

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 35

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No. 4

Effect of Example

We scatter seed with careless hand,
And dream we ne'er shall see them more;
But for a thousand years
Their fruit appears,
In weeds that mar the land,
Or healthful shore.

The deeds we do, the words we say—
Into still air they seem to fleet,
We count them ever past;
But they shall last—
In the great judgment they
And we shall meet.

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way,
In work or play,
Lest in that world their cry
Of regret thou hear.

—Author Unknown

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ZION'S ADVOCATE

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EDITORIAL WHEN HE COMETH

Part Five—Conclusion

Heretofore, we have attempted to assemble the various prophetic scriptures relative to the second coming of Christ, or of events which are to transpire just prior to that time.

In these, we have seen that it will be a time of unparalleled disasters of the nations of the earth; a tribulation affecting all mankind including the Church of Christ, for the apostle of old said that "judgment must begin at the house of God."

These things must come, not for vengeance, alone, or to appease the wrath of God for He has said, "Vengeance in mine, I will repay"—but there has ever been a purpose in divine retribution; that is, that men may learn humility and obedience if they will permit that purpose to so affect them.

Now, we wish to deal more directly with the physical facts of the appearance of Christ. In this we cannot hope to establish a timetable, for the Lord, himself, has said:

"But of that day and that hour knoweth no man, no not the angels which are in heaven, **neither the Son but the Father.**" Mark 13:32.

Nevertheless, we know it is near by the signs which have already appeared, and which are appearing daily. We believe we are safe in the assumption that it will occur within the lifetime of many of our readers, and perhaps could cite an abundance of scripture, and other evidences in support of it. In fact, we have done that very thing as we have dwelt upon this subject.

There are a few scriptural texts, which if taken alone, may seem to contradict others, but we believe them to be merely cause for more sober reflection and research into the scriptures in the spirit of prayer.

"Then if any man shall say unto you, Lo, here is Christ, or there, **believe it not.**

"For there shall arise false Christs and false prophets and they shall shew great signs and wonders inso-much that, if it were possible, they shall deceive the very elect.

"Behold, I have told you before.

"Wherefore if they shall say unto you, Behold he is in the desert; go not forth: **behold, he is in the secret chambers;** believe it not.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:23-27.

They were told, simply, that He would not be found in the desert, nor in secret chambers, but his appearance would be known of all even as lightning is visible to all from the east to the west. Compare this with Malachi 3:1.

"Behold, I will send my Messenger, and he shall prepare the way before me: **and the Lord, whom ye seek, shall suddenly come to his temple,** even the messenger of the covenant, whom ye delight in: behold, he shall come saith the Lord of hosts."

It will not do to take refuge in the thought that the Lord's coming, as here indicated, will be merely the entrance of Christ's Spirit into those who believe. No, this would do violence to the many texts which tell us that His Spirit (which in this case would be the Holy Spirit, and not His individual spirit) is given to those who believe and are obedient to divine law, and would substantially admit that the Spirit of Christ is not now dwelling in human hearts; this we may immediately rule out.

Nor, do we believe it may be argued successfully that the reference is solely in connection with Christ's physical appearance in the midst of His saints—they being the "temple." True it is that our bodies have been referred to as the "temple of God", and so they should be, but the language does not imply that to us. He is to "come to his temple" (not temples, as would be the case with a body of the saints).

The Restoration Movement, from it's infancy, has believed in the building of a temple unto the Lord, and, admittedly, have tried to "run before" Him; have built many temples. But this does not alter an important, and we think, true, item of latter-day provision, viz., that a temple will yet be built, and that acceptable to the Almighty God.

A rejection of belief in an holy temple wherein the Lord might "suddenly" appear is unwarranted, and yes, dangerous, in this respect: in the first four verses of chapter ten, third Nephi, we are informed that repentant Gentiles (see chap. nine) and those who will come, of the house of Israel, will "build a city, which shall be called the New Jerusalem", and Jesus said, **"I also will be in the midst"**.

Now, why build a **new** city, a "New Jerusalem? Is it unreasonable that among the **new** buildings

therein, there could also be a temple, a holy edifice in which to worship and await the coming of the Son of God? Nay, the thought becomes a forceable conclusion, for He says He "will be in the midst" accompanied by "the power of heaven".

We want to reason further in this, but first, in getting back to our primary thought in the seeming contradiction between the two texts:

One may argue: Jesus said He would not appear in secret chambers, and yet Malachi, by the Spirit, informs us that the Lord would "suddenly come to his temple". And, too, if His appearance was in the temple (or building), how, then, could all eyes behold him?

Well, in the first place, we must remember that Jesus was talking to His disciples, then, and hence, it is as though He were speaking to latter-day disciples, or believers - He is indeed! So, let the saints be counselled: go not into the desert, nor look for Him in secret chambers. You will not find Him there. **But** when the Lord commands the building of a "New Jerusalem", and a holy temple, will it be "secret" or hidden from the saints? Certainly not! And **they** will know of His appearance, there, and will come to be taught of Him.

Again we are forced to a conclusion which we believe to be the only answer to seemingly conflicting texts, viz., His universal appearance as against His appearance to comparatively few, as indicated above.

