

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, September, 1957

No. 9

Son of Lehi

By Forest Robinson

Lo, ye fallen son of Lehi
Gliding thru yon silvan glade,
Shaven head and painted visage
Mark the savage sin has made.

Lo, ye rebel son of Lehi
Fallen from such high estate,
Till the depths of jungle passage
Hide thee and thy savage mate.

Lo, unrighteous son of Lehi
Heir of promise, look above,
Angels sent from realms of Glory
Taught thee once thy Father's love.

Lo, unfaithful son of Lehi
Truth once guided all thy ways,
Tho' the ages dark have covered
Echoes of thy peaceful days.

Lo, ye fallen son of Lehi
For thee, throngs of Angels sigh,
Look up from thy depths of sorrow
Thy redemption draweth nigh.

Lo, ye covenant son of Lehi
Earth, thy secret once held fast,
Yields her golden plated message
Golden Record of thy past.

Lo, unhappy son of Lehi
Angels bow low once aagin,
To reveal thy Father's mercy
And His covenants with thy kin.

Lo, ye fallen son of Lehi
From thy darkened jungle trails;
Tho' thou light of truth rejected
Truth shall still thy solemn wails.

Lo, ye favored son of Lehi
Of thy seed shall prophets rise,
Leading thee from Gentile bondage
Behold, consider and be wise.

Lo, ye covenant son of Lehi
Abra'ms heir and Israel's choice
Learn thy heritage, thy blessings
Build ye Zion and rejoice.

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ZION'S ADVOCATE

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EDITORIAL

WHAT ABOUT INTEGRATION?

In the prayer which Jesus offered to the Father for those who had, and who would, believe in His words, He did not ask that these who "are in the world" should be taken "out of the world", "but that thou shouldest keep them from the evil." John 17:11-15.

For this reason, it seems good that the believers should keep themselves informed, not only of the plan of salvation, including the ways of righteousness, but also of current events by which we may be affected either for good or evil.

The term, integration, together with segregation, has come rather forcibly into our consciousness, in the last year or two, in connection with the ever-present an increasingly complex problem of the Negro's association with the white man. The word, white, is here used loosely to apply to non-Negroes, particularly of the fairer-skinned races in this country.

We realize that this subject can be very explosive in its aspects, and depending upon the various social conditions affecting those concerned therewith. However, our approach to this question is perhaps broader, and in some respects, entirely disassociated from the current trend of national thought.

To us, it appears inadvisable, if not useless, to assume a strong position on either side of the public controversy, but rather that we should "get understanding" as to how we might cope with it when affected directly or indirectly. Nor do we intend to try to give all the answers, here.

In a moral and humanitarian sense, there is no question but that the Negro is entitled to as much civil and religious liberty as any other man, "And (God) hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26). In Christian conscience, we cannot deny him the opportunity to

seek and claim equality of opportunity to so attain. The problem is, how to grant it without trampling upon the rights of others in the process.

We wonder if the proper term should not be something akin to, confederation, rather than, integration. To "integrate" is "to bring parts together to make a whole." A "confederacy" is "an alliance or league for mutual support or action". Were the opposing elements to "confederate", distinctive portions of society could undoubtedly maintain distinction, or difference **which God has established**, and yet deal equally with each other. But, integration has a more far-reaching connotation, or implication, than is commonly realized—at least it is apparently so.

Integration implies a greater unity than a majority would be willing to allow. In the Negro question, it even implies a fusion of the races.

Ridiculous, do you say? To us, it is not, and constitutes the real danger in the whole program of "integrating" the Negro. Permit little children to play together, learn together, and live together (that is as close neighbors): all distinctions and barriers cease, and adulthood will bring no change.

That is good? Well, in the broad sense that man should learn to love his fellow-man and deal justly with him—yes. But, that it should also lead to intermarriage (and that tendency would most certainly increase)—**no!** Just think of the prospect of mixed families of white and black children; think of the white child of such an inter-marriage, growing to adulthood, and marrying a white companion. They could have a child which might be as dark as its grandparent; the surprise and humiliation which would come could lead to divorce. Such problems might be multiplied endlessly.

We believe there is a course of action to be pursued by the church, and lest it be considered that our belief is based solely upon private opinion, we wish to appeal to the scriptures.

In the first place, Adam and his seed were evidently fair of skin, for he was created in the image and in the likeness of God. That a change came in some of his descendants is self-evident; but for what reason? Scientists have tried to offer environment as the answer, but this will not satisfy. What then? A curse from God, because of wickedness, says His word.

Nephi gives it concerning his brethren of the Lamanites. Listen:

"Wherefore the word of the Lord was fulfilled which he spake unto me, saying: That inasmuch as they will not hearken unto thy words, they shall be cut off from the presence of the Lord . . . And he had caused the cursing to come upon them, yea, even a sore cursing, because of their iniquity. For behold, they had hardened their hearts against him, that they had become like unto a flint; Wherefore they were white, and exceeding fair and delightsome, **that they might not be enticing unto my people**, the Lord did cause a skin of blackness to come upon them. And

thus saith the Lord God, I will cause that they shall be loathesome unto thy people, save they shall repent of their iniquities. **And cursed shall be the seed of him that mixeth with their seed: for they shall be cursed even with the same cursing.**" II Nephi 4:31, 33, 37.

What could be plainer than this! Yet, it seems apparent this nation is headed toward the fulfillment of this prophecy.

We do not condemn the Negro, or any other dark-skinned people, for they of the present cannot help what their ancestors did more than any of us can help it that Adam sinned and brought death to all. But no one needs to abide in sin, and we shall be justified by righteous works.

Transgression of the above-quoted word of God, in ignoring the division that God has established, will bring its consequent cursing.

Our course is to teach our children to love all men, and to esteem them equal before God on the basis of righteous living, but also to teach them that to ignore what God has established will bring them heartache, disaster and cursing.

We have stated, or inferred that the term, integration, may have a broader application than herein considered. This will, perhaps, be explored later.

William A. Sheldon

LETTERS

Wyandotte, Michigan

Dear Brothers and Sisters in the Faith:

It has been quite some time since you have heard from our local. I must tell you how the Lord has blessed us with adding two more souls to His church. Brother and Sister White were united with the Church of Christ through baptism on the fourth day of August. May God bless and keep them always in the faith.

God also blessed Brother and Sister Podhola, our pastor, with a baby son. He was born the 9th of July, and was blessed this morning. May God also watch over him.

God is adding to His church those who shall be saved.

God bless all of you is our prayer.

Agnes McCane, Reporter

Ticul, Yucatan, Mexico
August 5, 1957

Dear Brothers and Sisters in Christ:

I have been back home over a month, already, and I feel ashamed that I have waited so long to write these few lines.

I want to thank all my brothers and sisters all over the United States, who so kindly helped to make my stay in that country so pleasant, and also for the wonderful hospitality that I enjoyed wherever I went.

Upon my return to my beloved Yucatan, I found our church folks and friends still steadfast in their determination to serve our Father. I found that our brother Filemon Manrique, an elder in the church and member of the Dzan local, had been visiting in the town of Oxhutzcab and holding regular services for the little group of folks there. I have been to this place twice since getting back, and some of those whom we had the pleasure to visit in their own homes with Apostle and Sister Yates last winter, were still friendly toward the Church of Christ, and still maintain the warmth of affection enjoyed by all a few months ago when we left them.

Our local at Dzan was kept together very nicely by our Brother Miguel (?) zuc, and others of the priesthood. They always enjoyed the weekly meetings held in the little "Inglesia de Cristo" chapel, and encouraged those who needed encouragement.

