

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, November, 1957

No. 11

Wanted A Messenger

The Lord Christ wanted a tongue one day,
To speak a message of cheer
To a heart that was weary and worn and sad,
Weighed down with a mighty fear.
He asked for mine, but, 'twas busy quite,
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet on an errand for Him,
To run with gladsome speed,
But I had need of my own that day;
To His gentle beseeching I answered, "Nay".

So all that day I used my tongue,
My hands, and my feet as I chose;
I said some hasty, bitter words
That hurt one heart, God knows.
I busied my hands with worthless play,
And my willful feet went a crooked way.

While the dear Lord grieved, with His work undone,
For the lack of a willing heart!
Only through men does He speak to men,
Dumb must He be apart.
I do not know, but I wish today,
I had let the Lord Christ have His way.

Author Unknown

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ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri

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

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

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

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

EDITORIAL

THE GREAT DIVISION

When we think of the term, division, we sub-consciously, perhaps, think of Satan as the motivating force in the minds of men, which produces disquietude of spirit, or lack of satisfaction with conditions as they are.

In the stirring of men's hearts to anger, in jealousies and distrust, in the sowing of erroneous belief and doctrine, and in fine, in whatsoever way man is turned from truth and righteousness, it is the work of the enemy of our souls. Incidentally, such a turning is not necessarily demonstrated in outright rebellion or opposition, but often in being "lulled to sleep" in the thought that "all is well in Zion"; that "all is well with soul"; that I need not continue in my search for God, and greater revealed truth (think what this may mean).

Is it possible that we may fail to "contend earnestly for the faith once delivered to the saints" by the mistaken thought that the affirmation of said faith and belief is "contention"? Yes, it is possible, and in this is failure, Satan has cunningly led honest-hearted saints to slumber in the thought that they were pursuing the path of peace.

Peace, godly peace, is a wonderful thing, but peace at any price, peace at the sacrifice of truth, is unthinkable.

It is because that stalwart men, through the ages, have been unwilling to submit to such conditions of peace, that God has, and will continue to be the "author", or the guiding "Spirit" of another type of division which calls men to righteous living and an unquenchable thirst for more light and knowledge, even that they may **know** thee the only true God, and Jesus Christ, who thou hast sent."

It has been brought to our attention, recently, that

some who have gone out of the church in years past (being deceived into thinking the Lord had separated them from us, have come to the conclusion that there is no personal devil, an individual who moves upon the hearts of men, leading them astray; that the propensity toward evil stems solely from within man's heart because of the fall of Adam.

How forcefully this, with other errors as we have pointed out, brings to mind the word of the Lord concerning our day:

"For behold, at that day shall he (the devil, W.A.S.) rage in the hearts of the children of men, **and stir them up to anger against that which is good;** and others will he pacify, and lull them away into carnal security, that they will say, All is well in Zion: yea, Zion prospereth, all is well; And thus the devil cheateth their souls, and leadeth them away carefully down to hell. And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them, **I am no devil, for there is none.**" . . . "Woe be unto him that crieth, All is well; yea, woe be unto him that hearkeneth unto the precepts of men, **and denieth the power of God,** and the gift of the Holy Ghost. Yea, wo be unto him that saith, **We have received, and we need no more.** And in fine, **wo unto all those who tremble, and are angry because of the truth of God.**" II Nephi 12:24-27; 31-33.

Read the whole chapter, and whoso readeth, let him seek for understanding.

Going to verse 40, we read concerning the Gentiles, that the wo to come upon them would be because "they **will deny me.**"

Nevertheless, we are further informed:

"That as many of the Gentiles as will repent, are the covenant people of the Lord; and as many of the Jews (or Israelites, W.A.S.) as will not repent, shall be cast off." Verse 77.

"And it shall come to pass that the Lord God shall commence His work, **among all nations,** kindreds, tongues, and people, to bring about the restoration of **his people** upon the earth." Verse 87.

"For the time speedily cometh, that **the Lord God shall cause a great division among the people;** and the wicked shall he destroy; and he will spare his people, yea, even if it so be that he must destroy the wicked by fire." Verse 90.

"For the time cometh, saith the Lamb of God, that I will work a great and marvelous work among the children of men (Isaiah's prophecy of a "marvelous work and a wonder has only begun to be fulfilled; the greater part is yet to come, W.A.S.); a work which shall be everlasting, either on the one hand or on the other; either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds, unto their being brought down into captivity and also unto destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken." I Nephi 3:214-216.

In the divine process of dividing the righteous from the wicked, He must "destroy the wicked by fire", and will permit the devil to bring about destruction, "both temporarily and spiritually."

The angel speaks further to Nephi concerning "that great and abominable church, which is the mother of abominations, whose founder is the devil."

"And he said unto them, Behold, 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". Verse 220 to 222.

This division of people, or separation into "two churches" has not yet been affected, but seemingly is in process at this time.

For several years, now, the Ecumenical Movement has been gaining momentum. This is a movement to unite at least all of Protestantism into a World Council of Churches, and would include the whole Catholic faith, if possible.

It will be interesting to keep abreast of developments in this that is outwardly, or **apparently**, a worthwhile endeavor.

In connection with what we have shown, before, it should be noted in reading pp. 40-41, Book of Mormon, that not only is the "church of the devil" the "mother of abominations", but also "the mother of harlots" (verse 236).

If a mother, then she has children; and they are not alone those who have remained within the "fold" through the centuries, but even all the organizations which have come out from her, whose authority and power is no higher or greater than the "parent".

We look to see the "children" return to their "home", being led by the "father" of all deception, who has been an husband to that great church.

It must be emphasized that this division of the righteous from the wicked must be on the basis of personal, or individual righteousness. Surely, it is apparent that there are many righteous-living souls, who, because of birth or other factors, have "been taken captive by the devil **at his will**" (not through personal volition) and are in ignorance of the full requirements of God. But "he that knoweth to do good, and doeth it not"—that is another matter entirely.

Must we concede that these who have been "led" into error are irrevocably within the grasp of Satan? We think not.

True, it says that the "numbers are few" who belong to the "church of the Lamb of God", but they are called the "saints of God", and "were also upon **all the face of the earth**" (p. 40, v. 227).

However, the time will come, in the judgment to be poured out upon "Babylon the Great", who is that

"Mother of Harlots and Abominations of the Earth", that a voice from heaven shall come to them, saying:

"Come out of her, **my people** that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

Then shall the power of the Lamb of God descend "upon the saints of the church of the Lamb, and upon the covenant people of the Lord (house of Israel, W.A.S.) who were scattered upon all the face of the earth" (B. of M., p. 40:230).

"And then will I gather them in from the four quarters of the earth; and then will I fulfill the covenant which the Father hath made unto all the people of the house of Israel." (p. 645:29).

Thus may we see a vast difference between satanic division and that which is fostered by the "Lord our Righteousness."

May God grant us the power to discern between good and evil; between truth and error; and to cleave with all the energy of our soul to the "rod of iron" which "leadeth to the tree of life" (See I Nephi 4:35-49).

William A. Sheldon

LETTERS

Littleton, Colorado
September 21, 1957

Our Dear Brothers and Sisters, and Advocate Readers:

It has been about three or four years since we have written to you from the Denver, Colorado Local. But now, we want to share with you our joy at having our prayers answered in something very important.

Bro. A. M. Halverson has been our pastor and has been an inspiration to all of us. However, he has many years counting up on him, and his health has been very poor. He felt he just did not have the strength to go on, and we all became very discouraged, and felt that we would just have to give up and quit meeting unless we had someone join us who was younger, and could help out with the preaching.

We all made it a matter of sincere prayer, and, dear ones, God has hearkened to our pleas, and has helped us in our need.

Just a few weeks ago, I got a phone call from Bro. Joseph Smith, Apostle Smith's son. He and his wife were on their way to the coast for some work, and they "just happened" to stop in Denver, found a good job, and he "just happened" to be going through an old Advocate, and found the letter I had written four years ago, and discovered there was a Church of Christ local here.

He has preached to us three times, now, and has given us some good Gospel messages. We all love him and his wife, already, and feel that he was "sent" to us, and Bro. Halverson has the help that he has been needing.