Here is the conclusion:

Christ's second coming is not necessarily a single, momentous appearance, but may, in fact, include several.

We offer the above reasoning concerning a temple as one example, and we have previously indicated another, which will be touched upon, shortly.

Picking up the thread of Christ's coming to the New Jerusalem:

We are further told (3 Nephi 10: 1-8) that "then shall the work of the Father commence, **at that day even when this gospel shall be preached among the remnant of this people**" (the Lamanites, W. A. S.), "to prepare the way whereby they may come unto me".

So, then, there will be a great preparatory work of preaching the gospel, and the "power of heaven" must **yet** come down, and Christ in the midst working with them (why not a temple of the Lord to facilitate this preparation of the ministry?).

The prophecy of Zenos, as quoted by Jacob (third chapter) verifies the work of the Master, in this connection, by this language:

"And it came to pass that the servants did go, and labor with their mights; **and the Lord of the vineyard labored also with them; and they did obey the commandments of the Lord of the vineyard, in all things**".

Another recorded instance of the appearance of Christ is found in the 12th, 13th and 14th chapters of Zechariah.

The prophet speaks of the chastisement of Judah, or the Jews, and of the gathering of all nations to battle at Jerusalem. It is in the midst of this battle that the Lord shall "stand in that day upon the mount of Olives" and bring about the great desolations predicted. And after the land has been cleansed, the Lord's wrath shall be turned to great pity and love for His heritage of the house of Israel. They will be astonished, then sorrowful, but He will heal them and be their God, and they His people when He has "poured out my (His) spirit upon the house of Israel" (see Ezek. 21-29).

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: **and they shall look upon me** whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one is in bitterness for his first-born." Zech. 12:10.

"And one shall say unto him, what these wounds in thine hands?" Then he shall answer, "Those with which I was wounded in the house of my friends." Zech. 13:6.

In chapter fourteen, after speaking of that great battle, and of His standing on the Mount of Olives, and of its cleavage, we are told:

"And the Lord my God shall come, and all the saints with thee." Verse five.

Here, finally, is the time of His glorious appearance. It seems to be **after** He has destroyed the nations in combat, and after He has "suddenly come to His temple". Then it is that "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel (we do not wonder that all shall know of that appearance, W.A.S), and with the trump of God: and the dead in Christ shall rise first:

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." I Thess. 4:16-17.

It does not seem strange, to us, that the Lord should appear more than once in connection with the preparation for a thousand year "sabbath", for His coming with the saints, and the resurrection of the righteous dead, preceded by the destruction of the forces of evil shall herald that great "day".

Just a thought or so concerning His several appearances.

After His crucifixion and resurrection, He appeared a number of times to the disciples at Jerusalem and also upon this continent. We would not say that any one of them constituted the "second coming" of Christ into the world, as we usually consider the majesty of that spectacle. They were, in a sense, preparatory in nature, just as these future revelations shall be.

One of the last demonstrations of divine power in the destruction of evil in preparation for everlasting righteousness and peace will be in the

Judgment of the Great Whore

Of this event, the apostle Paul was well aware, and foretold her rise and fall. The demise of that great church (for the term, whore, is a symbolic term representing a church), is both dramatic and significant; significant in that its fall gives place for the triumphant Church of Christ.

That the whore shall be permitted to continue until the coming of Christ, is indicated by the language of Paul concerning the "man of sin", a representation of the papal power which gained control in the early church. He tells us when the "man of sin" should arise.

"And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

It is not our purpose to condemn another church, nor those whom we believe have been deceived by it, but the scripture is clear as to what is represented by the whore, of how she has seduced kings, peoples and nations; by her mandate have the saints been martyred and cruelly punished in the name of Christ.

The word of God says she would "change times and laws"; and so she has. She would cause her subjects to worship "the image of the beast"; and thus it is that idol worship has been fostered to a great degree through the ages, incensing a righteous God, and subverting human intelligence.

Her dominion has covered most of the "Christian" nations, and they have been made rich in the "abundance of her delicacies", but she will fall, and great shall it be.

Some of her children shall hate her, and there will be warnings amongst those nations, and they "shall make her desolate and naked." (Rev. 17:16-17).

She will fight against Zion and the "Lamb of God", but the power of the Lamb shall descend "upon the saints of the church of the Lamb, and upon the covenant people of the Lord" (Israel). See Nephi 3:219-237.

We might pursue this subject much further, but this is already over-long.

The sum of the whole matter is that when Christ comes again, His purpose will be to destroy all nations and kingdoms which will work wickedness, that His kingdom may prevail, and that the "Lord our Righteousness" may reign.

May God grant that we faint not by the way, and help us to shun worldly enticement that we may be "watching" when He cometh.

William A. Sheldon

NOTICE

The Missouri District Reunion will be held August 1, 2 and 3. The place to be held will be decided later.

I. C. Keeney, Secretary

RIVERVIEW NEWS

1806 Eureka
Wyandotte, Michigan
March 11, 1958

During the past year, we who make up the local at the Church of Riverview, have been much encouraged by a growth in the spirit of brotherhood, and the feeling of oneness, that is so essential to progress in the Lord's Work.