Our group in Ticul, scattered as it is, regardless of its condition, was kept nicely by Brother Cayetano Alfaro. During my absence, he became the happy father of the sweetest little boy and girl, twins, which was quite a surprise to all, especially to our brother, who had little baby boy's clothes made before the arrival, and later had to get busy and make a little girl's dresses too.

Brother Roger Can, of Kopti, also did a commendable job of keeping the little group, there, together, and we can say: thank you God for all your love!

Everywhere we go, every direction we turn, we see work that needs to be done. We need help; help of all kinds; but most of all, we need moral support. Many are "hungry and thirsty" after the truth; but we find that they are indifferent. After wondering about the cause of their indifference, we find that they have been driven away by a tempest of impiety. They have seen plague after plague come; the plagues of cruelty and lies that have devoured the once green fields where their hopes grew. Are we, too, going to be responsible for this?

The task that lies before us is great, and this we all know, but the work of the Lord will not be ever accomplished by contending with one another. We hate to admit that there is contention among us, and when we do admit it, we find some else to blame for it. Why not let Christ's own words sound in **our** ears?

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye".

Does this apply to me, or does it only apply to some one else?

How can we get out in the world and tell the people to repent, when we have not repented of our sins; and it is so evident that we have not. How do we expect others to believe in what we don't seem to believe our-

selves? If we don't speedily get busy and humble ourselves, and obey, we will again hear the words of the Master as He spoke when he entered Jerusalem:

"How often would I have gathered thy children together, even as a hen gathereth her chickens under wings, and ye would not! Behold, your house is left unto you desolate."

May our Christ help us in this time of great need.

Your Brother in Christ,

Fernando Ojeda

INDEPENDENCE DIARY

The Independence Diary has been so long absent from the pages of the Zion's Advocate that I offer a few words in apology to the Independence people who entrusted me with this task and to others who may have missed the "doings" of us here in Independence. As many of you know I suffered the greatest loss I possibly will be called upon to bear in this life, in the death of my mother, Willie Grace Yates, on the 18th day of April. I have somehow since that time let the dates slip by and failed to get ready an Independence Diary. Perhaps I may be forgiven if I mention, too, the obituary I prepared for use in mother's funeral service. When it appeared in the Advocate I was shocked and saddened at the impersonal account I had written. At the time I had thought, "Everyone who knows Mother knows about the beautiful faith in God that has been a guiding light to her footsteps throughout her life; and about her membership in the great gospel of the Restoration, because all of that was so much a part of her life." Nevertheless I was saddened when I read the obituary I had written—because I had left out the beauty that God had put into her life and the same beauty that lives on in the hearts of her family and friends.

Because I have opened the Diary on such a personal note, I will continue it on a personal note. What in our lives is of a more personal nature than the Gospel of Christ and his love and blessings for us? And at the same time if we hug it to us and do not share it, we lose some of the beauty of it and do not realize the joy that it was meant to bring, comparable in a small way to my sadness because I had not shared with you the beauty that made the gift of a good Mother one of God's greatest blessings to me.

Because you are my brothers and sisters I believe if I count my blessings right here you will find that they are your blessings too:

The first blessing I will tell you about is the blessing of those who have a desire to help in God's work and who spent many hours preparing for the vacation Bible School which has had for the fine group of children we are blessed with. The days of Bible School were from June 24 through the 28th.

Sister Marion Sprague was in charge of the Bible School and the lesson she prepared showed the importance of the Book of Mormon in supplying the word of God that is missing from the Bible because of the

plain and precious things that were left out of that record by the great and abominable church. This was done by means of charts (in frame) lettered with scripture from the Bible and with spaces cut for the missing part of the message found in the Book of Mormon. A second lettered chart with the same scripture from the Book of Mormon containing also the missing words was slipped behind the Bible scripture, thus supplying the missing word of God and hence, better understanding. For example, the scripture I remember best is "Blessed are they who do hunger and thirst after righteousness for they shall be filled.. The Book of Mormon supplies the words "with the Holy Ghost". These charts are a very effective study aid in showing how the Book of Mormon and the Bible work together, and they have been used in two sermons since the Bible School.

Another blessing that we enjoy is better attended prayer meetings. We have also felt a spirit of humility with the ministry here reflected in some of the sermons we have heard. Perhaps we have only begun to hunger and thirst after righteousness sufficiently to invite the Holy Ghost. We know that if we come to the point of being filled with the Holy Ghost we will enjoy more and more the blessings of better understanding, and the fellowship to be had with each other as children of one loving God.

We heard a good sermon one Sunday evening about how to invite the spirit of God to be with us and the blessings to be derived from that presence, and how we can recognize the spirit of God and not be deceived by some other spirit or by our own personal desires. We were told in another sermon that the "picture of God is developed in the dark room of prayer." "There are many religions but only one Christ!" We might say there are many spirits but only one spirit of the Holy Ghost. These things we heard in a sermon on Fellowship; also "When we love God we cannot hate men."

The same fellowship our brother spoke of was enjoyed during our recent Missouri State Reunion held here, just east of Independence. That same spirit of God was present at the morning prayer service to bless those who were privileged to attend, and at the Sacrament service where our Brother Ireates Keeney and Brother ? ? ? Schwegler were called to the ministry. Our young people were in charge of a panel discussion on the last evening under the big tent on the Reunion grounds. The closing service of the Reunion was held at the church on the Temple Lot after a hard day's work by some in taking down the tents, etc.

Our visitors at the reunion were Brother and Sister Sweem of Hamilton, Brother and Sister Ireates Keeney and their mother, Sister Keeney from Houston Missouri, Sister Pearl Barth from Lamoni, Iowa, Brother and Sister Schwegler and Brother and Sister Shanks from St. Louis, Missouri, Sister Hester Reed Wentworth and Granddaughter Judy Geler from Bemidji and Brothers Glenn and Harold Gill from Independence, Wisconsin and Rosemont, Minnesota, and Sister Estella Smith from Ava, Missouri.

May I backtrack a little and tell you more about our Bible School? The mothers who had tots too young for Bible School were enabled to help by the assistance of Sister Lois Harris and daughter Martha. They deserve special mention because each morning our toddlers said good-bye to their mommies and trotted along so willingly with Sister Harris and Martha that each mother was able to go about her appointed task knowing that her babe was happy and well cared for. Sister Arra Gentry had the class of three year olds. One of the things she made was a plaster mold of each child's chubby little hand. Those molds made us think of a song our children sing, one line of which is, "hands to serve Him all my days".

There were three other classes of older children according to age, each group with a teacher and a handcraft teacher. Each day began with prayer followed by group singing and a story, then our lesson with the charts linking the Bible and Book of Mormon into one. The children then went to tables assigned to each class to take up their study of the translating of the plates of the Book of Mormon and establishing of the church. Recess followed with refreshments and supervised play, after recess handcraft period. The last part of the morning was spent in preparing for the program which the children presented on Sunday morning during the hour usually devoted to Sunday School classes. Handcraft and study projects were on display downstairs for Mammies and Daddies to see.

I have set down this outline with the thought that it might be of interest to some other locals with sufficient facilities, workers and children to make Vacation Bible School a worthwhile project. We had a good feeling of accomplishments when our five short mornings and Sunday program was over. They were certainly action-packed!