Our group is small, but the spirit of love is great

among us, and we wanted to share with you the pleasure we have had in having Joe and his wife join us and give us the help and encouragement we needed.

Two weeks ago, my aunt and her husband were with us for services (she is Evalena Campbell) and we all had dinner together, and got better acquainted with Joe and Sue Smith, and my aunt. It was a good old-fashioned day of good food and pleasant visiting among loved ones.

We ask you to remember our small group in your prayers, that we may do our Father's will, and grow steadily in the Faith.

Meredyth Malone

INDEPENDENCE DIARY

We don't have to look at the sky, temperature, or color of the leaves, to know that Fall is here; because the "flu" and colds that go with the "fallin' of the year" are in evidence with us already.

The morning of September 15th, Brother Jack Sprague was our speaker and that evening found us having a Round Table discussion with the Young People's Christian League's Brother Marvin Case and Brother Jack Sprague in charge of the meeting. Their topic was Charity, how to practice it at home and elsewhere. There were a number of thought provoking questions brought up and discussed roundly.

Brother Harvey A. Seibel, a new Elder whose home is in New Mexico was our speaker on the morning of September 22nd. That evening a panel discussion was held to acquaint the church with its auxiliary groups. The discussion was led by our Pastor, Brother LeRoy Wheaton who asked the leaders of these groups questions regarding their organization which had been asked him by various members of the church. The participants were Sister Katherine Matthews, Director of the Children's Music Club, Brother Clarence Thompson, Sunday School Superintendent, Sister Katherine Moyer who has worked much with Bible School representing that group for Sister Marion Sprague who was ill, Sister Irene Maley, Chairman of the Mother's Club, Sister Bertha Case, Chairman of the United Workers, and Sister Alice Reed representing Y.P.C.L. in the absence of their Chairman, Brother Marvin Case. The purpose of this is to let the membership know just what each group's purpose and work is in the local church. These discussions will continue through the following months to find out how our organizations can be improved; how to better co-ordinate the activities of these groups and find out what the groups need to accomplish their purposes.

If you have a kindergarten or first grade child around your house you certainly know about "Do Bees". With all these groups of various ages and interests we have a place for every person to work. We hope all the potential "Do-Bees" will find a place to join in the joy of working together that we might become more pleasing in the sight of our Heavenly Father.

On September 23rd a bridal shower was held at the home of Sr. Edna Smith, given by Sister Edna Smith,

Sister Carol Smith and Sister Freda Flint in honor of Sister Carole Anne Moyer, daughter of Sister Katherine Moyer. Carole Anne became the bride of Everett Ray Adams on Sunday, October 6 at 3 o'clock in the afternoon at the Church of Christ on the Temple Lot with Brother Marvin Case performing the wedding ceremony. Carole was a very lovely bride on the arm of her grandfather, Brother Levi W. Maley who gave her in marriage. The groom is the son of Mr. and Mrs. Ralph Wm. Adams of Independence. "Carole and Ray" will be at home in Independence after a honeymoon trip to Denver, Colorado.

More joyful news! A son, David Hunt Morris, weighing 8 lbs. and 2 oz. was born September 11 to Brother and Sister Bill Morris of Lincoln, Nebraska. Young David has three playmates at home, Michael Steven age 5, John Christopher age 3, and Mary Kathryn, 14 months. Our best wishes to this sweet, young family.

On September 12th an 8½ pound son, Scott Leon was added to the family of Brother and Sister Alvin Harris. Mark Hayes, age 2 is the proud big brother at the Harris home in Ames, Iowa. Mark and Scott are grandsons of Brother and Sister Rolland Sprague and Brother and Sister Vance Harris of Independence.

The Children's Music Club has resumed practice after a rest through the month of August and on September 29 was in charge of our Sunday evening service. Their accomplishments are always a special pleasure to us. We enjoyed the songs sung by the little choir and a trio, also a violin solo, and piano selections. There were two or three four year old's sprinkled along the front row who added a touch of wide-eyed wonder to the program. In spite of being too young to read they knew and sang some of the songs with the group. The children range in age from 6 to 12—but the four year old's like to be "Do-Bees" too, and come along with older brothers and sisters.

Seems like the Independence Diary reporter came up with her where's and who's all mixed up in last month's report regarding the baptism of Brother Wm. Bruce Wade. Correction: Brother Wade was baptized by Apostle C. L. Wheaton (not Brother J. M. Case). Brother Wade's home is in Kentucky, but it was not there that Brother Wheaton visited him but in Ohio where he was stationed for a time. His visits with Brother Case took place in the Church of Christ office on the Temple Lot. Your reporter was present at the confirmation of this brother at which time his call and ordination as an Elder took place and can testify to the good spirit that was with us and that the rest of the report in last month's Advocate is correct.

Let us share with you thoughts expressed in some of the testimonies we have had the pleasure of hearing lately:

If you are a parent you will know what one of our brothers was talking about when he likened our pleasure in attending prayer meeting and communing with our Father in Heaven to the joy we have in our chil-

The shortest verse in the Bible: "Jesus Wept."—John 11:35.

dren when we have been away from home for a few hours and they come running to greet us and tell us of some events of their day. Such is the refreshing experience of coming to our Father's house, weary from our daily encounter with the world, and we find rest, peace and joy in telling our Father about the events of our day. In both instances it is a joy to both child and parent. Sometimes our children come to us with tears and need of comfort. Because we love them we are ready to offer what solace we can. This is part of a healthy child's growth. Neither can we experience good spiritual growth if we fail to call on our Father for solace and help in times of need.

As a campfire keeps wild animals away from us and is a protection, so is the fire of God's Spirit with us a protection to in keeping away evil.

One whom we all dearly love told how as a young girl she was without parents and had to make her own way and did not find it easy. She worked for people in their homes and it was in the home of people who had the name of being infidels that she learned to pray to her Heavenly Father. In working for people she sometimes saw what sorrow and hardship was caused by evil doing. She saw children shrink back in fear when a drunken father came home. Through these sad experiences she came to the decision that when the time came for her to establish a home of her own that she would make her home a place where God would be invited and welcomed. She has been richly blessed (and we would add has been a blessing to countless others) through that decision and the carrying out of it through the years.

Another sister told of a recent event where she was called upon to act as a hostess at a farewell party for a fellow worker, another girl. She was sickened to see those she worked with imbibe in beverages that caused them to make a sordid thing out of what should have been a pleasant time together, to the extent that some needed help to get to their homes. She told us how very glad she was to get to her own home and close her door and thank God that this was only a brief encounter with evil and not her way of life.

One of our brothers spoke of what a pleasure it is to have our Wednesday evening prayer meetings downstairs at our church. The tables have to be folded up against the wall and the chairs set out especially for the meetings. Then after the meeting the tables and chairs have to be set back again ready for Sunday School classes. But this seems a small task compared to the reward of the feeling of closeness we have when we are able to hear the prayers and testimonies so much better than when we are scattered all over the big upper auditorium. We are thankful for this feeling of oneness we have. Somehow it's easier to share our burdens and blessings with our brothers and sisters sitting close to us. And we find better participation.

Irene Maley, Reporter

A WARNING

This does not presume to be a law to the Church, upon which official action is required, or should be taken; but is, rather in the nature of a warning to those who will heed such warning and be exercised thereby. Therefore, we favor its publication as a warning, as a last warning of impending judgments to be poured out, and now being poured out upon the world, and from which the saints may not escape.

We are aware that a charge of plagiarism may be raised by some because of a manifestation along identical lines which was published by Joseph Luff in 1907, and which began to be fulfilled almost immediately, and is still in the process of fulfillment, with increasing tempo. We are aware that the prophets of old sometimes gave prophecies in identical language many years, sometimes hundreds, apart.

Brother Luff's manifestation was given in poet form, while this comes to use in prose, fifty years later. If published, we think they should be published in conjunction, something after this manner:

"Behold the gates that hold back the floods are lifting, therefore beware the tide at the breaking forth of the destroying waters, for verily they shall devastate all nations and there shall be no barrier nor hand to stay the tide for lo, I move in judgment and my word shall not fail".

"The floodgates are lifting—beware of the tide!
'Twill sweep o'er the nations, subduing their pride;
No barrier can stay it—no hand can prevail—
For God moves in judgment—His word cannot fail."

