of this statement for the truth there is in it, ask yourself this question: "Are the **roots** of division, discord, false doctrine, and yes, outright apostasy of the Restoration, founded in the pure teachings of the Bible (Record of the Jew) and the Book of Mormon, or do they arise from pre-conceived ideas which are founded in the records that have been tampered with, or that have supposedly been "re-translated" edited or changed?" Again ask yourself: "Where do the lineal priesthoods, the presidencies, the high priesthoods, baptisms for the dead, Adam Gods, universalisms, the glories of Eternal Reward, the secret endowments and those that are kith and kin to these, come from? Do they come from the combined testimonies of the "Record of the Jew" and the Book of Mormon? If not from these, then, from whence do they come? If they come from some other record, were these said records ever RE-TRANSLATED, or changed in any way from their original form?"

Does an evil tree bring forth good fruit? Does God put new wine into weak, old bottles? Bringing this parable of the "new wine" into the vernacular of our day, we might say that it is not the desire of God to "patch and pump up an old tire", but has given us a new "tire" (Book of Mormon) to bear up the load, by making up the deficiencies of the "old tire" (record of the Jew). In this fashion we are able to see that mu-

tilated records which have been re-worked, and other spurious documents have infringed upon the rights of that mission which belonged exclusively to the Book of Mormon and have been the means whereby Satan has sought to accomplish his "cunning plan."

Again: GOD IS NOT THE AUTHOR OF DISUNITY OR THE INSTITUTION OR DEVICES WHICH INSPIRE OR PROMOTE IT.

AUTHORITY OF THE CATHOLIC CHURCH

For centuries the question had stood in controversy as to the "authority" of the Great Universal Church of Rome, (referred to by some as the "Romish Church", by others in the more popular usage "Catholic" church) to represent God. Her protestant offspring and her Eastern Orthodox sisters quarrelled with her not so much over the claims to authority of her priesthood and the right to represent God here on the face of the earth, but the difference was largely over the right of the "Pope." Her right as to claiming to be the original church of Christ preserved through the ages was not shurch of Christ preserved through the ages was not too closely scrutinized by her opposition lest they disfranchise themselves of their **own** birthright. The great contest centered around questions such as these: "Was Peter the 'Rock' spoken of in Matt. 16:18 or was he not" and "was Peter in Rome or not," also "to what limit might the priesthood usurp their authority before it be-

comes void or apostate?" Volumes and volumes of history have been written about these matters regarding the Great Universal Churches' claim to being the "legitimate bride of Christ."

The Book of Mormon, in recording the vision of Nephi beginning on page 33:135 pierces the noise and clamor of these echoing claims and arguments of these sects, to disqualify them all with one grand final note: "There are save two churches only . . . The one is the Church of the Lamb of God, and the other is the Church of the Devil; . . . Wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church which is the mother of abominations . . . And she is the whore of all the earth."

Abruptly, the long-standing, much-discussed and controverted claims are all disqualified except that of the true Church of the Lamb of God, and alas, where, might such a people be found?

ECCLESIASTICAL MONARCHIES

In the first century A. D. the government of the Church was in the hands of the membership, the body as a whole. "The principal voice was **that of the people**, or of the whole body of Christians, for even the Apostles themselves inculcated by their example, that nothing of any moment was to be done or determined on, but with the knowledge and consent of the brotherhood."

"The assembled people, therefore, selected their own rulers and teachers, or by their free consent received such as were nominated by them. They also by their suffrages rejected or confirmed the laws, that were proposed by their rulers in their assemblies . . . excluded profligate and lapsed brethren and restored them, they decided the controversies and disputes that arose . . . in a word the people did everything that is proper for those in whom the 'supreme power' is invested." (Mosh. Vol. 1, p. 68).