We were very much encouraged when Brother and Sister Kenneth McCaskey were united in baptism with the Lord in our local.

In March 1957 we had a visitor to our Sunday School, or visitors: a mother and their three children. We noticed during the Sunday School service that the mother seem very interested; after Sunday School we learned that her name was Mrs. White. The next Sunday she, and her husband and children were present at services. When we announced that we would paint the church during the coming week the Whites were present and helped just as though they were members of long standing, and I must say much better than many members of long standing. Since that first Sunday they have been faithful to all our services, and have taken part in our labors of any kind and have been a source of much encouragement to all of us. We were blessed again when on August 4 they were joined with us and the Lord in baptism.

We have been greatly encouraged again by the growing number of our people who stay for our morning preaching service. For quite a long time we had been troubled by the fact that when Sunday School was over of a morning that our Church was left practically deserted even by our Church members. We are very happy to see that this condition no longer exists. Where once we were fortunate if 8 to 10 people stayed for preaching services, we now have as many as 40 and more.

We have set up Tuesday as visiting night, so that the male members of the church meet at the church and visit by twos, any family who asks us, or who we think we can encourage in the ways of the Lord. So far our labors in this work are few, and we need the prayers of all the Saints, that we should remain faithful and that we may turn many to the ways of the Lord.

During December, we chose a needy family and gathered clothing and money for them, that they might not be destitute at Christmas. We were all very touched by the joy that we saw on the faces of the children of the family.

We are very pleased to announce that Brother William Olin was baptized unto the Lord in January, 1958. It is especially encouraging to us older folks of the church when a young brother or sister takes the glorious message of Christ to heart and witnesses that he or she is willing to be obedient to the Master.

At the present Brother Marvin Shrum is in the hospital with a heart attack. We ask that the prayers of all the Saints may be in his behalf, that he may soon be restored to his home and our church.

We pray that all our people every where will awake to the cause of Zion, that we shall inquire diligently of the Lord concerning His will, and that we put forth the necessary effort to keep ourselves in His path, that we have a care for our brothers and sisters, and that we come to that oneness, that is imperative for the citizens of the Celestial Kingdom that is nigh unto us at this time.

Your Brother in Christ,

Charles Rice

INDEPENDENCE DIARY

Robins, measles, mumps, chicken pox, crocuses, and leaves of our tulips and jonquils are up, so we try to believe that it is almost Spring in spite of the chill winds, and white world and falling snow. We are busy preparing for Conference and look forward to seeing old friends and meeting others who may attend.

You will be happy to know that our little sister, Dana Sprague shows some improvement since her tonsils were removed last Monday. We continue to pray that the rheumatic fever will leave her with no ill effects. We continue to remember also Brother and Sister Flint who were victims of the flu this winter and are still in a weakened condition. The Apostle Wm. Sheldon, Nolan Matthews and Phillip Roberts families have been kept in with measles; and a number of other families are having severe colds.

Those of you who come to Conference will find a pleasant change in the upper auditorium hallway. The space overhead there is being utilized by the building of a mezzanine floor to provide for the church secretary to work, and space also for the bishops.

Following is a brief synopsis of our services:

February 2, Sacrament Service; evening speaker was Brother Vance H. Harris who asked that we look and press toward unity according to the Scriptures and conform to the two books. February 9, morning speaker, Apostle C. L. Wheaton "Antiquity of the true faith and belief in God." At the evening service he spoke of the destructions to the Jews due to disobedience and the Prophetic Key to prophecy. February 16th, his morning subject was "Apostasy of the Apostolic Church"; and in the evening, "The Coming of the Restoration." February 23rd morning speaker was Brother Rolland Sprague who used an actual sword to illustrate that the sword of truth should be drawn.

March 2nd, Sacrament Service was held and we felt the beauty of love and concern for each other in the prayers that were offered; and felt the presence of God's spirit with us in the peace, rest, and renewal of faith which this hour affords. In the morning of March 9th, Brother Forest Maley bade us "Be not clods, but lumps of fertile ground for the Spirit to grow in. When service is asked of you, say "Why not me?" instead of "Why me?" Do we seek the rewards of His service when we shirk the labors of His service?"

The evening of March 9th Brother Richard Wheaton was ill and Brother Leslie P. Case was called upon to take his place. Brother Leslie spoke of the need for discernment, not only to recognize the power of God but also the power of the devil and his angels. March 16th Apostle C. L. Wheaton spoke at the morning and evening services, his subject was "Christian Economics." Brother Wheaton will continue with this subject next Sunday.

It is no idle remark when we here in Independence say, Pray for us, that the Spirit of God might abide with us at the coming Conference. We must be a praying people and our prayer must be "Thy Will be Done." We who have taken upon us the name of Christ can be about our Father's business whether we can attend Conference or not; for what is mightier than earnest prayer from a sincere heart?