"As fires are kindled, beware of their flame, for surely they proclaim ruin and havoc, and the walls of your structures, built to defy, shall crumble, and the great and wise of the earth shall be appalled at the sight."

"The fires are kindling—beware of the flame!
For havoc and ruin 'twill surely proclaim;
'Twill feed on the structures, and laugh at the wall
Defiantly builded, and science appall."

(Two or three years after its publication, the great Hinckley fire occurred in Minnesota; with its resultant loss of life and property—supposedly fire-proof structures in Chicago were burned to the ground—and within the last week, an army of thousands of men have been fighting as many as seventy different forest fires in California, according to report.)

"Beware of the blast of the tempests which brew, for their strength shall increase and the world will be astonished at the roaring and rushing wind and lo, there shall be woe in the wake thereof."

"Fierce tempests are brewing—beware of their blast!
Their fury will gather in strength to the last;
The roar of their rushing the world will astound,
And woe in the wake of their whirlings abound."

(continued on page 174)

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.

"A MARVELOUS WORK AND A WONDER"

To conserve space, I ask the reader to read Isaiah 29:9-14, inclusive, before he reads this article.

The Restoration has quoted this prophecy and made it apply to the coming forth of the Book of Mormon entirely. In a measure it does have reference to it, but in a broader sense, it will apply to another record or records which will yet come forth.

The gospel was no sooner restored when Satan began his work of deception and defamation. The church organization was changed and quite a list of false doctrines were introduced into the church. The organization was changed from the scriptural pattern of first apostles, seventies, bishops, elders, priests, teachers, and deacons, to first, a first presidency, apostles, high priests, seventies, elders, priests, teachers, deacons, and a lot of man-made councils.

The name of the church was changed from The Church of Christ to the Church of the Latter Day Saints.

A great list of false doctrines were introduced into the church and adhered to such as: plurality of gods, Adam god, eternal progression, baptism for the dead, spirit wifery, polygamy, lineal priesthood, and more too numerous to mention here.

These heresies fulfilled the prophecy of Isaiah 24:5. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Verse six: "Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."

The gospel at first spread like a prairie wild fire. People were hungry for it. At one time, one seventh of the population of the British Isles had accepted the restored gospel, and in like manner it seemed to be spreading in other countries, but at last, when the terrible odium of these false doctrines began to spread abroad, the people lost faith and interest. The possibility of establishing righteousness was gone and the people went the ways of the world. As a result, sin and iniquity have greatly increased. No doubt the curse will devour the earth.

David Whitmer said, "There was a great outpouring of the spirit and power of God at the beginning (of the Restoration), but it became less as these changes took place." Today the gifts are scarce and miracles are but few, and the Lord still waits for us as a people to keep the gospel commandments, that He may again show forth his power through us.

The Lord in his great wisdom and loving kindness

made provision for the welfare of His work. It is a provision which will counteract the false and abominable doctrines that have been introduced into the Restoration.

When the Book of Mormon record came forth, the Lord had prepared a fuller account than that which Martin Harris had let out of his hands. So the Lord has prepared a fuller account than the Book of Mormon; the Nephite record itself. When it comes forth, and perhaps the other records too, it will clear away all of the besmirchment that has fouled up the Restoration and impeded its progress. Yes, the false doctrines and organization shall be swept away because, no doubt, these "books" will expose them.

Some people do not look for the Nephite record itself to come forth, but I do. Jesus said, "Behold, because of their (the Gentiles) 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 fulness of these things shall be made known unto them.." III Nephi 7:31. I want you to notice that he said, "THE FULLNESS OF THESE THINGS". What "things" did He mean? There is only one answer; the things that He was telling and explaining to them.

Well, says one, don't we have that in III Nephi? No, we do not have the "fulness". The Book of Mormon is an abridgement of the Nephite Record. See Mormon 2:36. "Therefore I write a small abridgement, . . ." Mormon says: "And now there can not be written in this book (the Book of Mormon), even a hundredth part of the things which Jesus did truly teach unto the people; but behold the plates of Nephi do contain the more part of the things which he taught the people." III Nephi 12:1.

Notice that this book of Mormon does not contain a hundredth part of what Jesus taught, yet, Jesus said that the "fulness" of these things should come unto the Gentiles. Therefore, what conclusion can we make than that the Nephite Record itself shall come forth and that it will no doubt contain such wonderful things that will confound false doctrines and cause contentions to cease?

These records, also will be the means in God's hand of convincing the Jews. The Lord said to Nephi, "For behold, I shall speak unto the Jews, and they shall write it; and I shall also speak unto the Nephites and they shall write it; and I shall also speak unto the other tribes of the house of Israel which I have led away. (The ten lost tribes, T.E.B.). and they shall write it. And I shall also speak unto all the nations of the earth, and they shall write it."

"And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have words of the Jews: and the Nephites and the Jews shall lost tribes of Israel shall have the words of the Nephites have the words of the lost tribes of Israel and the lost tribes of Israel have the words of the Nephites and the Jews." II Nephi 12:67-72.

These books (Book of Mormon, Nephite Record, and the record of the 10 lost tribes) are no doubt the books (plural) that are spoken of by Nephi when he said, "And after it had come forth unto them, I beheld other books (notice, it is plural) which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles, and the remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true." I Nephi 3:191.

The Bible, Book of Mormon, Book of Commandments and the Doctrine and Covenants have been in print for over 120 years and they have not convinced, except a very, very small portion of the Gentiles and Lamanites, and scarcely any Jews, of the truthfulness of the Bible. In fact, the Bible is believed less today than it was in 1830. Take notice that Nephi said, "other books". Books is plural. Notice also it was via "the power of the Lamb." In these records will be that which will convince the Lamanites and the Jews. It will be marvelous.

The above quotations are very definite. Yet, how many are there who are looking for its fulfillment? I fear that many of the Restoration and some of the Church of Christ will partake of that same spirit as did the people of sectarianism when the Book of Mormon came forth. They said, "A Bible, a Bible, we have a Bible and there cannot be more Bible." When the Nephite record, itself, comes forth, many will say, "The Book of Mormon is the record of the Nephites, what more do we need?"

Then will be the time when the people of the Restoration will have to choose. For some will join with the (so called) Council of Christian Churches, which will join with the Catholic Church and become a part of that that great world organization that Nephi referred to when he said, "Behold, 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." I Nephi 3:220-221. The honest in heart will believe and join with the Church of Christ, while those who join with the Council of Churches will be the chief instruments in the persecution of the Church of Christ, and great will be that persecution.

There are only 43 more years until the fulfillment of the earth's 6,000 years. We are assured by the Master that this time will be cut short (or no flesh will be saved). How short it will be cut, we do not know, but in that short time (43 years minus) these records are to come forth. The Lamanites and the Jews and the 10 lost tribes are to be converted, the temple built, Zion established, and the gospel preached by the ministry of the Church of Christ to all nations. It is a gigantic task which will be accomplished by a few, and the

power of God. When we think of these things, our hearts surge with joy and with fond anticipation. But be it remembered that such things will not be accomplished without trials.

The various divisions of the Restoration have become self-sufficient and well set in their particular claims, and ripe in their conceit. They have not kept the commandments of the Lord, but they have transgressed the laws, changed the ordinance, and broken the everlasting covenant. Soon we will see a marvelous work and a wonder performed. The eyes of the seers, prophets, and rulers (of the various divisions of the Restoration) has He closed, and they are in a deep sleep. The wisdom of their wise men (of the Restoration) shall perish and the understanding of their prudent men shall be hid.

The Book of Mormon was only the beginning of the marvelous work and a wonder, but now we shall see the Lord move in His mysterious way and perform the remainder of His great and marvelous work. It will be truly wonderful. Let us all make ourselves ready for it by keeping His commandments.

Thomas E. Barton, Sr.

"THEY SHALL BE ONE IN MINE HAND"

As we read the 37th chapter of Ezekiel, we behold a picture of the equality of two books; the Bible, and the the Book of Mormon. Neither "stick" (book) is placed above the other in any way, and they are to become one. "And join them one to another into one stick, and they shall become one in thine hand". (Ezek. 37:17). Neither is given preference; both are equal.