We have two new ones to tell you about, Edith and Marvin Case, on July 21st, added a 7 pound, 15 ounce Benjamin Lee to their collection of little boys. Benny has two big brothers, Johnny and Gerry. Less than three hours later a 7 pound, 13 ounce daughter, Jane Enid was born to Enid and John Bell of Grand Junction, Colorado. Edith Case and John Bell are daughter and son of Brother and Sister Harvey Bell. Congratulations to the grandparents too—it isn't everyone who can celebrate the arrival of a granddaughter and a grandson at the same time! Janie is Brother and Sister Bell's first child. We heard clear up here in Independence that the Bells were jingling for a son: By now "Janie" is probably "just what we ordered"! These new parents—more joy to 'em!

Irene Maley, Reporter

A NEW LOCAL CHURCH OF CHRIST ORGANIZED

Realizing we are all interested in the progress made by the saints in every part of God's vineyard, we feel sure that it will be interesting news to learn of the organizing of a new local Church of Christ. A little over two years ago, we were invited to the home of Brother and Sister Harold B. Schultz, of Tex-

arkana, Arkansas, as he had become interested in the Church of Christ and wanted to know more about it. Brother Schultz had formerly been a member of the Reorganization, but becoming dissatisfied, had withdrawn his membership from them, and was now ready to investigate the claims of the Church of Christ.

Brother Shultz was well acquainted with the story of the Restoration, but what was bothering him, was to find the group that most nearly represented, in organization and in teachings, the original church as it was established in 1830. He found our story of how we came into possession of the Temple Lot property quite interesting, but so different from what he had been taught while in the Reorganization, that he felt he could not quite accept it unless he be permitted to see the records at the Court House in Independence; after all, we want to know the truth about these things that are of so much interest to us. Some one has said: "The truth is the only thing that is of any worth to mankind"; and so we left them with an invitation to come, look and see.

The following April, Brother Schultz and his wife and son did go to the Court House, and spent quite some time looking over those old musty records that so definitely prove the real ownership of this property to be rightly vested in the Church of Christ.

It was not long after this that our brother was called and ordained an Elder in the church, and he, entering into the work of his office and calling at once, the missionary work of the church began in Texarkana. It wasn't long till others were interested in the work.

Now, years ago the work had been opened up not far from there by Brother C. L. Wheaton and E. E. Long. We tried to find the scattered sheep from this missionary effort, but the time had been too long; only two members of the old group could be found, and they were down near DeKalb, Texas. Brother Schultz worked steadily and faithfully, and with the assistance of Brother Aldridge, others were added to this group; and so it was with pleasure that we found them ready to be organized into a local church that they might carry on more effectively in the work of the Master.

On July 2, we organized them into a local Church of Christ, with Elder Harold B. Schultz as their pastor, and his wife, Sister Hilda Schultz as the clerk, or secretary. As soon as the organization was completed, they immediately went to work. They selected a board of trustees, and started preparations at once to purchase property upon which to build a church building.

Recently I received a letter stating they had found, and made the down payment on four lots, in a very desirable location, within the city of Texarkana, Arkansas. I believe this is the first organized church we have ever had in Arkansas, but we hope it will not be the last.

As I read this letter my mind went back to the 4th chapter of Nehemiah, and the 6th verse: "So built we the wall; and all the wall was joined together unto the

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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.**

WAS GOD EVER A MAN?

We read in Genesis 1:26 that God said to someone: "Let US make man in our image, after our likeness." God was not referring to the physical man, but the spiritual, as man was first created spiritually before being formed out of dust.

Jesus, in referring to God, said: "God is a Spirit; and they that worship him must worship in spirit and in truth." John 4:24.

The spirit of man was created before the body it was to live in was formed out of the "dust of the earth." Following the "making of man", we note there was not a man to till the ground; so, God made a house (body) for the spirit (man) to live in. We find that all things that were created, were created before man, spiritually (See Gen. 1:9-25). Even the trees and all plants before they grew (Gen. 2:4-5) yet there was not a man to till the ground. Verse 5. "And the Lord God formed man out of the dust of the ground." Gen. 2:7. God formed man (Adam) and placed him in the garden of Eden; thus man became spiritual and physical.

We note that after the forming of man out of dust, the beasts of the field the fowls of the air, etc., were formed out of the ground, and brought to Adam to name. These were created spiritually before man. Gen. 1:25. There are those who would have us to believe that Adam was the god of this world and the only god with whom we have to do. If that be true, then god (Adam) became a sinner, and transgressed his own law, and cast himself out of the Garden of Eden; and then sent himself angels to tell him how to get back in favor with himself. Kind of ridiculous, is it not?

Adam was a man, and because he disobeyed God, he was cast out from the presence of God, and thus a spiritual death took place; and he had to be obedient to certain laws to return to favor with God. In no place in the scripture do we find where Adam ever created, or formed from dust, any creature.

God is supreme. In examining the scripture, we may find reference to the only true God.

"And this is life Eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent." John 17:3. "Hear O Israel; The Lord our God is one Lord". Deut. 6:4. "See now that I, even I, am he, and there is no God with me." Deut. 32:39. It would be well to read the entire chapter to get the full text.

"Ye are my witnesses saith the Lord, and my servant whom I have chosen; that ye may know and be-

lieve me, and understand that I am he; before me there was no God formed, neither shall there be after me". Isa. 43:10.

The Lord speaking, here, through Isaiah says there was no God before him, and there would be no God after him. Thus, the idea that man will eventually become a god is not in harmony with that which was revealed to the prophet.

God formed man (Adam) from the dust of the ground, and placed therein the spirit of man; thus man became a living soul, he being the first physical man on this earth; and he was the workmanship of the Eternal God. Therefore, he was not God, but the first of God's physical creation; he did not come to this earth, physically; he was formed from the earth; and his spirit, the real man was given the body in which to live. He did not create himself, nor do we find any place where it is recorded that he ever created anything.

'Is there a God beside me? Yea, there is no God; I know not any". Isa. 44:8. "Thus saith the Lord the King of Israel; and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God." Isa. 44:6. "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images." Isa. 42:8.

The scripture is very definite in proclaiming that there is but one God, and there can be found no scripture where man is ever referred to as ever becoming a god, or "as God is, man will be."

"I am the Lord, that is my name; and my glory will I not give to another" seems to be quite definite.

"Now Zeezrom said unto him, thou sayest there is a true and living God? And Amulek said, Yea, there is a true and living God. Now Zeezrom said, Is there more than one God? And he answereth, No." Alma 8:79-82.

"And he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and ONLY God, or they should be swept off when the fullness of his wrath should come upon them." Ether 1:30.

"Behold, I am the Lord God Almighty, and endless is my name, for I am without beginning of days or end of years; and is not that endless." Doc. and Cov. 22:2. "For the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God." D. & C. 63:2, Reorg.; 63:6, Utah. No man has seen God at any time in the flesh." D. & C. 67:3, Reorg.; Utah,

67:11. Latter day revelation confirms former revelations in scripture. If a man cannot see God in the flesh, then Adam was not God; and following his being cast out of the Garden of Eden, he did not see God. Angels ministered unto him; Adam was God's creation, not God.

Mankind may become the sons of God through obedience to the gospel. We become children of God, when we obey the laws governing, and endure unto the end. We will be permitted to see him and be with him. But, he does not delegate his powers to be God to any man.

"I am the Lord I change not" (Mal. 3:6), is as true today as it was when the Lord spoke it. "In him is no variableness neither shadow of turning". James 1:17. "Whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him." Eccl. 3:14. "God is not a man, that he should lie, neither the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good"? Num. 3:19.

God sent His Son into the world; he did not come himself. "I speak not of myself; my Father who sent me gave me commandment." John 12:49.

Adam did not send Christ into the world. Adam had been dead a long time when Christ came. Christ was not Adam's son. Man is the author of the doctrine that all men will become gods. Please read Doctrine and Covenants 83:8, Reorg.; Utah 84:54, and you will learn that the whole church had come under condemnation, because they had "treated lightly the things they had received."