Irene Maley, Reporter

AN APPEAL FOR DEMOCRACY IN THE CHURCH

The referendum submitted by the last Conference was a document dedicated to the preservation of the government of the church by the voice of the people. It was designed to prevent any local church or group from "taking over" and dictating to the rest of the church. It was designed so that it would have utilized all the good features of the delegate system, and none of the bad. If it had been adopted, every group and local church in the world would have had a voice in the conference enactments and business, and at the same time any proposal which would have made a change in the church laws would have had to go out for a referendum vote, just as it does at present. The chief advantage is that ALL groups and local churches would have had a proportionate voice in the conference, and we all know that this is not true under the present system. Nor could it be under any other than the delegate system. By means of it, scattered and distant members, would have a voice not only in the matter of referendum voting, but in all other conference business, through their chosen delegates.

Another advantage of the delegate system is that it would greatly reduce or eliminate procrastination in dragging out the duration of a conference. For example, consider what we saw took place at the last conference, when a week and a half was consumed in doing business that could well have been done in two or three days. This is not only a waste of time, but is very hard on those members who come from great distances to attend conference. This has the effect of driving people away from the conferences, so that they become disheartened and lose their desire to take part in the conferences. Just stop and think; let us assume that five days were wasted at the conference. Now suppose that every member that was at the conference had taken those five days and applied them diligently and fully to the missionary work of the church; does it not appear how greatly the work of God might have been advanced? Yet, at least this amount of time was wasted at the last conference. And this should not be so.

It is also apparent that many members failed to do their duty in voting, since only about one member in six voted at all. Perhaps some did not receive their ballots, but nevertheless it is clear that many who did receive them did not bother to vote. We call ourselves a democratic body, with every member having a voice in church decisions of this nature. The church is said to be governed by the voice of the people, but certainly there were many who did not use their voice on the referendum ballot. This is a very serious mistake, for it is neglecting the work of the Lord, and anyone who fails to vote FAILS IN HIS DUTY TOWARD GOD, and some day will have to account to God for that negligence.

Perhaps there are those who failed to understand the importance of this proposed legislation. We hope that this matter will be brought up again in the 1958 conference with more success than was the case at the last conference. We plead with all members to give this matter the serious consideration that it deserves, and to fulfill their duty as citizens in the kingdom of God by voting for this legislation when it shall be brought up again. We say that we are a democratic body; then let us prove it by adopting this fundamental democratic principle (the delegate system of conferences) which would make it truly so.

Elder Harold B. Schultz
301 Cherry Street
Texarkana, Arkansas

A REVELATION

During the early morning hours of December 12, 1957, a vision was given to my spiritual sight; in which there stood before me a woman having the appearance of my wife, to whom some one had given what I was made to know was a revelation from the Lord; but the words were printed in fine type, and the paper upon which it was printed was folded as one folds a letter to be placed in an envelope, and I could not read it; Her joyful excitement exhibited, also distracted my attention.

And now, on the date of January 28, 1958, being impressed by the Lord, by the Spirit of God to write these things, in humbleness of spirit I have given heed to His voice saying:

Unto thee, my son, will I, the Father speak while thou shalt write my words even as my Spirit shall declare my sayings; and this that unto my people thou shalt declare my words; for their edification, for their learning, and for their warning; for, I the Lord am not pleased with their wanderings away from my law and commandments, yea, into the ways of the world.

And today, as thou hast seen in the vision, behold and I say unto thee, the time has come when thou shalt write; and that which thou shalt write is the word of Him who in these last days has raised up a people unto the fulfillments of the prophets; For, I the Lord, knowing the wickedness of the people, even the Gentiles, raised up my servant Joseph Smith, Jr., that this

people might have the words of my ancients, even for a sure witness that Jesus is the Christ; and that through that witness mine ancient people should speak, out of the earth; yea, to bring forth my gospel and the new covenant, that all they who would believe, might have eternal life, through obedience to my law of redemption.

Mine eyes have looked upon these things from the beginning, and by my love came I into the world that men might look up and become my sons; And now, to my sorrow of soul, many of my people have looked with little care upon my sacrifice, loving the things of this world more than their soul's reward awaiting the righteous. And therefore it ever behooves me to speak as at this day, to warn those wanderers of dangers awaiting their forgetfulness of their Lord and their God.

And behold I now speak unto all who would that they may be counted as my own: Thou hast read the Scriptures, and sorrows await them who have neglected to search out from among them the words of my servants, in which it is written: The Lord cometh with ten thousands of His saints, to judge the world, both the wicked and the just; And I say unto you, who believeth not the words written, behold and that day cometh as a thief in the night; and with a warning voice doth the Spirit cry unto you, BEWARE!

Beware, lest that night come upon you, and your souls not saved; Beware lest Satan shall then be your master, meting out to you the reward to be that of those choosing him, rejecting the counsels of their Redeemer.

And again, I say unto you, Those tribulations now revealed before your eyes shall be the forerunners of that terrible day nigh at hand, when peace is taken from the earth by the great destructions ye who are not blind can see approaching this nation in all her wickedness and filthiness. Remember, when they shall cry, peace and safety; sudden destruction cometh.

Unto you who say, All is well in Zion, thy Lord speaketh with the voice of the Spirit, saying, Remember my words, saying, judgment shall begin at my house, and know ye, that building is of righteous men, or in other words, built of living stones; and all else shall I the Lord drive out, that none shall remain to cumber the land of my heritage, even the land of Zion; Yea, the fruit that is good shall remain unto me as precious, and I say unto you, these shall be the pure in heart, even the beloved of my Father in heaven.