By the third century however, this picture had changed. "For the Bishops claimed much higher authority and power than before and encroached more and more upon the rights not only of the brotherhood but also of the presbyters." We find that this idea gained ground over the years until it was finally asserted by a Bishop, (Cyprian, by name), that the Bishop was a "Vicar of Christ" and that he had the powers which such an office would imply, which position is assumed even to this day, by those who uphold this sort of teaching."

Supreme Directional Control, Ecclesiastical Monarchy or whatsoever term defines this situation, merely points out that the rights of the people have been invaded. Any man or clique of men who might seek power with which they might overrule the will of the people and deny them their complete freedom of choice, has taken a great step in the direction of apostacy, and have committed themselves to priestcraft; ". . . and were priestcraft to be enforced among this people, it would prove their entire destruction." (Book of Mor-

mon 300:18). (Mos. 11:17). ". . . Ye shall not esteem one flesh above another, or one man shall not think himself above another; . . ."

(E. 3:27). "Surely this thing leadeth to captivity."

(Alma 1:39) . . . "And the priest, not esteeming himself above his hearers for the preacher was no better than the hearer, neither was the teacher any better than the learner, any thus they were all equal . . ." etc.

Drawing a conclusion from the evidence shown in the Book of Mormon, we can see that if any of the steps are taken to Ecclesiastical Monarchy, whether by a single man or a group of men, leads to priestcraft and the eventual captivity or destruction of the body of members who allow it. Significant to this conclusion is the 15th, 16th and 17th verses of the 21st chapter of John, wherein Peter was instructed, along with his fellow-servants to "**Feed My Sheep**". There is no indication in this directive which is made three times, that this ministry is to **shear** the flocks, but to **feed** them.

WAS IT FINISHED?

Some would have us believe that Joseph Smith's work was finished with the translation of the Book of Mormon, and the Book of Commandments 4:2, is cited in proof. We used to tell the people of other churches that they should examine all this written on any point of doctrine in order to arrive at a correct understanding. If we will go to the II Book of Nephi, 2nd chapter, and the 13th verse, we read:

"And I will give unto him a commandment, that he shall do none other work save the work which I shall command him."

This does not say that the prophet's work was finished with the translation of the Nephite Record. Let those who profess such esteem for the Book of Mormon note what that book has to say on this point. Of what use would the Book of Mormon have been if means had not been instituted to carry it to the children of men? The book was not translated to be a literary curiosity, or for a purposeless demonstration of the power of God. It was to be a factor in a great work, even a marvelous work and a wonder." To accomplish this work the systematic effort of church organization was necessary. The angel's message had to be preached unto all men in all the world, just as John said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." (Rev. 15:6-7).

With such a work only just begun, hardly that, for there was no church organized as yet, is it reasonable to suppose that the prophet's work was finished with the translation of the Book of Mormon?

(From and Old Advocate)

JOURNEYINGS

(continued from page 117)

have what they call five wards there, I understand, and have four quite large church buildings.

There is also a small group of the Reorganized folks, and they have a very attractive church building. I suggested to Sister Richards that we attend their meeting, it being Sunday morning, so we wended our way over to the church, and was surprised to find as we stepped into the building that there were only a few of the sisters present, and they were carrying on a Sunday School by themselves. There being none of the priesthood living in Malad as I learned, I admire the courage of those sisters in carrying on in the face of so great odds. Some of them were widows, others married to members of the Utah Church. Yes, they are to be commended for their courage. We enjoyed the little time spent with them.

In the evening, we took the opportunity to attend a meeting in one of the Mormon churches, and noted that they had an abundance of their ministry present, with a very good attendance.

On the morning of May 28th, two of Sister Richards' daughters came along, and we were taken in one of the cars to a very nice pool of water which was already heated for us. It was a small pool of water, fed by warm springs, and to say it was delightful, would be putting it a little mild. Well we had the privilege of baptizing our sister, who had long been contemplating baptism. She had first learned of the Church of Christ through the ministry of the late Brother James E. Yates, who had sown the seed some years before. We thought of the statement by Paul of old: "I have planted, Appolos watered; but God gave the increase." How little we know what the sowing will bring forth in fruit at a later time.