Each contains much information not included in the other, each explains and clarifies things that are not given in detail in the other. For example, in the 12th chapter of II Nephi, we are shown religious conditions which are to prevail in these latter days in much more detail than we find them in the Bible, and in the 4th and 5th chapters of Moroni we find given the prayers which shall be used to bless the bread and wine of the sacrament of the Lord's supper which are not found at all in the Bible. On the other hand, we find in the Bible plain and precious details of God's plan of salvation, and the different glories prepared for man, as described in I Cor. 15:40-42 and Rev. 20, as well as in other places. So we find that each book complements the other, and in both together do we find the fullness of the Gospel.

We should also note that, in general, each book is addressed to a different class of people. The gospel of the New Testament is addressed to a people who were "young" or "new" in their spiritual life and experiences; therefore the language used is generally mild and protective, and their leaders acted after the pattern, "as a hen gathereth her chicks." On the other hand, the Book of Mormon is largely addressed to people who were "old" in their spiritual life, and in many cases had known the will of God and then departed from it. Therefore, we sometimes find extreme-

ly harsh language used in the Book of Mormon, as might be expected for anyone who has known the will of God and then departed from it for evil ways. We must consider these things in "rightly dividing the word of truth". Obviously, the severe condemnation we find in portions of the Book of Mormon cannot be applied to those not guilty of the same offenses against God, and to those who have not departed from the ways of the Lord.

Now let us consider what we are told in I Nephi 3:167-168 about the Bible. We are told that the great and abominable church has TAKEN AWAY from the gospel of the Lamb (Bible) many parts which are plain and precious. This we find to be true, as in the examples we have given. However NOT A SINGLE WORD is said about anything having been added to the Bible. Now surely, God would not speak with a crooked tongue, and tell us of things TAKEN AWAY, and not mention it if anything were ADDED. Consequently it is certain that while many plain and precious parts were TAKEN AWAY by this great and abominable church, nothing was ADDED by this church, and so we can safely believe ALL that is now in the Bible. This being true, we should then believe, with joy and thanksgiving, those details given in the Bible concerning our future after this present life.

Now let us ask this question; if any man in this present day takes away ANY of the plain and precious things in the Bible, is he not JUST AS GUILTY as is the great and abominable church? Both are guilty of the SAME OFFENSE; should their condemnation be any different? Nay, the guilt of that man in the present day is GREATER than that of the great and abominable church, for he has had a greater light to guide him than had that church. Would it be one whit worse to deny the sacramental prayers given us in Moroni 4 and 5, and to throw them out, than it would be to deny and discard what we are told about in I Cor. 15:40-42 concerning our possible future glories? If both books are "one in mine hand", then surely it is just as wicked and heretical to take away from one book as it is to take away from the other.

We should, therefore, be very diligent, that we permit no such evils to enter and cause confusion and discord in this Church of Christ. This thing is one of the most potent weapons the devil can wield among us, since it divides the body and cripples the work of the Lord, as we can see from the past.

As we look back over the years, we find a record of one after another being seduced by the devil, introducing false doctrines and taking away some of the truths of the gospel, causing confusion and loss in the church. We should be on our guard, steadfast and valiant in the service of Christ, to see that such things are not permitted to continue, for surely the Lord God will not endure such things forever. Let us be admonished: "My spirit shall not always strive with man" saith the Lord.

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ABOUT THE LAMANITE CURSE

"And inasmuch as thy brethren shall rebel against thee, they shall be cut off from the presence of the Lord . . . in that day that they shall rebel against me, I will curse them even with a sore curse, and they shall have no power over thy seed, except they shall rebel against me also. And if it so be that they rebel against me, they shall be a scourge unto thy seed, to stir them up in the ways of remembrance." (INephi 1:55, 57, 58).

Thus did the Lord speak to Nephi some thirty years before the hardness and iniquity of the followers of Laman caused the curse to be passed upon them as recorded in the fourth chapter of II Nephi. "Wherefore, as they were white, and exceeding fair and delightful, that they might not be enticing to my people, the Lord did cause a skin of blackness to come upon them."

And thus the Lamanites of that day became dark skinned and "loathsome" unto the people of Nephi, save they should repent of their iniquities. But that was not the extent of the curse; for we see in the 37th verse: "And cursed shall be the seed of him that mixeth with their seed: for they shall be cursed even with the same cursing." And even here the curse is not complete for in the 39th verse we see that in addition to this "skin of blackness" which came upon them, with its genetic contagiousness, and the fact that they were undesirable among their former brethren, the Nephites, they were also doomed to become savages, an "idle people full of mischief and subtlety" hunting animals for food.

Why did God curse them so sorely as this? Two reasons are given. They are to be found in the thirty-third and fortieth and forty-first verses of this same chapter. "And he had caused the cursing to come upon them, yea, even a sore cursing, because of their iniquity. . . . And the Lord said unto me, they shall be a scourge unto thy seed, to stir them up in remembrance of me; and inasmuch as they will not remember me, and hearken unto my words, they shall scourge them even unto destruction."

Those who are familiar with the Book of Mormon, and the story it tells, know how well the Lamanites fulfilled the second part of God's purpose in that cursing. Not only were the Nephites constantly threatened by those sorely cursed people but they were brought, because of their own iniquities, and pride, and hardness against God, to their final doom. "Behold thou knowest the wickedness of this people; thou knowest that they are without principle, and past feeling; and their wickedness doth exceed that of the Lamanites." (Moroni 9:21). "And behold, the Lamanites have hunted my people, the Nephites, down from city to city, and from place to place, even until they are no more, and great has been their fall; yea, great and marvelous is the destruction of my people, the Nephites." (Moron 4:8.)

However, God did not mean for the curse to be endless. Remember the Lord's words to Nephi? He told Nephi before the coming of the curse that it would come

"save they shall repent of their iniquities." They did not repent at that time and therefore were cursed. But we shall see shortly that God's conditions for the prevention of the curse also could be made effective in removing it.

About eighty years before the coming of Christ to this continent, a large segment of the Lamanite population returned to God and the curse was taken from them. Their story is found in the fourteenth chapter of Alma, verses 1 through 20. "They did lay down their weapons of rebellion, that they did not fight against God any more, neither against any of their brethren." (vs. 12). "And they began to be a very industrious people; yea, and they were friendly with the Nephites; THEREFORE they did open a correspondence with them, AND THE CURSE OF GOD DID NO MORE FOLLOW THEM." (vs. 20, emphasis mine).

In the Book of Helaman is another account of a group of Lamanites who were converted through contact with a group of Nephites. They repented, making restitution to the Nephites for the wrongs they had done them (Helaman 2:79-117), and became a very righteous people—And the Lamanites had become, the more part of them, a righteous people, insomuch that their righteousness did exceed that of the Nephites, because of their firmness and steadiness in the faith." (Vs. 118, in part). "Nevertheless, the people of the church did have great joy because of the conversion of the Lamanites; yea because of the church of God, which had been established among them. AND THEY DID FELLOWSHIP ONE WITH ANOTHER, AND DID REJOICE ONE WITH ANOTHER, AND DID HAVE GREAT JOY." (vs. 120, 121, emphasis mine).

"Therefore all the Lamanites, who had become converted unto the Lord, did unite with their brethren, the Nephites—(III Nephi 1:49). "And it came to pass that those Lamanites who had united with the Nephites, were numbered among the Nephites: AND THEIR CURSE WAS TAKEN FROM THEM, and their skin became white like unto the Nephites." (vs. 52, emphasis mine).

So we see that as often as the Lamanites came to God, and repented, and mixed as brethren with the Nephites they received blessings. Even were they blessed, as we have shown, by the lifting of the curse that God pronounced upon them in the days of their iniquity. Not only did they lose the darkness of their skin, but God allowed that all the curse was lifted, and they were no longer idle, but were industrious people.

God even demonstrated that he holds the reins in genetic determination, for it is written, "And their young men and their daughters became exceeding fair, and they were numbered among the Nephites, and were called Nephites." (III Nephi 1:53). Yes, their children, too, were fair of skin.