Consider your ways, O my people, whether they be of the world, or they that lead ever unto the good way of old, and prepare ye your souls unto the day of a mighty sifting and shaking of the grain.

Behold and in the weakness of my son, Hervey Scott, have I caused him to write these my words of counsel, yea, of warning and with a cry of repentance; and I am the Lord that have inspired him by my spirit. Amen.

LESSON STUDIES

BOOK OF MORMON LESSON

Synopsis of Lesson Presented Before the Class on the Temple Lot, by Louise Sheldon

JACOB'S TESTIMONY

Lesson Text, II Nephi 5. Time—Between 560-545 B. C.

Introduction

When we consider that the Book of Mormon was reserved to come forth in the last dispensation of time it is reasonable to suppose that it must bear a message for the last days. The careful student of the Book of Mormon can not fail to notice how the restoration of Israel is held before our attention. Now Jacob adds his testimony to that of Lehi, Nephi, and ancient Joseph, and shows that with the setting up of the "standard" among the Gentiles in the last days (the restoration of the fulness of the gospel) the Lord would set his hand for the second and last time to bring about the restoration of his people.

First Time	{	Jersalem Destroyed. The Jews Would Return.	}	Christ would come unto them. They Would Crucify Him.
Second Time	{	Scattered after Christ. Should Be Gathered Again. Through the "Standard" raised up among the Gentiles. By Power. Gentile Instrumentality.	}	

STUDY OF THE LESSON

Jacob Reads from Isaiah. Jacob was one of the two sons who were born after Lehi left Jerusalem. He was ordained to the holy priesthood by his brother Nephi, and he is one of the great spiritual teachers of the Nephite Record.

When Nephi separated from his brethren, Laman Lemuel, he took the plates of brass, containing the scriptures with him.

Jacob, like Nephi and Nephi, selects prophecies dealing with the future of the children of Israel.

"Thus saith the Lord God; Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people." (Verse 17.) Beginning with this verse of our lesson and on through verse 21, Jacob quotes Isaiah 49:22, 23. Nephi has used this scripture before. (See I Nephi 6:52-53.) It was considered important scripture by the Nephite teachers because it revealed the means through which the scattered remnants of Israel would be brought to the knowledge of Christ in the last days. This "standard" spoken of by Isaiah was the "marvelous work and a wonder," known to us as the restoration of the fullness of the gospel, which was portrayed to Nephi in that wonderful vision as recorded in I Nephi 3d chapter. Nephi further elucidates the subject in the 6th chapter of I Nephi.

The First Destruction of Jerusalem. In verse 22 Jacob says it was made known to him that Jerusalem had been destroyed. This was when Nebuchadnezzar carried the Jews into Babylon 586 B. C., or something like fourteen years after Lehi left Jerusalem. It was the first time that Jerusalem was destroyed and the Jews scattered.

"The Lord has shown unto me that they should return." So Jacob states in verse 23. It is an interesting story of how the Lord moved upon the minds of the great world rulers to permit the Jews to return, rebuild the temple and restore the holy city. We see in the drama the moving of God's hand to bring these things about in the prominence that was given to Daniel, Ezra, Zerubbabel, Nehemiah and others in Babylon which later came under the sway of the Persian kings, Cyrus and Darius.

The first migration of the Jews took place 538 years before Christ. They were led by Zerubbabel. Historians tell us that only the poorest of the poor Jews returned. The more prosperous Jews preferred to remain in Babylon and enjoy the comforts and luxuries of that highly developed civilization. Nevertheless, the Lord enabled the poor Jews, in course of time, to rebuild the temple. King Darius helped them with valuable gifts and in other ways.

Eighty years after the first migration a second colony returned under the leadership of Ezra. Others returned later.

The Second Scattering. Jacob says that the Jews would crucify Christ and for this reason would be scattered for the second time. (See verses 24-28.) Jerusalem was destroyed for the second time 70 years after Christ by the Roman general, Titus, and the Jews from time dispersed into all the world, and today are found among all nations.

"And behold according to the words of the prophet, the Messiah will set himself again the second time, to recover them." (Verse 36.) That there may be no misunderstanding about the finality of this work Jacob later states that this second effort of the Lord's will be the **last effort to reclaim his people;** that for the **second and the last** time he will "set his hand" to recover his people." (See Jacob 3:126 and 4:3.) Lehi and Nephi have told us how the "marvelous work and a wonder" spoken of by Isaiah would bring about the restoration of Israel. That the coming forth of the Book of Mormon was when the Lord set his hand for the second and last time to bring about the restoration of his people is shown by Ether. He tells the Gentiles in the last days, **"when ye receive this record ye may know that work of the Father has commenced upon all the face of the land."** (Ether 1:114.) The record referred to is the Book of Mormon. No other record besides the Bible is promised the Gentile world.

The Mission of the Gentile Church. "Freely ye have received, freely give." The gospel came forth unto the Gentiles. They were the last to receive it in the first Christian century. In these last days it has

(continued on page 62)

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.