It seems that as early as 1832 this condemnation rested upon the "whole" church. Judgments, and scourge was predicted, and it is needless to say, it was fulfilled. Satan took advantage, and because they listened to him rather than to God, this darkness came. While in that darkened condition, many things were introduced, and foisted on the church.

The name of the church was changed twice, once in 1834, and in 1838. And we find such doctrines as a presidency, an order of High Priests, and other officers which were not sustained by scriptures. Then comes the doctrine of baptism for the dead, spiritual wifery, marriage for eternity, Adam as God, and man eventually to become a God; all of which cannot be sustained be "that which is written".

We have no wish to condemn anyone, but to point out that things had gone wrong, and as a result, the church was torn apart; many divisions took place, and each division fighting against the other. Surely it must be admitted that truth does not divide, and God is not the author of division. Therefore would it be out of place if all divisions were willing to admit there were need for a solemn investigation of the whole matter, by laying aside our differences, and humble ourselves to the extent that we would be willing to let God decide that which is right and that which is wrong. We are pretty much in the same condition as the Christian

world was when the boy went into the woods to pray. Each division is sure it is the one and the only accepted. It is impossible that all are right, yet each division hopes to attain.

"Come now let us reason together saith the Lord". Isa. 1:18-20. "Return unto me, and I will return unto you". Mal. 3:7.

Let us seek the Lord for light that we might be able to bring about the accomplishment of the purposes entrusted to us in the restoration."

In hopes of a final uniting of the forces of the Restoration.

Sincerely,

Wm. F. Anderson

TO WHOM IS THIS WARNING GIVEN?

It is true today, as in past ages, that prophetic warnings given to the people of God go unheeded by those to whom they are spoken, and it remains for some later generation to garnish their tombs, and to honor them as prophets. In a recent Advocate appeared a timely article under a heading similar to the above, calling attention to warnings given in the past to those who were once professed believers in God and Christ, but who had begun to drift away, and the writer drew a line between the common sinner of the world, and those who had once been enlightened, but had lost that light, exemplifying the truth of the statement made by the Christ: "If therefore the light that is in thee be darkness, how great is that darkness!" Matt. 6:23.

It was to those who had lost that light of the gospel that once flooded their souls, to whom Alma addressed this question: "If ye have felt to sing the song of redeeming love, I would ask, Can ye do so now?"—Alma 3:46.

"The Warning" was given to those of former days, as well as to those of latter days. "This warning" is given especially to those of today whose light has become darkness, and who are in danger of becoming such as can no longer "sing the song of redeeming love."

Warnings are given from time to time in order that men might turn from their wicked ways and live; for the Lord has said: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his wicked way and live." Ezekiel 33:11. So it becomes incumbent upon all the "watchmen" of the "walls of Zion", or those who are stationed round about, who become cognizant of the warning voice, to "cry aloud" lest by his failure to warn, the wicked "died in his iniquity" and "his blood will I require at thine hand."

"This warning," then, I present by permission.

"Son of man, write unto my children gathered in the region around my Zion; for thus speaketh He whom ye call Lord and Saviour, Jesus Christ: Owing to conditions that have prevailed, lo, these many days, you must be counselled, if you would be my children in

very deed. You have followed, in many ways, the traditions of men; for of a truth your ways have not been my ways, nor your thoughts my thoughts; and I must needs admonish you to repent. Repent ye, and turn unto me and live. Can ye not discern the times in which ye live? Can ye not see that I have set my hand to gather my covenant people from all lands back to their land of inheritance; yea, from lands unknown to you? For even at this day I am preparing my children whom ye know not where they are; but they are known unto me; and ere long they shall be returned unto their inheritance, and be joined to those who have already returned, and I shall have a united people.

"Therefore be admonished to repent of your errors and return to the old paths wherein is the good way, that I may direct you from time to time ere Zion can be redeemed. Follow not the precepts and devices of men; but hearken to my voice as I have directed, and rely upon the things I have commanded which are in your possession. Go ye then to my word which is before you; keep all my commandments; walk in my way, that ye may enter the straight gate, that your feet may be found in the narrow way, which leadeth to the tree of life which is in me, saith the Lord.

"Give heed to my counsel; keep my commandments; and when thus you return from the error of your ways, I will return unto you, and be in your midst by the power of my Spirit; and then, and only then, will I hearken to your pleadings and prayers before me. Be ye admonished, that I may yet honor you as my children in very deed. Of a truth it has been said, To obey is better than sacrifice. Be ye not rebellious and say, as has been said, Wherein have we stepped aside? wherein have we not obeyed thy counsel? for of a truth you have followed in the error of your own hearts, and sought to counsel me. At the appointed time all my words shall be fulfilled; and the hands or devices of men cannot stay my words; for they shall not return unto me void."

Thus I have been commanded to write even so. Amen.

(Signed) T. J. Jordan

Regina, Saskatchewan
January 5, 1957

Permit me to quote two paragraphs from the aforementioned article from Zion's Advocate of July, 1957:

"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 lives a personal righteousness that God will approve of, and that will fit us to be ac-

ceptable to Christ when He comes again. There is no time to be idle, but we must be constantly striving for higher ground."

We are living in "the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Daniel 12:9-10.

I speak as to wise men. Judge ye.

Leon A. Gould

THE RESURRECTION

By Apostle B. C. Flint

"Jesus said unto her, I am the resurrection, and the life; he that believeth in me though he were dead, yet shall he live." John 11:25.

"Verily, verily, I say unto you, The hour is coming, and now is, where the dead shall hear the voice of the Son of God: and they that hear shall live. Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation." John 5:25, 28, 29.

"Oh that my words were now written! Oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:23-27.

"And he said unto Alma, What does this mean which Amulek hath spoken concerning the resurrection of the dead that all shall rise from the dead, both the just and the unjust, and are brought to stand before God, to be judged according to their works?" Alma 9:14.

"For were it not for the redemption which he hath made for his people, which was prepared from the foundation of the world, I say unto you, were it not for this, all mankind must have perished. But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore be bringeth to pass the resurrection of the dead." Mosiah 8:53-54.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. 20:4-5.

"And I saw the dead, small and great, stand before God: and the books were opened: and another book

was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death." Rev. 20:12-14.

"And there cometh a resurrection, even a first resurrection; yea, a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ; for so shall he be called." Mosiah 8:55.

"For behold the day cometh that all shall rise from the dead and stand before God, to be judged according to their works. Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death. The spirit and the body shall be reunited again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; And we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; And even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil. Now behold I have spoken unto you concerning the death of the mortal body and also concerning the resurrection of the mortal body. I say unto you, that this mortal body is raised to an immortal body; that is from death; even from the first death, unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; Thus the whole becoming spiritual and immortal, that they can no more see corruption." Alma 8:98-107.

From The Apocrypha

"And everyone shall be saved, and shall be able to escape by his works, and by faith, whereby ye have believed, shall be preserved from said perils, and shall see my salvation in my land, and within my borders: for I have sanctified them for me from the beginning.

"Then shall they be in a pitiful case, which now have abused my ways: and they that have cast them despitefully shall dwell in torments. For such as in their life have received benefits, and have not known me; And they that have loathed my law, while they yet had liberty, and, when as yet place of repentance was open unto them, understood not, but despised it; the same must know it after death by pain." II Esdras 9:7-12.