On returning to the home of Sister Richards we attended to the confirmation. Sister Richards is one of those who are truly isolated, she needs the prayers of all, as the way might be rough for her at times.

We left Malad City on the morning of May 30, and journeyed to Caldwell, Idaho, where we found Brother Asa Grinstead waiting for me, and I was taken to his home. Brother Grimstead lives alone. He has a very attractive and pleasant home, and he is a very good house-keeper. Our stay with him was pleasant and enjoyable. There is one other member there at Caldwell; Sister Ingle who like others, is getting along in years. She too lives alone and takes care of herself, tends her garden, and her home, and sews for folks that come for service. She too is badly crippled with arthritis, and has to have the help of a cane to get around. She is a very faithful sister, and she and Brother Grimstead have a little meeting each Sunday, and they read and study the scriptures together. On Sunday, June 2nd, we had a Sacrament meeting and enjoyed being together. We proved that Jesus spoke a truth when He said: "Where two or three are gathered together in my name, there I will be in their midst." Brother Grimstead and Sister Ingle are really true followers of Christ.

Caldwell is located in, what I understand is the Boise Valley, and Brother Grinstead tells me the climate there is ideal all year round. It was really pleasant while we were there. They depend on irrigation for their moisture, and so the lawns are nice and green and gardens look fine.

Leaving Caldwell Friday, June 7th, on a Trailway Bus, we wended our way to Sweet Home, Oregon where we were met by Brother and Sister Eugene Gould, and taken to their home some six miles in the country. The trip from Caldwell was pleasant, much of which passed through some fine farm land, and some that was barren except for sage brush. The last lap of the trip was through heavy timbered land; by heavy I mean, rather dense forests looming up on both sides of the highway. The driver of the bus told me it was yellow pine.

Occasionally a deer would pop out in front of the bus, and the driver would have to almost stop so as not to hit one. No doubt the lights would confuse them, as it becomes dark, and especially in the tunnel-like trip through the forest.

There were just he and I on the bus, and for once I had a private bus.

Oregon is noted for its lumber, and one sees many saw mills along the way, and large truck loads of logs enroute to some mill. I also noticed that the mills had large cone-shaped furnaces where they burned the saw dust and the slabs that are not useable for lumber.

Brother Gould works in the only factory in Sweet Home that I have any knowledge of. He was working nights when I arrived, and after picking me up at the depot, he had to go back to work, getting home around six in the morning. He has since had his hours changed for a little while at least, from three in the afternoon to eleven at night, giving a little better opportunity to get his work done around home.

On our arrival here we found Brother and Sister Shultz; they are the parents of Sister Gould. They more or less are isolated and do not often get to attend a meeting, and became a little discouraged. They were glad to have a few days of association and receive a bit of encouragement, I have ever maintained that the mission of the Church of Christ was to save people and lift them out of error by helping them to see more clearly the way. We are not constituted alike, and meet with temptations differently, and what would be a temptation for one would not bother another. It is needful that we have charity for those who are weak. Paul says that: "Charity prevents a multitude of sins." So let us each be charitable towards the erring. I think often of the hymn we used to have in the old hymnal: "Think gently of the erring; Lord let us not forget, for however stained by sin, he is our brother yet. Heir of the same inheritance, child of the same God, who hath but stumbled in the path that we in weakness trod."

Kindness, love and sympathy will do more than the preferring of charges and turning folks out of the church. True there may be times when charges should

be lodged.

I presume there are few of us but what have strayed.

Christ came to save the sinner, and he has transferred to us the task He started, that we should seek the ones who stray. "Love ye me and love all people", is as applicable today as when the Master spoke it. If I love a person, I sure will not try to injure him or wish to get him out of the church.