OUR BIBLE

We hear a great deal about the Bible; it's origin, it's preservation, and the changes which have been made from time to time by men. Some go so far as to say it is untrustworthy; especially if some pet theory cannot be supported by all the Bible, and they sometimes tell us the Book of Mormon is superior to the Bible; that the Bible was so badly desecrated by the "Abominable Church" that it cannot be depended on to portray the teachings of God.

The writer does not believe there is a book on earth which is superior to the Bible, although mistakes have been made in the copying of the manuscripts from which our Bible came.

There are those who believe our King James Bible was dropped down from heaven into our lap. I asked a man, who so believes, which of the revisions of the King James Bible was so dropped, for we have had three revisions of the first translation; and which of these shall we accept?

We had opportunity to view a copy of some pages from the first revision of the King James Bible, and to save our souls we could not read it, except by comparison with our present Bible. It reminds me that maybe we should be careful that we do not "strain at gnats and swallow camels."

Our interest in this matter was spurred recently by a controversy through one of our daily papers, in some advertising of the Knights of Columbus, who claimed the Catholic Church gave the world the Bible. This was challenged by the Campbellite Church of Christ, in the town, and they agreed to send any one desiring, a treatise showing that we had the Bible long before there was a Catholic Church. We secured this treatise, and was surprised to find very little information along this line agreeing with the history as given by the old church historians.

True, we know there were the books of the Old Testament held by the Jews. What about these 27 books of the New Testament? How did we get them? When and by whom were all these 66 books brought together in one binding and named "BIBLE", meaning a "Library of Books."

Dr. George M. Lamsa, a noted Syrian, who claims to know Aramaic and speaks it, has translated into English from the ancient Peshitta, or Aramaic language the entire Bible. He tells us that Christ and His disciples spoke the Aramaic language; that the first gospels were written in Aramaic before the conversion of Paul; to these were added the letters of Paul, James, John and Peter.

We rather accept this statement, for Luke tells us in his gospel, chapter 1:1-4 that insomuch as "MANY (emph. mine, L.V.A.) have taken in hand to set forth these things surely believed among us, . . . it seemed good to me . . . to write unto thee in order most Excellent Theophilus."

Not just a few persons had written about Christ and his life's work, but MANY had written; and Dr. Lamsa says the Syrian Christians had the gospels in a few years after Christ was here on earth.

The finding of the old scrolls near the Dead Sea, a few years ago, which were written in the Aramaic language, has spurred a greater study of the whole matter of the coming forth of our Bible. It seems that these scrolls were written and hidden in the caves near the Dead Sea, by perhaps a group of Essenes, the smallest of the Jew's churches at the time of Christ. Some think John the Baptist may have lived among these people. At any rate, some of the writings seem to date, they say, from before Christ until soon after the advent of Christ. It is assumed that they, who hid these scrolls, may have gone into Jerusalem and perished at the time of the great siege in 68-70 A. D., hence these scrolls were lost for 1800 years.

In the meantime the Christian world has been taught that the scriptures were written, the old Bible in Hebrew, and the new in Greek, and from this, translated to the Latin, and from this to English.

We are also taught that the first bringing together of the 66 books of the Bible, as we have them today, was by a Council at Cathage in A.D. 397. Jerome was directed to translate the scriptures in 405 A.D., which he did by bringing them into the Latin language, which became known as the Vulgate. In grouping the books the church fathers accepted, the Book of Revelation was rejected for a time, and finally, when accepted, was placed at the last of the group; hence it later was thought to be the last word God ever spoke or ever would speak, and the warnings given as to adding to, or taking from have been resorted to thousands of times by preachers in the last 130 years since the restoration of the church, and a renewal of revelations from God.

The next effort to bring the common people a Bible seems to have been by John Wickliffe, in 1324-1384, when he translated the Vulgate into English. For this, his bones were dug up and burned thirty-five years after his death.

Next, we find William Tinsdale, 1520-36, translated the New Testament, and about one half of the Old Testament, when he was siezed, strangled, and burned.

Then comes Martin Luther, 1523, who translated from the Vulgate to German. Miles Coverdale, published the first complete English Bible in 1535. His revision in 1539 became the first authorized version in the English church. This Bible became known as the "Geneva Bible," and was very popular among the noted men of England such as Shakespeare, Bunyan, Milton and Cromwell, as well as read by King James, who later (1604) appointed a committee of scholars to translate the Bible again; and in 1611, the first edition of the King James Bible was given to the world. From that time we are told there have been three revisions of this Bible.

It seems the Puritans accepted and read Coverdale's Bible, known as the "Geneva Bible", and this was the first Bible brought to the States; and it was a long time before they would accept the King James Bible.

Since the King James Bible, there have been many revisions, and versions, including the Moffat, Inspired, and Revised, and last, the Bible from the Peshitta, or Aramaic, by Dr. Lamsa.

The most surprising thing in some translations of the word of God, is that glaring statements have gotten by all these hundreds of years; such as Deut. 14: 21-22, in which it makes God say, "Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien; for thou art a holy people unto the Lord thy God." This has been corrected in the Inspired Version, to read, "Thou shalt NOT give it unto the stranger, . . . or thou mayest not sell it to an alien."