We of the church in this day do experience some of the joy of having, as church brethren, some of the descendants of the Lamanites of Book of Mormon days. Perhaps some day we too shall see the transformation that the Nephites saw as recorded in those histories

that I have called to your attention, for we find written of the coming days in the words of Nephi:

"And then shall the remnant of our seed know concerning us . . . And the gospel of Jesus Christ shall be declared among them . . . And their scales of darkness shall begin to fall from their eyes: and many generations shall not pass away among them, save they shall be a white and delightsome people." (II Nephi 12:81-82 in part, and verse 84).

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GODHEAD

By Robt. Maley

Now, it has been seen that the Book of Mormon was to bring great knowledge to light, and that it would be the means of taking away the stumbling blocks that were set up by the Great and Abominable Church when she caused the texts of the scriptures to be tampered with. But heresy, modern or ancient, (they are all of the same author), is equally dealt with when the testimony of the Book of Mormon is taken.

One of the greatest but by no means first, great questions to arise in the primitive church was that of the "Consubstantiality of Christ", which is known to us in our day as the "Godhead Question". Rarely does the adversary have to devise a new snare in which to take the souls of men, especially when the old one has worked so well. Nevertheless, this division snowballed into the major question of the day, which threatened the unity of the church and the power of the Roman Empire. It remained a major point of controversy for about thirteen centuries. Men were "legally murdered", banished, or cast into prisons over this question for years; major battles were fought betwixt the "three person-ites" (Arians) and the "one-God-ers" (The Papal See), and History finally analyzes the outcome of this great struggle: "The question of supremacy between Frank and Goth, between Catholic and the Arian religions, had then been settled in favor of the Catholics."

Until men attempted to bring the Father, The Son and Holy Ghost into the brackets of philosophic reasoning, the Godhead had been no problem. To the Apostles and the disciples, Christ had been what he claimed to be; "The only Begotten Son of God", who was, by His own demonstration and teaching, under the direction and command of His Father in heaven, and the Holy Ghost bore record of the two; each of these being separate in person but perfectly united in purpose, to which the Holy Ghost bore record. So perfect was the unity of purpose in this union that the word "one" was used to describe it. Being in transgression and steeped in philosophical reasoning, men began to lose the directing influence of the Holy Ghost, which bore record of this relationship, and sought to reconstruct the "Godhead" along the lines of the popular philosophies of that day.

The controversies regarding the Godhead were not confined alone to the "singularity of the person of God" or the "Consubstantiality of Christ", but there were others that came to life when Christianity mixed

with Asiatic philosophies, the more prominent Gnostics teaching that there were "many gods". Our historians say of them, "Therefore, when asked where they had learned what they so confidently taught, some produced fictitious books under the name of ABRAHAM (Emph. R.L.M.), Zoroaster and Christ, or his apostles; Some pretended to have derived their principles from a concealed and SECRET doctrine taught by Christ, etc. (Moshiem v. 1).

That Egypt, being a stronghold of the Gnostic sect, gave to us the Book of Abraham is no wonder. With it came to us the strange doctrine of the "multiplicity of gods" or many gods. One can almost see the musty old Gnostic Genii uncoiling themselves, even in our day, from the pages of this ancient text quite a bit like the Genii in Aladdin's lamp) as we read of its effect upon men of our time . . . "You have got to learn how to be **gods** yourselves, to be **kings** and priests of God, the same as **all gods** have done by going from a small degree to another—from grace to grace, from exaltation to exaltation until you are able to sit in glory as doth those who sit enthroned in everlasting power." "The head one of the Gods brought forth the Gods . . . "Baurau" signifies to bring forth. If you do not believe it, you do not believe the **learned** man of God. No man can learn you more than what I have told you, Thus the head God brought forth the Gods in the grand council . . . The head God called together the **Gods** and sat in grand council. The **grand counsellors** sat in yonder heavens and contemplated the creation of the worlds, etc., etc." Sermon by Joseph Smith, 1844, T. & S. Vol. 5, No. 15, page 612-617 as quoted: Truth Teller Vol. 1, No. 3, page 37).

To refute such teachings, chapter 5:1-8 of III Nephi pictures Christ descending **from** the Father, who is in heaven; being introduced **by** the voice of the Father, to the multitude, that this was **His** Son. The first three Gospels in the Bible speak of a like incident at the time of Jesus' baptism. Herein we see Jesus coming up out of the water, after being baptized, and the Holy Ghost resting upon him in the form of a dove, while a voice speaks forth from the Heavens saying, "This is my beloved **Son**." These instances serve not only to confirm the Divinity of Christ but also show his being a separate personage from the Father. Repeatedly, in the Book of III Neji, from chapter 5 on, sketches of this relationship are shown in the words of Christ himself, showing himself and the Holy Ghost to be separate in person and subordinate to the command of the Father. (658:46, 50; 648:2; 655:20). This Christ had a soul of his own, an individual, (250:25), but the unity with which these, the Father, Son and Holy Ghost were bound, was so perfect that the term "ONE" was applied to it as in 656:23, 30 so that this perfect unity might, through the vehicle of our language, be described to our understanding.

The quotation, "But they were **one**, the Children of Christ," shows the **unity** of **many** by using the word "one". These Children of Christ were perfectly united (or "in one") by the Spirit of Christ just as the Holy Triumverate is united by the Spirit of God. (633:27); (656:30); (656:23). According to my own personal tastes,

the term which most nearly describes this great unity is found in II Nephi 1:83 where it says, "a compound in one".

By the added testimony of the Book of Mormon we can see that teachings that leaned toward the "singularity" of the Godhead were as far afield as those who taught the "multiplicity" of Gods. Splitting philosophical hairs as to how this great perfection, or its intrinsic design was brought about seems to be quite a bit the same attitude that those men of old entertained when they argued at great scholastic length as to how many angels could stand on the head of a pin. The fact remains, that God "begat" this His Son, Christ and that he gave the Holy Ghost the mission of bearing witness of these two, and **this** is the relationship of the Godhead **He** wished to establish in our minds as being beneficial to our soul's salvation.

Should men try to dissect such pure testimony with the blunt reasoning of philosophy and when man cannot begin to comprehend "God" in other terms than what he has already told us, and to which His Son has borne witness which the Holy Ghost continues to verify to those who will give an ear to their testimony?

Finally, as to the question of the "multiplicity of Gods" . . . Where in Holy Scriptures are there any other Gods mentioned besides the Great and Eternal God, but what they are not condemned? This doctrine is, at best, only a witness of the depravity that possessed the men who invented or advanced its teaching. (247, Mos. 7:113-114).

BAPTISM

By Robt. Maley

The matter of Baptism is given quite a bit of latitude in sectarian teaching. Some immerse, some sprinkle while there are others who say that there is no significance to the rite outside of "show", and finally there are others who teach that it is right not to baptize at all. Each of these denominations point to the Bible for justification of their beliefs.

The Book of Mormon makes some pointed statements about baptism that are rather abrupt in comparison to the bulk of what is commonly taught in the churches of the world. Consider, if you will, these points against what is popularly taught.

1. Baptism is positively essential for salvation to those who are capable of, and accountable for sin. (634:39-42), (770:25).

2. It must not be taken lightly, but those who are candidates, must, of their free will and earnest desire, make an expression, before the church, of good works and a righteous walk of life before they are to be accepted for baptism. (Moroni 6th chapter).

3. If a man having been baptized, goes the way, again, of his own carnal nature after baptism, his name is taken and stricken from the church records if he does not repent (truly repent) of his sin.

4. This rite is to be administered only by an authoritative priesthood.

5. Baptism is not required of those who are incapable of sin, and to require it of them is solemn mockery before God and denies the mercy of both God and Christ. The gates of Hell stand open to receive such who even believe baptism to be necessary for those to whom sin is not imputed, i.e., little children and those who are without the law. (Moroni 8th chapter).

Now compare, if you will, the teachings of the world churches with these truths.

It is easy to recognize the old doctrine of "once saved—always saved" for what it is. This doctrine teaches that a man, having been baptized, will not be denied his reward so long as does not deny his baptism or the Holy Ghost."

Compare them also with the sweeping, evangelistic promises of the sectarian churches; "all you have to do is to believe, believe and believe." John 3:16." Or this thought: "accept Jesus Christ as your personal Savior and believe that he is, and you will be saved, etc., etc."