By an appeal to the old original Evening and Morning Star, we see that the early elders of the church

made frequent quotations from the apocryphal books, thus showing that they regarded these lost books of scripture as containing matters of merit, and in the above extracts we see that the doctrine of probation after death, and the destiny of mankind was well understood by these writers.

By the above scripture, which is only a very small part of related matter that can be found in scripture, both in the Bible and the Book of Mormon, it is clearly taught that there is to be a resurrection of ALL mankind, both the righteous and the wicked. Also, that there are to be two resurrections, so designed as to care for mankind, in all of the vicissitudes, and standards by which we find mankind expressing himself. These two resurrections are: the first, at the beginning of the millenium, or thousand years reign of Christ on the earth; and the little season; and then the second: the resurrection of the wicked out of hell; or as Paul explains in his analysis of the resurrection, in the 15th chapter of I Corinthians, and the 23rd verse, it will be "EVERY MAN IN HIS OWN ORDER." In fact, this whole 15th chapter of I Corinthians is an analysis of the resurrection in all of its implications. (Emphasis mine, B.C.F.)

So, having established the scriptural teachings that THERE ARE TO BE THESE TWO resurrections, it remains for latter day revelation to analyze the scope and purpose of God, resulting from this doctrine of the Resurrection of the Dead.

However, before doing that, we wish to lay a foundation for what we find in latter day revelation, by an appeal to the Book of Mormon. In this may be found the manner in which we may expect God to give the enlightenment contemplated in the latter day restoration of the gospel.

Alma, continuing his answer to Zeezrom, says: "It is given to many to know the mysteries of God." Alma 9:15.

This entails the idea that the restoration of the gospel in these latter days, would be based upon the revelations of God, else it would fail to be a restoration of anything.

So we read on:

"Nevertheless they are laid under a strict command, that they shall not impart only according to the portion of the word, which he doth grant unto the children of men; according TO THE HEED AND DILIGENCE WHICH THEY GIVE UNTO HIM;" (Emphasis mine, B.C.F.) And therefore he that will harden his heart, the same receiveth the lesser portion of the word; And he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God, until they know them in full; And they that will harden their hearts, to them is given the lesser portion of the word, until they know nothing concerning his mysteries; And then they are taken captive by the devil, and led by his will down to destruction. Now this is what is meant by the chains of hell; and Amulek hath spoken plainly concerning death, and being raised from this mortality to a state of immortality, and being brought before the

bar of God, to be judged according to our works. Then if our hearts have been hardened, yea, if we have hardened our hearts against the word, insomuch that it has not been found in us, then will our state be awful, for then we shall be condemned; For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless." Alma 9:15-23.

In all of the above, Alma is exhorting the members of the church, and by a continued reading of this chapter, the second death is explained, and the doom of those who are guilty of committing the "unpardonable sin." In this, we recommend a rereading of our former article on the "Unpardonable Sin." (Editor's Note: See June and July issues of the Advocate).

Now, in the light of the above scripture, we introduce latter day revelation, and on the premise that the latter day prophet, Joseph Smith could, and did qualify, as not having "hardened his heart", and so shutting out the opportunity that was his to speak the words of God further on this important subject.

In the vision that was given to Joseph Smith and Sidney Rigdon on the 16th of February, 1832, and which they tell us they were commanded of God to write, we find quite a full analysis of the meaning and scope of the doctrine of the Resurrection of the Dead.

The first part of this vision deals with the state of the sons of perdition, and which agrees with Alma 9:24 through 73, almost in detail, as to how and by whom this second death can be adjudged, so we will leave that to go on to the part which deals with the different degrees of glory attained by mankind AFTER the judgment.

First, Paragraph 5:

"And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who receive the testimony of Jesus, and believe on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandments which he hath given, that by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Ghost by the laying on of hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by that holy spirit of promise, which the Father sheddeth forth upon all those who are just and true: They are they who are the church of the first-born: they are they into whose hands the Father hath given all things: they are they who are priests and kings, who having received of his fullness, and of his glory, are priests of the most High, after the order of Melchisedek, which was after the order of Enoch, which was after the order of the only begotten Son: wherefore, as it is written, they are gods (see Alma 9:51, B.F.C.), even the sons of God: wherefore all things are theirs, whether life or death, or things present or things to come, all are theirs, and they are Christ's, and Christ is God's: and they shall overcome all things: wherefore let no man glory in man but rather let him glory in God, who shall

subdue all enemies under his feet: these shall dwell in the presence of God and his Christ, forever and ever: these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people: these are they who shall have part in the first resurrection: these are they who shall come forth in the resurrection of the just: these are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all: these are they who have come to an innumerable company of angels; to the general assembly and church of Enoch, and of the first-born: these are they whose names are written in heaven, where God and Christ is the judge of all: these are they who are just men made perfect through Jesus the Mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood: these are they whose bodies are celestial, whose glory is that of the sun, even of God the highest of all: which the glory of the sun of the firmament is written of as being typical."

Going to Mosiah, we read a scriptural reference that is identical in import:

And now, the resurrection of all the prophets and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore, **THEY ARE THE FIRST RESURRECTION.** They are raised to dwell with God who has redeemed them: thus they have eternal life through Christ, who has broken the bands of death." Mosiah 8:56-57. Also I Thess. 4:13-18. (Emphasis mine, B.C.F.)

The vision continues with the glory of the Moon, as follows:

"And again, we saw the Terrestrial world, and behold and lo! these are they who are of the terrestrial, whose glory differeth from that of the church of the first-born, who have received of the fulness of the Father, even as that of the Moon differeth from the Sun in the firmament. Behold these are they who died without law and also they are they who are the spirits of men kept in prison, whom the Son visited and preached the gospel unto them, that they might be judged according to men in the flesh (who received not the testimony of Jesus in the flesh, but afterwards received it: these are they who are honorable men of the earth, who were blinded by the craftiness of men: these are they who received of his glory, but not of his fulness: these are they who receive of the presence of the Son, but not of the fulness of the Father: wherefore they are bodies terrestrial, and not bodies celestial, and differeth in glory as the Moon differeth from the Sun: these are they who are not valient in the testimony of Jesus: wherefore they obtain not the crown over the kingdom of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write, while we were yet in the Spirit." Paragraph 6, in vision.

On this we again go to the Book of Mormon, and read as follows:

"And these are those who have part in the first resurrection; and these are they that have died before Christ came in their ignorance, not having salvation declared unto them: And thus the Lord bringeth about the restoration of these; and they have a PART in the first resurrection, or have eternal life being redeemed by the Lord. And little children also have eternal life." Mosiah 8:58-60. (Emphasis mine, B. C. F.)