Another quotation or reading is Hebrews 6:1-2, which reads in the King James: "Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, etc."

The reading from the Aramaic is: "Therefore let us leave the elementary word of Christ, and let us go on to perfection. Why do you again lay another foundation for the repentance from past deeds, and for faith in God."

The Inspired Version, by Joseph Smith, Jr., reads: "Therefore NOT leaving the principles of the doctrine of Christ, let us go on unto perfection."

When we analyze these in the light of our understanding of the very nature of God, we cannot believe He would have his children, because they are a "holy people," sell or give to others to eat that which it would be a sin for them to eat. If it would injure their health to eat, why not the health of the stranger or the alien?

Too, we understand that, as we have four principles of mathematics, viz: Addition, Subtraction, Multiplication and Division, we also find Six Principles of the Doctrine of Christ. Without the FOUR principles of mathematics, we could not calculate any problems in mathematics. Without these six principles of the doctrine of Christ, we would have nothing to give to the

world. Our preaching would be like a "tinkling cymbal or sounding brass."

The first message of John the Baptist was, "Repent for the Kingdom of Heaven is at hand." The first message of Christ was, "Repent for the Kingdom of Heaven is at hand." In latter-day revelation we are told to "Preach nothing to this generation but repentance." Christ also said, "Have faith in God." If we leave off the doctrine of "Baptisms", we fail to instruct the sinner as to how he may enter the Kingdom. If we lay off teaching the efficacy of the "Laying on of hands," we leave the new convert without the means God has directed that he receive the Holy Ghost. If we refuse to teach the doctrine of the Resurrection of the dead, and eternal judgment, we leave the person without hope after this life, and as Paul wrote: "If in this life only we have hope in Christ, we are of all men most miserable." We are all interested in the life after this life. We may not understand it alike, from the information before us, yet where is there one who would say, "Cut it out of the word of God, as we have left the six principles of the doctrine of Christ?"

Joseph Smith, Jr., when writing to the Chicago papers, summarized the beliefs of the Church of Christ, and since known as the "Epitome of Faith." In these he stated: "We believe the Bible as far as it has been translated correctly." Although there had been, at that time, several translations of the Bible, he did not specify which of these were better than others. To this statement by the Prophet, the Christian world took great exceptions, saying that he and his followers believed ONLY the parts of the Bible which supported their teachings.

Today, we find some who reject certain plain statements in the Bible, because they do not support their particular fancy. True, they may say, "Oh I believe that, but it does not mean what it says." Another may say, "The Book of Mormon has no mistakes, it is perfect. The Bible has many mistakes, therefore the Book of Mormon is superior to the Bible.

Among the first things which appealed to us when we examined the Articles of Faith of the Church of Christ, was Section 9, which reads: "We believe that in the Bible is contained the word of God; and the Book of Mormon is an added witness for Christ." We believe this statement with all our heart. We are therefore not required to believe any CERTAIN translation of the Bible. Neither are we required to believe the Book of Mormon is superior to the Bible; but an added witness, and in these two, is the fulness of the gospel.

Elder L. V. Aldridge

"THEY SHALL BE ESTABLISHED IN ONE"

"And I beheld a book, and it was carried forth among them. And the Angel said unto me, Knowest thou the meaning of the book? And I said unto him, I know not. And he said, behold, it proceedeth out of said unto me, the book that thou beholdest is a record the mouth of a Jew; and I Nephi, beheld it; and he of the Jews, which contains the covenants of the Lord

which he made unto the house of Israel; and it also contains many of the prophecies of the holy prophets; and is a record like unto the engravings which are upon the plates of brass, save there are not so many, **nevertheless, they contain the covenants of the Lord which he hath made unto the house of Israel;** Wherefore they are of great worth unto the Gentiles." I Nephi 3:157-164, page 35.

"Wherefore, thou seest that after the book hath gone through the hands of the great and abominable church that there are many plain and precious things taken away from the book, **which is the book** of the Lamb of God. And after these plain and precious things are taken away, it goeth forth unto all the nations of the Gentiles; and after it goeth forth unto all the nations of the Gentiles, yea, **even across the many waters which thou hast seen, with the Gentiles which have gone forth** out of captivity." I Nephi 3:171-173, page 36.

"And after it (the book mentioned above which is a record of the Jews, R.D.S.) had come forth unto them, (the remnant of the seed of Lehi, R.D.S.) I beheld other **books** which came forth by the power of the Lamb, from the Gentiles unto them, unto to the convincing of the **Gentiles**, and the remnant of the seed of **my brethren**, and also the **Jews**, (What people are left out? R.D.S.) who were scattered upon all the face of the earth, **that the records of the prophets and the twelve apostles of the Lamb are true.** And the Angel spake unto me saying, these last **records**, (other books or records written by the seed of Nephi, see verses 184-186. R.D.S.) which thou hast seen among the Gentiles shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; And shall make known to all kindreds and tongues, and people, (what people are left out? R.D.S.) that the Lamb of God is the Son of the Eternal Father, and the Saviour of the world; and that all men must come unto him or they cannot be saved; and that they must come according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be made known in the records of thy seed, as well as the records of the twelve apostles of the Lamb; **Wherefore, they both shall be established in one.**" (Emph. mine R.D.S.) I Nephi 3:191-196, page 38.