Compare these things to the sprinklings and dippings that have been so broadly practiced throughout thoughts that also give rise to the teaching that Hell is a state of conscious torment, but a penal state in which the evil soul is coerced into repentance. The thoughts Christendom, and the infant baptisms, the death-bed sprinklings, or the concept that baptism is required of nobody.

Consider also, the churches that have obtained "converts" at sword's point and have victimized their "converts" into a false hope.

Consider the thought that many hold today, that "just so long as I believe in God and do what seems right to my own conscience and understanding, I will, in the end, be an heir to salvation."

Who can measure the abuse to which this sacred rite has been put at the hand of man?

THE ORIGINAL FORM

(An Editorial by John R. Haldeman in *The Evening and Morning Star*, For November, 1911).

It may be hard to realize, but it is a fact, that the form of church government given prior to 1832, for use in the church organized by Joseph Smith, and as contained in the Book of Commandments, was abandoned in 1835, for another form, similar in many things, but differing radically in vital points from the form as first announced and accepted by the Church of Christ. The Book of Commandments contains the original form and the Doctrine and Covenants contains the substitute. Without now going into the merits or demerits of either, we wish to trace the form authorized in the Book of Commandments, and further on to contrast it with what was adopted by the Church of Latter Day Saints in 1835 and later.

A hint was given, prior to its organization, as to what should be the general characteristic of the church the Lord purposed to institute in the latter days through the instrumentality of Joseph Smith. This hint was given in a revelation received by the prophet in March, 1829, and it was the first instruction received by Joseph Smith touching on the form of organization of the church.

"And thus, if the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lyings, and deceivings, and priestcrafts, and envyings, and strifes, and adultery and sorceries, and all manner of iniquity, and I will establish my church, like unto the church which was taught by my disciples in days of old." Book of Commandments, chapter 4.

Here then, was a promise at the very threshold, that the Lord would establish a church: and indicated what kind of a church he meant to establish by stating that it was to be "like unto the church which was taught by my disciples in days of old."

The foregoing declaration should settle all controversy as to what sort of a church the Lord proposed to establish. If, later, he fulfilled the promise, then the church he established in the days of Joseph Smith would be (as he promised), "like unto the church taught by my disciples in days of old."

Any church laying claim to divine establishment during that period must therefore measure up to the pattern the Lord said he intended to use. Little argument is needed to define for latter day saints what "church" the Lord meant, when he referred to the one taught by his disciples "in days of old". He certainly referred to the apostolic form, as instituted among the Jews, and the Nephites as well. That Joseph Smith understood the form of church government instituted on the 6th of April, 1830, was apostolic, is proven by the statement contained in the history written by himself. Concerning what was done on the 6th of April, 1830, the date of the establishment of the Church of Christ, he writes:

"We now proceeded to call out and ordain some others of the brethren to different offices of the priesthood, according as the spirit manifested unto us; and after a happy time then in witnessing and feeling for

ourselves the powers and the blessings of the Holy Ghost, through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually, members of, and acknowledged of God, "The Church of Jesus Christ, organized in accordance with the commandments and revelations given by him to ourselves in the last days, as well as according to the order of the church as recorded in the New Testament." (See, *Millennial Star*, p. 27, Vol. 14, Supplement).

The above statement of Joseph Smith that the church was "organized * * * according to the order of the church as recorded in the New Testament," shows that he understood how it should have been organized, and his presence and participation in what was done

on the day of the organization of the church would qualify him to testify concerning what was done at that time. If then his statement be credited, on the 6th of April, 1830, the Lord fulfilled his promise, made in March, 1829, and through the instrumentality of Joseph Smith, and others, established his church, "Like unto the church, which was taught by my disciples in days of old."

The claim made by Joseph Smith that the church was organized "according to the order as recorded in the New Testament", fits in with the theory advanced by his followers, that the organization effected on the 6th of April, 1830, was a restoration, or bringing back of the Church of Christ, "driven into the wilderness", as promised by John the Revelator. It also agreed with the prophecies contained in the Book of Mormon, regarding the intention of God to establish his church among the Gentiles, at about the time of coming forth of that book in the latter days.

What followed the declaration of March, 1829, was good evidence to show that the Lord was moving along the lines he promised. In June, 1829, about three months after his expressed determination to establish a church "like unto the church taught by His disciples in days of old", he made provision for the calling of the "Twelve". In this provision, He followed the same course He took when He established His church among the Nephites, and also among the Jews. In both those cases, His first work looking to an organization was to begin calling the Quorum of Twelve, and the same course was followed in the restored gospel. At about the same time, according to Joseph Smith's statement, the "Articles and Covenants" were given; the latter day revelation was given, it is claimed, in advance of the organization of the church and as pointed out heretofore, named the various officers who were to be in the church: gave their powers and duties, and told the obligations and privileges of the members, and furnished a general outline of the form of government for the Church of Christ. The form as originally provided for in the "Articles and Covenants", was purely apostolic, and in the following order, named the officers of the church, viz: Apostles, Elders, Priests, Teachers, and Deacons.

The "Articles and Covenants" is prefaced with a short statement regarding the organization and establishment of the Church of Christ, on the 6th day of April, A.D. 1830. There is a curious thing regarding the revelation. To read the first few paragraphs one would very naturally conclude that it was given some time following the establishment of the Church of Christ, on April 6, 1830. But Joseph Smith in his history, places the date of its reception as prior to the organization of the church. He explained the seeming contradiction of tense by stating:

"* * * And among many other things we obtained of him the following, by the spirit of prophesy and revelation, which not only gave us much information, but also pointed out to us the precise day upon which according to his will and commandments we should proceed to organize his church once again here upon the earth. (Times and Seasons, Vol. 3, pp. 928).

The first part of the Articles and Covenants, contains the plain, unequivocal statement that the church was "regularly organized and established agreeable to the laws of our country by the will and commandments of God, in the fourth month and on the sixth day of the month, which is called April: which commandments were given to Joseph Smith, Jr.

The statement contained in the foregoing in connection with those we have quoted from Joseph Smith's history; and the avowed purpose of the Almighty, expressed prior to the organization of the church, would justify us, we believe, in concluding that:

(1) The Church of Christ was "regularly" organized and established on the 6th day of April, 1830.

(2) That it was done "by the will of God", and therefore according to the pattern He said He would use, i.e., "Like unto the church taught by my disciples in days of old," and agreeable to the form as contained in the New Testament.

(3) That the work was performed in accordance with "commandments" given to Joseph Smith, Jr., prior to that time, for the purpose of guiding in the work of establishment and organization.

If, then, we would ascertain under what pattern, provisions and commandments the church was "organized and established", we must examine the events transpiring up to, and including, the days of organization of the church. If we accept the statement furnished by Joseph Smith prophetically, and also in his history, we must also agree that there was no error or mistake made in the work of organizing and establishing the church. It was done "regularly". It was done in accordance with commandments given to the prophet to govern in the matter; and to use his language it was organized, "according to the order of the church as recorded in the New Testament".

To sum the matter up in short, the Lord had declared it would be done and how, and Joseph Smith said it was done.

Being done "regularly" attests the correctness of the operation, so we need not question the proceedings on that score. We do, however, wish to make inquiry as to what commandments and revelations were referred to when the statement is made that it was organized in accordance with "commandments and revelations given by him to ourselves in the last days". (Millennial Star, Vol. 14, page 27).

An examination of "commandments and revelations" received by the prophet up to that time shows that but two had been received which had a direct bearing on church government. One of these contained the instructions regarding the duty and calling of the Twelve. The other was the "Articles and Covenants" which may consistently be termed the constitution of the church. If it be true, then, that these two contained the instructions of God as to how His church was to be organized and established, after we have carefully examined their contents, we should be able

to know what the Church of Christ was like that had been regularly organized and established agreeable to the will of the Lord, and also what rules were given to govern the work.

An examination of the commandments referred to show that the Twelve were to be the leading quorum of a church whose officers were: Apostles, Elders, Priests, Teachers, and Deacons.