So, as we journey along the pathway of life, may we practice charity, and "think gently of the erring" as the Master has for us. That we may be able to rejoice with those we help along the way.

Well, I have wandered from the "Journeyings", but it might fit in, as it is some of the things we meet along the way.

We journey toward the heavenly goal, and no doubt many slip and sometimes fall along the way many times, and God is merciful to us.

"Let us pray for one another, for the day is fading fast" and reach out a helping hand to those who have erred and fallen by the wayside.

Yours in the hope of finishing in the journey of life.

Wm. F. Anderson

Poet's Corner

SHALL I GIVE ALL OF ME TO THEE

Tune: An Evening Prayer

(Dedicated to all young people of the Restoration)

Christ came to earth, gave all he had to give,
That we, our sins he might forgive—:
His love he shed, his sacrifice we know
While on this earth below.

Christ came to earth, to show us how to live;
Our gifts, our talents to him we must give.
If we, his footsteps follow all the way,
His commands we will obey.

Christ came to earth, that he might understand
The griefs and woes of man on every hand.
Extends to us the fulness of his love,
Giv'n to us from God above.

Shall I give all of me to Thee, I said,
As on this earth below I tread—;
Do I have time to spread his love abroad,
His love, his care to laud?

I must prepare to give him of my best,
If I would have him as my Guest—.
Yes, I must give him all of me today;
Love and serve him all the way.

Composed—Dec. 8, 1955
Lucinda Scott

HIS LOVING REMINDER

Wouldst thou thy Lord and Saviour
Returning, in safety dwell?

Wouldst thou find in Him a refuge
From those things the prophets tell,
And which now are the world over
Spreading? then on Thy Lord call;
Pray in humbleness and meekness,
And throughout the wicked's darkness
Light shall shine upon thy way.
Putting on His yoke lowly,

Fearsome, are the tribulations
Now before your sight revealed,
But still greater on the nations
Shall the elements soon yield;
Troublous, the flooding waters,
Destroying both home and life,
Fierce, the fires and the earth's shaking,
And the lightning's vivid knife,
But by grace and mercy only
Those gates withheld the earth's grief.

While the times are set, awaiteth—
Set times for each wave and shaft—
For each tribulation; Cometh
Those are named; The Tempest's draft
Has yet given forth but breezes,
And the Enemy hath laughed.

**BUT NOW BE FOREWARNED, THE SLAUGHTER
OF ALL WICKEDNESS BEGINS;**
And the righteous needs must gather
Together, REPENTING SINS.

Each one laying on the altar
All that separates from God,
All that in His sight the Father
Abhors, yet has spared the rod;
Each one claiming one the other
By the bonds of love in Me—
Claiming his the love of Brother
And his God, has set him free;
These must render works, as witness,
If found at my right they'd be.

For my Spirit records justly,
Searching each heart, if there love
Dwelleth; and His hand is mighty
Being sent from God above;
Every thought e'en though unspoken,
Hiddenly accusing you
Tells of your agreements broken—
Recorded each you pursue—
Nothing is from Him withholden;
Thy Lord bids you all, review.

But fear ye not the raging tempest,
Ye whom lave has led; Thy Lord
Watcheth over you; On His breast
He will hold you till the rod
Of His wrath strikes, that you there rest
Safe from the stroke of His sword;
Enter ye into your havens
Where thy Father loves to be,
And His angels there protection
Will o'erspread and shelter thee.

(continued next page)

The set time for thy Lord's coming
 Has not come, nor doth man know,
 And Jesus said, 'but the Father;
 And yet there is time to sow,
 For the harvest-time awaiteth
 His fulfillments here below;
 Many souls, neath His protection
 From the tribulations' woe,
 Shall be saved, and flee to Zion
 When commanded ye shall go.