Now again, going to the vision we read, in paragraph 7:

"And again, we saw the glory of the Telestial, which glory is that of the lesser, even as the glory of the stars, differ from the glory of the moon in the firmament: these are they who receive not the gospel of Christ, neither the testimony of Jesus: these are they who DENY NOT the Holy Ghost: these are those who are thrust down to hell: these are they who shall not be redeemed from the devil until the last resurrection, until the Lord even Christ the Lamb shall have finished his work; these are they who receive not of his fulness in the eternal world, but of the Holy Ghost through the administration of the terrestrial; and the terrestrial through the administration of the Celestial; and also the telestial receive it of the administration of angels who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation. And thus we saw in the heavenly vision, the glory of the telestial which surpasseth all understanding; and no man knoweth it except to whom God hath revealed it. And thus we saw the glory of the terrestrial, which excelleth in all things the glory of the celestial, even in glory, and in power, and in might, and in dominion. And thus we saw the glory of the celestial, which excelleth in all things where God, even the Father reigneth upon his throne forever and ever; before whose throne all things bow in humble reverence and giveth him glory forever and ever. They who dwell in his presence are the church of the first-born; and they see as they are seen, and know as they are known, having received of his fulness and of his grace; and he maketh them equal in power, and in might, and in dominion. And the glory of the Celestial in one, even as the glory of the Sun is one, and the glory of the Terrestrial is one even as the glory of the Moon is one. And the glory of the telestial is one, even as the glory of the Stars is one: For as one star differeth from another star in glory, even so differeth one from another in glory in the telestial world: for these are they who are of Paul, and of Apollos, and of Cephas: they are they who say, there are some of one and some of another; some of Christ, some of John, some of Moses; some of Elias; and some of Esaias; and some of Isaiah; and some of Enoch, but receive not the gospel neither the testimony of Jesus; neither the prophets; neither the everlasting covenant; last of all; these are they who will not be gathered with the saints, to be caught up into the church of the first-born, and received into the cloud: these are they who are liars and sorcerers, and adulterers, and whoremongers, and whosoever loveth and maketh a lie: these are they who suffer the wrath of God on the earth: these are they who suffer the vengeance of eternal fire; these are they who are cast down to hell

and suffer the wrath of Almighty God until the fulness of time when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto his Father spotless, saying: I have overcome and trodden the wine press alone, even the wine press of the fierceness of the wrath of Almighty God: then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever. But behold and lo, we saw the inhabitants of the telestial world that they are in number as innumerable as the stars in the firmament of Heaven, or as the sand upon the seashore, and I heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall confess to Him who sitteth upon the throne forever and ever: for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion, in the mansions which are prepared; and they shall be servants of the most High, but where God and Christ dwell they cannot come worlds without end. This is the end of the vision which we saw which we were **COMMAND-ED TO WRITE** while we were yet in the Spirit." (Emphasis mine, B.C.F.)

It will be noted that those of telestial glory, ARE NOT REDEEMED. But are cast down to hell. They are NOT sons of perdition, never having been members of the church, yet having known Christ, and having refused to obey the terms of the gospel, they are not redeemed by Christ, but must, of themselves pay for their own sins in hell, until they have paid the "utmost farthing", and come forth in the second resurrection to receive what little reward they may be entitled to, even as small as a little twinkling star, or as having give a cup of cold water to a disciple of Christ. Also since ALL must be resurrected, and as Alma says: After the first death, or death of the mortal body there can never be another death, but after the judgment they will be incorruptible. Alma 8:107.

So, speaking of these, Mosiah says:

"But behold and fear, and tremble before God; for ye ought to tremble: for the Lord redeemeth none such that rebel against him, and die in their sins. Yea, even all those that have perished in their sins, ever since the world began **THAT HAVE WILFULLY REBELLED AGAINST GOD, THAT HAVE KNOWN THE COMMANDMENTS OF GOD, AND WOULD NOT KEEP THEM;** they are they that have no part **IN THE FIRST RESURRECTION.**" Mosiah 8:61-62. (Emphasis mine, B.C.F.)

With reference to the vision that was had by the Prophet Joseph Smith and Sidney Rigdon, on February 16, 1832, and from which we have made copious extracts, Joseph, in an article entitled, "To The Honorable Men of The Earth", and found in the August, 1832 number of the old original Evening and Morning Star, has this to say: "Every man lives for himself. Adam was made to open the ways of the world, and for dressing the garden. Noah was born to save seed of everything, when the earth was washed of its wickedness by the flood: and the Son of God came into the world to redeem it from the fall. But except a man is

born again, he cannot see the kingdom of God. This eternal truth settles the question of all men's religion. A man may be saved, **after the judgment**, in the Terrestrial or in the Telesstial kingdom, but he can never see the Celestial kingdom of God, without being born of water and the Spirit. He may receive a glory like unto the Moon, or a star, but he can never come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, . . . unless he becomes as a little child, and is taught by the Spirit of God."

In view of what we have here said, what has been the position of the Church of Christ on this important doctrine?

If Elder John R. Haldeman, who was editor of the renowned Evening and Morning Star published by the church back in the early 1900's and on, is to be regarded as an authority, we find him speaking very definitely on this question. In an editorial in the Star for August, 1911 he says: "On the last four pages of this issue will be found a reprint of pages one, two, three, and four of THE EVENING AND THE MORNING STAR, for July, 1832, the second number of that paper printed at Independence, Missouri during the life of Joseph Smith, the prophet. That number, no doubt, was gladly received by the church, as it contained some very important revelations received by the prophet, for LAWS UNTO THE CHURCH OF CHRIST." (Emphasis mine, B.C.F.)

Examining these pages we find the important revelations mentioned, as follows: "Extracts from the laws for the government of the Church of Christ"; and "Commandment for Keeping the Sabbath"; and "The Vision", of Joseph Smith and Sidney Rigdon, received on February 16, 1832.

Then in the next issue for September, 1911, another editorial by Elder Haldeman, and speaking on the same subject, we read this:

"The Church of Christ, at Independence, Mo., has been severely criticized by people calling themselves Latter Day Saints for the course we have taken in publishing many of the things connected with the early happenings of the church. If the matters brought to light had to do with individual short-comings, only, then our course would be reprehensive. We are interested in the actions of men prominent in early church affairs insofar as their acts had a bearing for good or evil upon the interests of the Church of Christ. Were it not that they, into whose actions we have directed our scrutiny, were helping to lay the foundation stones of the great latter-day work of restoration, their acts might, relatively, be of small importance. Their acts, however, cannot be dismissed as private matters in which they alone were concerned, for it has happened that what some of these did and said has come to be regarded as lawful precedent, and in some instances influenced and determined the construction and interpretation of church law. This being true, the student seeking to know all the facts about the foundation of the church must give earnest attention to these matters."

Then after reciting much history as to what really

transpired during the formative period, Elder Haldeman continues as follows:

"It is difficult to imagine how those seeking to know the facts concerning what really was the faith and practice of the early church can close their eyes to the matters contained in the columns of THE EVENING AND THE MORNING STAR. It was the church's own publication, and was published for the express purpose of setting forth the faith and doctrines of the Church of Christ, established April 6, 1830, by the Prophet Joseph Smith. It certainly is an unbiased and faithful witness of its day and time. It cannot be charged against it that it is a modern fabrication, brought into existence since the death of the Prophet. On the contrary, it is like a faithful mirror, reflecting truthfully the church as it then existed. It voiced their hopes and desires, and chronicled their progress and their difficulties.

"It is well to remember that the church had progressed until more than a thousand of its members had gathered to Independence. Churches were scattered over parts of Illinois, Ohio, Pennsylvania and New York. The prophet stood in the church, the acknowledged mouthpiece of God. Letters passing between the prophet and men prominent in church affairs in Missouri show that Joseph Smith was in fairly close touch with the affairs of the church. The frequency with which divine instructions were received upon almost every needed point affecting the welfare of the newly organized church indicates that every important movement was under divine direction, and that in the important steps taken by the church, they were not proceeding haphazard, but were following clearly defined lines, indicated by the Lord.

Continuing his editorial as above indicated, Elder Haldeman has this to say with reference to the stand the Church of Christ has always held towards the early revelations given through the Prophet Joseph Smith.

"The doctrines presented were harmonious with the Bible and the Book of Mormon. The proposed form of church government was also along the lines pursued in the formation of the apostolic churches, and left open no point of attack insofar as its provisions were concerned. The Church of Christ maintains that the early doctrine and form of government were God-given and correct, and that any change or modification was a departure from the true church, and was apostate in its character."