A continued examination of the revelations received consequently to the organization of the church, and contained in the Book of Commandments, shows that in the further development of the church there was no departure from the original form, as outlined in the "Articles and Covenants". It is true that later in the progress of the Church of Christ, the elders were called upon to perform various functions growing out of the duty imposed upon them in the Articles and Covenants of "doing whatever church business was necessary," but it is to be doubted whether any duty assigned any of the elders in any way conflicted with the order as originally set forth in the "Articles and Covenants" where in the Twelve were put at the head. It is true that the revelation of the financial law in 1831 provided additional duties for some of the elders, but no provision of that law disturbed in any sense the original order and rank of those the Lord set in the church at its inception. Indeed, that very important revelation on the financial law contained a direct reference to the "Articles and Covenants" and imposed afresh upon the church continued obedience to provisions it contained. It stated:

"And again, the elders, priests, and teachers of this church, shall teach the Scriptures which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them and these shall be their teachings." (Chapter XLIV, Book of Commandments).

By following the instructions, as above, the church would have been conducted under the supervision of the priesthood his officers occupying the position and exercising the powers granted unto them in the covenants and church articles. By complying with that portion of the Articles and Covenants which provided for the "several elders composing this Church of Christ" to come together in "conference once in three months or from time to time", they would have possessed the power granted to them of doing "church business whatsoever was necessary". This was a very broad bestowal of power upon the elders "to do church business whatsoever was necessary". This law practically gave into their hands the power and jurisdiction over every sort of "church business". Perhaps the breadth of power God intended the eldership to assume will be better understood by referring to the consecration law given February, 1831, and known as Chapter XLIV Book of Commandments. That revelation places the control of the financial affairs also with the eldership. Articles and Covenants gave them power over the spiritual affairs or "business" of the church and the consecration law gave them the last

word about the financial affairs of the church. The Articles and Covenants said:

"The several elders composing this Church of Christ, are to meet in conference once in three months, or from time to time as they shall direct or appoint, to do church business whatsoever is necessary."

The Consecration law provided:

"And the residue shall be kept in my storehouse, to administer to the poor and needy, as shall be appointed by the elders of the church, and the bishop. * * * and the elders are to assist the bishop in all things and he is to see that their families are supported out of the property which is consecrated to the Lord, either a stewardship or otherwise as may be thought best by the elders and bishop. * * * And again, the elders and bishop shall counsel together, and they shall do by the direction of the spirit as it must needs be necessary.

It might be thought by some that these provisions granting unto the eldership the powers mentioned would relegate the "Twelve" to an inferior position in the affairs of the church, but the facts should be borne in mind that "an apostle is an elder", and the Apostles, while possessing many functions attached solely to their office were still elders and were free to participate in the conduct of the affairs of the church, the administration of whose interests was ultimately reduced to the principle of common consent. The principle of common consent exercised by the church as branches and as a whole granted to men holding the priesthood, the right to perform the duties attaching to the various offices of the church, yet the broad principle of self government administered along what might be termed constitutional lines was the foundation upon which the church was founded and intended to be maintained.

And while that democratic principle was present and active yet it did not alter nor mar in the least, the symmetry of the form as set forth in the New Testament. On the day of the church's organization it had apostles, elders, and if Joseph Smith did not err in his statement, it had priests, teachers, and deacons. But even though it had only Apostles and elders, in the possession of these it held in embryo all the lesser officers, seeing that the apostolic power possessed the right to fill the lesser positions, and act in them if necessity demanded. It has been doubted by some whether Joseph Smith was called to stand with the Twelve, but he was rated as an apostle of the church and undoubtedly acted as such on the 6th of April, 1830. In a revelation given that date, it is stated:

"Behold there shall be a record kept among you, and in it thou shall be called a seer, a translator, a prophet, and apostle of Jesus Christ an elder of the church through the will of God the Father, and the grace of our Lord Jesus Christ." (Chapter XXII Book of Commandments).

Oliver Cowdery was also termed an apostle in the same revelation. Whatever of apostolic power the church possessed on the day of its organization, that

power, so far as history records, was vested in Joseph Smith, Oliver Cowdery and possibly, David Whitmer. Joseph Smith assures us that the church was organized April 6th, 1830, "according to the order of the church as recorded in the New Testament." The New Testament shows the church of that day was headed by a "Twelve". The Lord in March, 1829, proposed that the church, when established, should be after the pattern taught by his disciples in days of old: that pattern shows the church with a "Twelve" at the head. Then, if the Lord fulfilled His expressed determination to follow that pattern in the establishment of His church and the "order of the church as recorded in the New Testament" was followed, as Joseph Smith asserts was done, there is no escaping the conclusion that the church had a "Twelve" on the day of its organization, although the full quorum was not completed at that time.

It may be a strange thought to many of our readers, but according to the contents of the Book of Commandments, there is little room to doubt that according to the original plan given to Joseph Smith, it was the intention that he should be numbered with the Twelve. Had that plan been continued and the outline furnished in the "Articles and Covenants", followed in later years in the installation of officers in the church, the result would have shown a church the practical counterpart of the Nephite Church of Christ, and also one harmonious with the order shown in the New Testament. It was a church such as that on the day of the organization, but did not continue so to the present. Why that plan was not continued will be taken up, we hope later on. But to return to the assertion that according to the original plan, Joseph Smith was to have been numbered with the "Twelve."

In the revelation given in June, 1829, calling the Twelve and which contained "instructions relative to building of the Church of Christ", after Oliver Cowdery and David Whitmer were assured that they were called with the same calling as the Apostle Paul, and had been told some of the duties and obligations of their apostolic office, the following appeared:

'And now behold there are others which are called to declare my gospel both unto the Gentiles and unto the Jew; yea, even unto twelve. And the twelve shall be my disciples, and they shall take upon them my name.'

This language would give them to understand how many more apostles they were required to search out. Twelve being the total number called, and the Lord, Himself having declared Joseph Smith and Oliver Cowdery Apostles of Jesus Christ, with David Whitmer called, there would be but nine "others" required to fill the quorum and Joseph Smith would have remained in the quorum where he stood on the birthday of the church.

It is useless to contend that the church was organized "according to the order of the New Testament" church, unless it can be shown it had a quorum of Apostles.

It is not vital to show that the Quorum was full, but it is vital to show that there was a Quorum of

Apostles. If the church had no Quorum of Apostles on the day of its organization then it was not organized according to the New Testament pattern. But if it did have a Quorum, we ask who composed it? This question cannot be answered without naming, at least, Joseph Smith and Oliver Cowdery. If the church had a Quorum of Apostles on the date of its organization it is certain these two men were in it. The next question would be when and how did they get out of the Quorum?

No doubt some of our readers will try to verify the quotations we have made from the early revelations, using a copy of the Doctrine and Covenants for the purpose. To such we wish to offer the reminder that the Doctrine and Covenants does not print all the revelations the same as they were originally printed in the Book of Commandments. Therefore they are liable to note discrepancies. We have tried to make faithful copies in offering quotations from the Book of Commandments, and as it has been our purpose in this article to show the form of church government that book provided, we have as a matter of course, drawn our quotations from it. Later on we wish to contrast the form shown in the Book of Commandments with the substitute form shown in the Doctrine and Covenants. We leave the matter for this time with a reassertion that the Book of Commandments provided a form of church government headed by a Quorum of Apostles. That its officers were: Apostles, Elders, Priests, Teachers and Deacons, and that the financial affairs were subject to the oversight and disposition of the eldership, acting through an agent, one of their own number, who bore the title of Bishop.

A WARNING

(continued from page 165)

"Beware of the nesting plague as it springs forth to spread its wings to bring the fresh and nourishing food to mildew, and none shall escape, neither shall high or low estate stand on land or sea."

"A plague is in nesting—beware of its breath!
Its touch is as mildew, its watchword is death;
No rank shall escape it, no station be free,
Nor safety be found on the land or the sea."

(TRUE MAGAZINE for December, 1951 has a historical account of the great plague of 1918, "the greatest disaster in American History", beginning on Sept. 7, 1918, when one man of D. Company, 42nd Infantry, Camp Devans, Mass., reported to the regimental infirmary, and was sent to the base hospital for observation. Next day, same company, same regiment, 12 more were stricken, and by the 16th, 37 men of Company D were in the hospital and one had died. Two days later, 600 men were sent to bed, and the dead were piling up in neatly stacked coffins. "By September 20, medical officers knew they had real trouble; on that day, 1,543 new cases." "Within a few months this modern plague was to take a world-wide toll of 21,642,000 men, women and children." "Its crest rolled across five continents like a tidal fever." "No hiding place . . . no refuge . . . provides protection from the

ravages of this disease", wrote the BOSTON HERALD in November, 1918. "Both New York and Paris reported marked increase in suicides . . . about 12% in New York, over 23% in Paris."