For, many hearts seek the good way,
 By man's precepts blindly led,
 Many who must hear the Message
 That was heard e'en by the dead;
 Israel awaits though yet scattered,
 The voice of their God who plead
 With their fathers, saying I AM,
 Thy Redeemer who them, fed
 Hast remembered mercy—Their seed
 Again to their Home be led.

My gospel, all nations must hear,
 They seek for peace none can give
 But through my chosen servants dear
 And faithful, and who through love
 Give hope renewed to quell dark fear,
 A hope of redemption long sought;
 A Remnant waits to hear the Good News,
 And in darkness far and near
 Dwell among you, have seen a light;
 To them as to you come a Seer.

Where then are my people, turn thou
 Thine ways unto Christ thy Lord,
 And before His throne thy hearts bow,
 Remembering that His word
 Shall find fulfillments there, to show
 His sheep from the goats He spared
 Because they loved their neighbor—
 Those an hungered, naked and cold,
 While those gone into the darkness
 Sold their birthright, loving gold.

—Hervey A. Scott
 May 14, 1957

OBITUARY

Lillian Violet Tabler, passed away Thursday, July 11, 1957. She was born in Sweet Home, Oregon, September 5, 1907, and has lived here all her life.

She was a descendant of one of the early pioneer families that settled here, the Ames family.

She is survived by her husband, Clio; one son, Melvin of Sweet Home; one brother, Harold Rozell of Sweet Home; one sister, Mrs. Rita Furrows, of Portland Oregon; and an aunt, Mrs. Zillah Keeny of Sweet Home.

Funeral services were held July 15, 1957, with Elder William A. Sheldon officiating. Interment in the old family plot, Ames Cemetery.

OBITUARY

Thomas Gage passed away at the age of 4½ months on June 10, 1957. He was born in Racine on January 29, 1957. Surviving, are the parents, Mr. and Mrs. Meredith Gage of Racine, Wisconsin; two brothers, Gary and Tobin Gage of the home; grandparents, Mr. and Mrs. Roy Jarvela, of Racine, and Mr. and Mrs. George Niedens of Racine; several uncles and aunts.

Brother and Sister Meredith Gage, and Brother and Sister George Niedens are all members of the Church of Christ (Temple Lot).

Funeral services were held June 12, 1957 in the Hanson Funeral Home, Elder B. C. Flint officiating. Interment in Mound Cemetery.

MRS. MARY JANE JENKINS

The funeral took place at Church Cemetery, Llanelly, of Mrs. Mary Jane Jenkins, who died on March 27, at 18 Buddulph-street.

The officiating ministers were Elders Tom Worth, Birmingham, and George Allen, of Gilfach Goch.

Chief mourners were: Mr. John Jenkins, husband; Mr. and Mrs. Silvanus Mason, son and daughter-in-law; Mr. and Mrs. Harry Price, daughter and son-in-law; Mr. and Mrs. Fred Mason, Mr. and Mrs. Emlyn Mason, sons and daughters-in-law; Mr. Madoc Morgan, son-in-law; Mr. and Mrs. Stan Thomas, daughter and son-in-law; Mr. and Mrs. Sam Beecham, Mr. and Mrs. David Jenkins, Mr. Tom Jenkins, Mr. Jack Jenkins, Mrs. ijm Bromham, step-daughters and step-sons; Miss Lona Mason, Mr. Bob Mason, Mr. James Bromham, Mrs. Anne Cole, Mr. and Mrs. Harold Price, Peter and Gareth, Mr. John Henry Thomas, Mrs. Eunice Bowen, Mr. and Mrs. Peter Thomas, Mr. and Mrs. Keith Jones, Mr. and Mrs. Ivor Price, Mr. and Mrs. Bryn Warren, Mr. and Mrs. Joseph Jenkins, Mr. Trevor Slim, Mr. Alf Thomas, Mrs. D. J. Slim, Mrs. Elsie Morgan, Mrs. George Allen.

Sister Mary Jane Jenkins, was loved by all who knew her in the Gospel Bonds.

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.

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