Hence, in view of what is said above, if, in 1911, Elder John R. Haldeman spoke authoratively for the Church of Christ, then we today, who likewise insist on a closer adherence to the teachings and doctrine as taught by the early elders of the church, especially that of the Prophet Joseph Smith, should also be regarded as speaking authoratively for the Church of Christ, now. To follow any other course, and to continue to eliminate the work of Joseph Smith as taught then, can only be conducive to chaos, confusion, and schism. It is quite clear that this idea of progressive discard, has even led in some instances to actual infidelity.

Following the above by Elder Haldeman, he introduces evidence of departure, but he limits that to the period following the year 1834, but not before.

We feel that safety lies in a closer walk with God and an earnest endeavor to analyze the story of the restoration, in terms wherein we acknowledge that the great latter-day restoration, is indeed a divine thing; and the closer we seek to cling to its teachings, the greater possibility we have of inviting divine favor. May God bless us to this end is our prayer.

WHAT MUST I DO TO BE SAVED?

I wish to quote one of the most popular verses in the Bible. I am sure, most, if not all of you have read or heard it many times. "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." John 3:16.

Also, in Acts 16:30-31, we find these words:

"Sirs, what must I do to be saved?" And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

I have listened to many sermons with reference to the above—quoted verses, or one similar, and find it always the same: all you have to do (they say) is, believe on the Lord Jesus Christ and you shall be saved. Shocking as it may sound to some of you, I believe that IS all you have to do. But I must say, the words (all you have to do) are very deceiving.

If someone said to you, all you have to do to obtain water when you are on a desert is dig a hole 2,000 feet deep, you would probably notice these deceiving words. I believe you would probably think of the many hours of hard labor, etc., required to dig such a hole, and wonder why they used those words.

Why don't they stop and consider the things required of us, to believe on the Lord Jesus Christ? Some may say, there is really nothing required but faith. It is my desire to try and show you, that kind of belief will not save anyone.

There are two different kinds of belief. The kind that WILL NOT save us is found in James 2:19:

"Thou believest that there is one God; thou doest well: the devils also believe, and tremble."

Yes, the devils believe that Christ is the Son of God. They know what His purpose is and they also believe in the power He holds, inasmuch that they "tremble". In Matthew 8:29, we find these words of the devils: "And behold, they cried out, saying, what have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?"

Again, we find in Acts 19:13 where some of the vagabond Jews tried to cast out devils in Jesus' name whom Paul preacheth. But listen to the devil's answer in the 15th verse:

"And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?"

Yes, the devils KNOW God and believe in Him, but they do not believe unto obedience.

How many of us have faith in Christ's power inasmuch that we "tremble"? The Bible teaches us to fear God. Of course, it also teaches us that perfect love casteth out fear. Now if you have perfect love, you are very fortunate indeed. But I ask: how many of us have PERFECT love? If we do not have perfect love, then we must fear somewhat before God.

"O that there were such an heart in them, that they would fear me, and keep ALL my commandments ALWAYS. That it might be well with them, and with their children for ever!" Deut. 5:29.

"My son, fear thou the Lord and the King: and meddle not with them that are given to change." Prov. 24:21.

The Bible also teaches us that fear is the beginning of knowledge. Those of you who have studied your Bible, know that fear is taught in so many places, space would not permit us to try and cover even half of them; but we do see that we should believe in God enough to fear Him. We also see how much belief, knowledge and fear, the devils have before God.

But, as I mentioned before, there are two kinds of belief. Let us go one to the kind that WILL save us.

First of all, in order to believe in something, you have to know what that something is. In this particular instance, we are talking about Jesus Christ, so we must know what He is, or else how can we believe? I feel sure the reader will include in his or her thoughts, that He is the Son of God. Some may say, He is the Redeemer of the world, etc., but let us consider one other thing that He is, which I believe to be just as important as any other: He is the "WORD" of God. (St. John 1:14).

"And the WORD was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth."

When Christ was on earth, the people had with them the spoken word of God. Christ is now ascended into heaven, and He left with us the WRITTEN WORD of God. When God speaks through His servants, orally or by way of scripture, it is the WORD of God and that word is Christ himself. If you take away the word, you no longer have Christ, because that is exactly what He is. They are inseparable.

Now, when someone teaches us to believe on Christ, it would also mean to believe God's word, as that is what He is. This brings us to a very important question. Do we have to OBEY God's word in order to believe on Him?

"He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." I John 2:4.

Certainly to "know HIM", in its full meaning, would be to believe on Him, and to believe on Him is to keep His commandments. Please notice, commandments is plural and not singular. Now, if we fail to

keep one or more of His commandments, we fail to believe on Him as we should. Of course, we all fall short in our everyday walks of life.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." I John 1:8.

But you know, if we believe as we should, and as we have learned so far, that to believe is to keep His commandments, we will take care of our sins by obeying another of His many commandments; and that commandment is the second principle of the Doctrine of Christ.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:9.

Yes, REPENTANCE is that second principle (see Heb. 6:1), and I believe is the most difficult one to obey. Too many of us fail to repent of our wrong deeds. We have more of a tendency to 'behold the mote that is in our brother's eye, and considereth not the beam that is in our own eye."

As I write these words, now, my prayer to God is that He will help me to consider any beam which may appear in my own eye. It is not my desire to cast a stone at anyone, because I realize I am not without sin. There is a wonderful lesson in those simple and precious words of Christ:

"He that is without sin among you, let him first cast a stone."

WHY, OH WHY, do we fail in this so many times! I have been guilty of this but my prayer is that I might overcome it and never cast another.

God's word not only teaches repentance, but it also teaches forgiveness.

"Then came Peter to him and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee until seven times: But until seventy times seven." Matt. 18:21-22.

"For if we forgive men their trespasses, your Heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:14-15.

No one can misunderstand these words because they are so very plain. Can you see how important it is to forgive ANYONE who has trespassed against you?

I had an experience, on one occasion, of finding it very hard to forgive someone who did me a terrible wrong. I am very thankful that I found that forgiveness in my heart after much prayer to God.

But, let us go on. We have learned, so far, that we must keep ALL of God's commandments to believe on Him. Fear and repentance and forgiveness are the only ones I have mentioned. I could not begin to cover all of them, but I wish to call your attention to the most important one of all. "And though I have the gift of prophecy, and understand all mysteries, and all

knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing, and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. I Cor. 14:2-3.

Let us not skip over these words lightly. They are God's words, and He cannot lie. Hear now, what charity is (4th to 8th verse): "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." I ask all of you who read this to take each one of the above quotations, separately, and measure yourselves to see just where you stand. If we fail in one of these, we have failed in charity; and if we fail in charity all our faith, works, knowledge, gifts, belief, and understanding will profit us nothing. Yes, I believe it would be just as easy for us to dig that 2,000 foot hole, I spoke of earlier, with our bare hands, as to accomplish all of these things.

Some may say: "Then who can be saved?" My answer is the same as Christ's, when they asked him a similar question concerning the rich man: "With man, this is impossible. But with God ALL things are possible."

We must, then, do our part, in order for God to help us accomplish this great task. We should PRAY ALWAYS, FAINT NOT and BE NOT WEARY OF WELL DOING.

"Wherefore gird up the loins of your mind, be sober, and hope to the END for the grace that is to be brought unto you at the revelation of Jesus Christ." I Peter 1:13.

Now of the things we have learned, this is the sum: To be saved, we must keep God's commandments, and though we do this and have not charity, we are nothing. Charity is the pure love of God and the love of God is: "For this is the love of God, that we keep His commandments, and His commandments are not grievous." I John 5:3.

May the grace of our Lord Jesus Christ be with all of them that love Him. Amen.