"The best estimates places total deaths—military and civilian—in all countries during both world wars at 19,600,000, or about two million less than the mortality due to the worst pestilence of modern times, the Spanish Influenza."

In connection with this, note the prophetic utterance of Joseph Smith the Prophet nearly a hundred years before (March, 1831): "And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, . . . And there shall be men standing in that generation, that shall not pass, until they shall see an overflowing scourge; for a desolating sickness shall cover the land; but my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die."

"Great shall be the commotion, and panic will remain in its path, yea even the treasures shall be as dust in the hands of they who hold them, and poverty displace the strongholds of wealth."

"A panic is pending—commotion and dearth
Lie close in its path, and the treasures of earth
From hands that have held them like dust shall be
swept,
And poverty enter where wealth has long slept."

(Again the increase in suicides. The first year of the panic, 16,000; followed then by 18,000, 20,000 and 22,000 respectively in the years following).

"Instead of fertile fields there shall be famine and the labor of man's hand shall not yield in its season. Earthquakes shall increase and shall cause the towers and strongholds to reel to and fro ere they tumble to earth; and disaster upon and within bounds of earth shall only give inheritance of disorder and fear as nations war and contend, yea, even man against his neighbor shall wage war."

"A famine is coming—the long fertile field
Shall mock at man's labor, refusing to yield;
The earthquakes, increasing, shall sport, as they
reel,
With towers of granite and strongholds of steel.

"Disorders upon and disasters beneath
Earth's surface shall terror and sorrow bequeath;
The nations shall war and people contend
And man must himself 'gainst his neighbor
defend."

"As the fury and the wrath is poured forth, the hearts of the ungodly shall fill with woe and despair, but there shall be no restraining because of bonds or covenants they shall make to be spared from the vengeful slaughter which comes by reason of their pillage to get gain and a selfish end. Vengeance is mine, saith the Lord! Surely as I speak, so shall it come to pass, and that shortly. But whoso will bide the hour, vain the scoff and scorn of the millions who are heedless."

"The vials of fury poured forth everywhere,
Shall fill the ungodly with woe and despair;
No bond shall withhold them, no cov'nant restrain
From slaughter for vengeance nor pillage for gain.

"Though millions are heedless and scoffers deride,
'Twill come, and come short, and WHO SHALL
ABIDE!"

"But know this, oh my people, that judgment shall begin at your very door, and a cleansing shall begin at your borders. Therefore that ye may not fear the scourge: rid yourselves of selfishness, and love your God and your neighbor, and as sure as I have proven my word unto you and the faithful before you, so do I promise to send forth mine angels to camp about those who give sign of being worthy saints, and they shall guard you, for in this example of life, are ye mine. This I have spoken, and my Spirit beareth witness."

"Make answer, O Zion, for surely within
Your borders shall cleansing and judgment begin.

"If loving your God and neighbor, you'll purge
Yourselves of all selfishness—fear not the scourge!
For angels shall camp where beholding this sign
Of Sainthood, and guard you, because ye are mine."

"Repeat then this warning to the nations, that the day is fast approaching, and is near to the end, when the day of preparation has ended, and the Lord your Redeemer shall present Himself gloriously to the faithful. Wait, therefore, upon thy Lord, but wait not in idleness as you have hitherto done."

"The Father saith "Yea"!—the Spirit "Amen!"
Repeat to the nations this warning again;
The end is approaching—Redemption is near
And Jesus ere long, will in glory appear."

"Verily thou hast sought me, but hast my former commandments been obeyed? Nay, but thou hast been idle from faithful labor, and hast rather been contentious with thy brother, and some have bequeathed my people with strange doctrines, and burdened their hearts beyond the endurance of many, and thus are they scattered.

"Broken covenants lay strewn in the path wherein ye have walked, so thus have my lips been stayed from speaking unto you until ye remember your former covenants to keep them, and my former commandments to obey.

"Thus has my mercy been extended unto you, my people, is giving this last warning. Remember then this admonition, that ye may escape my wrath and the bringing of vengeance upon the heedless, greedy and blind.

"Only by your sincere fasts and prayers, joined by righteous obedience, shall ye inherit the security found in my Zion. Amen."

On its own merits, I give my signature.

D. W. Housknecht

(Let us who read be slow to scoff. The message presented through Joseph Luff in 1907 has been fulfilled in every part, in large measure, relative to the

scourges to take place. The time is far spent. Is it not meet that a last warning come to us, in similar vein as it has heretofore been presented, ere the judgments fall upon Zion and her borders? Remember also that the Prophet Joseph Smith warned of these days, as early as July 23, 1837:

"Behold, vengeance cometh speedily upon the inhabitants of the earth—a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation—and as a whirlwind it shall come upon all the face of the earth, saith the Lord. And upon my house shall it begin, and from my house shall it go forth saith the Lord. First among those among you against me in the midst of my house, saith the Lord." (Italics mine, L. A. Gould).

A TRIBUTE

It is with regret that we report the passing of nurse R. A. Edwards (S.R.N.) of Trealaw, a well-beloved and respected member of the Church of Christ.

Born in Belfast in 1874, she came to the Rhondda 62 years ago. In 1915, Sister Edwards qualified as a midwife and served in the Porth and mid-Rhondda areas for more than 20 years. She has brought over 2,000 babies into the world, and never did she attend to any duty without telling the gospel story.

A faithful member of the Church of Christ, she attended services to the last. The funeral took place at Trealaw Cemetery, the officiating ministers being Elders Silvanus Mason and George Allen, of Gilfach Goch.

In the passing of Sister Edwards, Trealaw has lost a citizen, the church a faithful member, and the family a devoted mother. If we only could, we would have kept her with us, but we yield to the inevitable, which would overtake us in any event. It is hard to understand why so good and lovely a lady should be taken from our midst, but we do not understand the ways of Providence. We only know that God, our heavenly Father, is loving, wise and good above all our doubts and criticisms, and does all things well. He knows our ending from the beginning. We can truly say of our beloved Sister Edwards that she lived a glorious life, and has had a victorious death. We know that she has gone to rest from her labors, and that God has received her spirit. She has finished her course, and has kept the faith, just as Paul, the apostle. So, today, she has received that "well done thou good and faithful servant". "It is my Father's good will to give you the kingdom". "Enter thou into the joy of thy Lord".

We do not know, how, or in what manner we will finish our lives here, and in the long run, it does not matter. The greatest thing is to be ready. The fears that confront human life, today, are the fears of want, unemployment, sickness and death, but we can have salvation from them all by obedience to the Gospel.

Although we know that Sister Edwards has gone to her well-earned reward, she will be sadly missed by

the church, so our prayers are that God will help us fill in the breach.

Silvanus Mason

A FAITHFUL SISTER PASSES ON

It is with regret that we report the passing of Sister Mary Jane Jenkins, of 18 Biddulph Street, Llanelly.

Born in Morriston in 1876, she came to Llanelly about 60 years ago. In 1920, she joined the Reorganized Church of Jesus Christ of Latter Day Saints. She came to know of the church through a vision she received.

We were all baptized as a family, as seen in a vision, which reminds us of the verse in the Scriptures: "He is adding to the church daily such as should be saved."

In November, 1951, she transferred her membership to the Church of Christ (Temple Lot), where she was faithful to the last.

Although she was unable to attend as she would have loved to, she upheld the ideals of the church to the last. She was a mother of Israel. Several missionaries of the Restoration have stayed at her home.

She, too, lived a glorious life, and had a victorious death. As her son, I have a lot to thank her for, having been cradled in the Restoration. She was never more happy than when she could tell the story of the Restoration. She was known throughout her life as a peacemaker, and valiant for friendship.

May God help us to emulate these two good sisters, who have gone to their well-earned reward. We believe, as a church, that through the work of Jesus Christ, there is to come a day of resurrection, when the body and soul will be reunited, even as we are at this time, to our proper frame.

"What a joy will be there at the Great Resurrection, when the saints meet in air, in their robes of perfection."

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

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