Your Brother in Christ,

Joseph W. Kidd

A NEW LOCAL CHURCH OF CHRIST ORGANIZED

(continued from page 133)

half thereof; **for the people had a mind to work.**" (Emphasis mine); and I thought of those people in that day, having returned to their beloved city, Jerusalem, to find it in ruins. They were out numbered many times by their enemies, yet "with a mind to work", they accomplished the task they had set before them. Theirs was to rebuild Jerusalem; ours is to establish Zion.

Each local church we establish is like a stone in the wall around the beautiful city of our dreams, yet

the building of that city is within our power if "... the people have a mind to work." May God prosper this people that they might accomplish their desires in this to the glory of God.

Apostle Arthur M. Smith

REPORT ON THE REUNION HELD AT COLLBRAN, COLORADO

Brother and Sister R. R. Robertson arrived in Grand Junction about the middle of July, and he preached some very good sermons before the reunion started.

We have an ex-school house in one corner of our place, and it made a good meeting place for our reunion. We ate our meals in our front yard, cafeteria style. I sometimes feel that if our spirits were as well fed as our bodies, we would indeed be "fat" spiritually.

The tents served well as temporary homes, and I think most everyone enjoyed camping in the school house yard.

Our neighbors were most generous, and loaned us beds, and even offered bedding and beds in their homes, if we needed them for those who couldn't bring their own.

We were sorry that Brother and Sister Tom Barton, Sr., couldn't be with us because of her illness. We missed them, as we missed everyone who wanted to come and couldn't.

Our prayer and testimony services were good, and we heard some outstanding sermons. Those preaching were Brothers R. R. Robertson, John Sweem, Don McIndoo, Larry Shaw, Harvey Bell, and Marvin Ely. Sacrament Service was in charge of Brothers Leon Yates and R. R. Robertson, assisted by Tom Barton, Jr., and Harvey Bell.

We were glad for each one who came, and though we were few in number, it was a good reunion. "For where two or three are gathered together in My name, there am I in the midst of them." Matt. 18:20.

We wish **you** could have been here. Keep us in mind and try to be with us next year.

An added bit of news: As we arrived at Grand Junction for Sunday School and Church, July 21, Brother and Sister Harvey Bell met us, beaming with the news that they had become grandparents twice that morning. We were a little bit excited, as we thought that meant twins, but they informed us that Johnnie and Enid had a little girl, and that Marvin and Edith Case had a little son.

Those of you who know: wasn't God good when he made us grandparents!

Irene Shaw

STRONG CONFIDENCE

In the fear of the Lord is strong confidence; and his children shall have a place of refuge.—Proverbs 14:26.

Y. C. P. L. NEWS

Independence, Missouri

On the evening of June 13, we held a study class at the church with Brother Marvin Case in charge. Our lesson was taken from I Nephi 3, where Nephi relates the events of his reign and ministry, and discloses his vision.

June 20, we spent the evening in refreshing recreation—swimming.

Yes, the young people are song birds, which we proved on June 27, when we spent the evening singing praises to our Heavenly Father.

Due to circumstances beyond our control, we were forced to cancel our meeting on July 4.

Again on July 11, we met at the church for a study class with Brother Duane Wheaton in charge. Our lesson was taken from I Nephi 4. It concerned the teachings of Nephi and the meaning of his vision.

Brother Marvin Case invited us to his home on July 18, where he showed us two educational films. One entitled "Mr. Bell", was the story of Alexander Graham Bell, the man to whom we give the credit for the invention of the telephone. The other was "The Spirit of St. Louis", a story which brings out the highlights of the city of St. Louis.

On July 25, we again enjoyed an evening in the cool waters of the swimming pool.

August 1, we talked of plans for a young people's meeting at the Missouri Reunion. On Tuesday evening of the reunion, August 6, the young people conducted a panel discussion as the service for the evening. Brethren Marvin Case, Jack Sprague, and Glenn Gill were in charge. The chosen topic was the word introspection or self-examination. As an example of the meaning of the term, they brought forth the idea that when one visits a psychiatrist, the psychiatrist must examine each mentally by the use of questions in order to find out what is wrong. We must in the same way examine ourselves when we wrong our brother to determine what we did, then go to him, and ask forgiveness, as well as go to God in prayer. Another thought which was brought out was that of self-examination must be employed in order to be able to repent when the age of accountability has been reached. If self-examination would bring about repentance, then we will exercise faith and eventually be baptized. To keep from erring we must keep on with introspection.

Each year our young people look forward to what we call an outing, a time of recreation and worship together. August 8, we discussed the final plans and on August 10, we went in convoy to Cowgill, Missouri, where we were cordially welcomed. That evening we all enjoyed a spiritual campfire meeting with Brother Jack Sprague in charge. We enjoyed a round table discussion with a question concerning the conduct of

the young people and their inclination not to accept criticism whether it be constructive or considered unjust. I believe we all benefitted from the discussion and realized something to help us from now on and which possibly may bring us closer together.

Another question considered was, "Why is it necessary for our faith to be tried as it is?" Having one's faith tried by the trials of life is a way of teaching us obedience to the things of the Lord.

Sunday morning we attended services at the little church at Georgeville. Our chairman, Brother Marvin Case, delivered the sermon at which time he admonished us to separate ourselves from worldly activities.

We enjoyed our worship together as well as the recreation of swimming and baseball. Cooking our meals over an outdoor fire was great fun and something in which we all had a part.

On behalf of the young people, I would like to extend a bushel of thanks to Brother and Sister Loren Bryant and Brother and Sister D. Ray Bryant for the shaded area in which we camped and for the fresh water to use and drink.

The young people were cordially welcomed to the home of Brother and Sister Virgil Rudd on August 15, at which time we held our monthly social. The attraction of the evening was the celebrating of three sisters' birthdays with a decorated cake and home-made ice cream. The rest of the evening was spent in games and song.

We hope that last month's activities have been pleasing to God, and we ask for the prayers of the saints that we might continue on the path of righteousness.

Margret Harris, Reporter

A DAY WELL SPENT

A prayer-poem

O LORD, I pray that when tonight I see the last of western light, that I may have this sweet content: "Today has been a day well spent." That I may feel I've lessened pain and grief and want and mental strain of some lone trav'ler, as I ought, by sharing with him strength'ning thought; that life to him has been more bright, and that I come to greet the night with the assurance that my aid has made another less afraid, has helped him well with courage strong throughout the day, though seeming long, that by my thought and help and word someone has found the force that stirred him to endeavor and to gain the prize he cherished, without pain. If but to one my strength is lent, I'll think today's a day well spent.—Amen.

Righteousness is not the PRICE of salvation, but the WAY of salvation.

CORRECTIONS

August, 1957 Advocate

Page 118, second column, first line of paragraph 9: bonds should be bounds.

Page 120, first column, last line should read: "will be saved only on condition of their obedience to".

Page 122, first column, paragraph 12: reference should be the 15th chapter of Luke.

Page 127, "His Loving Reminder", first stanza, the last four lines should read:

Pray in humbleness and meekness,
Putting on His yoke lowly,
And throughout the wicked's darkness
Light shall shine upon thy way.

ANNOUNCEMENT OF REFERENDUM VOTE

The Referendum Committee and the General Church Recorder met and counted the recent votes on the referendum bill according to Referendum Rules and announce the following result:

For the bill 180 votes.
Opposed to the bill 130 votes.

Signed: Nicholas F. Denham
Ora L. Derry
Denver G. Chapman
James M. Case
General Church Recorder

The Temple of God is builded of a great number of small pieces set in place one by one.

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 |