Let us notice some very important points in the above quotes. First, an angel of the Lord is speaking to Nephi declaring what shall come to pass and what is the will of God toward all men. The angel shows Nephi a book and what shall happen to it, and that it shall be carried forth by the Gentiles **across the many waters** unto the seed of his brethren. I believe the angel, do you? There is only one book which can claim to fulfill this part of the prophecy, that book is the King James, or common version of the Bible. The angel says many plain and precious things shall be taken from this book. He does not say that they are going to be put back in this same book, or record of the Jews. He does tell Nephi that his seed shall write and that these **books** or **records** shall come forth from the Gentiles, (after they have been hid up and then

brought forth by the power of the Lamb of God (to establish the truth yet contained in the first book, the mutilated record of the Jews. These last records, written by the seed of Nephi, the Book of Mormon, shall make plain the precious things taken away from the **record of the Jews.**

He does not say it shall be written back into the book that came across the many waters. He does say, "Wherefore they (the records of the Jews as Nephi saw it and the record of the seed of Nephi. R.D.S.) both shall be established in one." Then in verse 186, page 37, the angel tells Nephi, "And in them (both verse 196) shall be written my **gospel**, saith **the Lamb**, and my rock and my salvation."

Now let us turn to II Nephi 2:19-23, page 88, and notice what is said about the work of these two books. "Wherefore, the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrine and the laying down of contentions, and the establishing of peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants saith the Lord."

I believe these to be the words of the Lord, do you? What are some of the causes of contention and false doctrine? 2 Nephi 2:19, 23 being true, there can be only one answer as far as the Church of Christ is concerned. The Church has tried to use other books instead of those that are to grow together. Or else she has used only the Bible, or only the Book of Mormon to try to establish doctrine, to establish covenants, to establish the gospel, the rock, and the salvation of the Lamb of God, even the Lord Jesus Christ.

When just the King James Bible is used, we can hope for no better condition than is promised in 1st Nephi 3:173-175. We quote verse 175: "Because of these things which are taken away out of the Gospel of the Lamb, an exceeding great many do stumble, yea, **insomuch that Satan hath great power over them.**" If we attempt to use only the Book of Mormon, we will also stumble, and Satan will have power over us. The Book of Mormon bears witness of itself: "Wherefore, they shall be established in one." 1st Nephi 3:196.

When we use these two ("both") the way our Saviour commands us to use them, then shall we come under the promise, "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." 1st Nephi 3:187.

Let us stop and consider some of the stumblings and see if Satan has had any power over the Restoration. Look at the divided condition it is in, even though each group claims a belief in the Book of Mormon. There are those that hold to the claim that there is a need for **three** books, in spite of the command of the Saviour "They both (indicating only two R. D. S.) shall be established in one." 1st Nephi 3:196. "And that which shall be written by the fruit of thy loins,

and also that which shall be written by the fruit of the loins of Judah **shall grow together.**" 2 Nephi 2:20.

I here bring you a quotation from another writer. There is no name attached that I may give him or her credit. "The Angel speaking thus made it known that the book (The Bible) (King James or Common version, R.D.S.) among the Gentiles, from which, "many parts which are plain and most precious" was "taken away", would eventually be established into a union with the Book of Mormon, tantamount to a **marriage**. This previous notice was there virtually an announcement of betrothal.

"In 1829-1830 A. D. the Book of Mormon stepped out of obscurity into the light of public notice and took its rightful place before the altar of God, to be openly joined in wedlock. But something happened. In the words of Matthew: The Kingdom of heaven suffereth **violence** and the violent take it by force. If therefore, that which occurred is virtually a case of the "**woman**" being forced to flee into the wilderness (into the shadows), we may be assured that something will be done about it. For as certain as God had to do with the betrothal, just as sure will God see to it that the marriage will eventually be consummated.

"Wherefore, they both shall be established in one."

"Gentiles in 1829-1830 were the first to know:

"I will bring forth unto them in mine own power, much of my gospel which shall be plain and precious."

"Because of plain and precious things kept back by that "abominable church", Gentiles heretofore stumble "exceedingly". The marriage not having been executed, the Gentiles continued to stumble, and will continue to do so as long as they oppose the **lawful union** ordained of God. Through this union was to come forth the knowledge of the Christ to both Jew and Gentile. But a substitution took place with the result that an "Ishmael" came forth - an Ishmael whose hand was against every man, and every man's hand was against him.

"Early Latter Day Saints allowed themselves to become enamored of a "Hagar", called the Doctrine and Covenants. The generation of 1829-1830 was subtly tempted to be led into a flirtation with that "Hagar", with the result that the true union destined to occur in that generation did not take place. And succeeding generations continued to tolerate this "Hagar" instead of casting her out." Witnesses, author unknown.

David Whitmer, one of the three witnesses, gives us this to think about, as evidence of the error and stumblings of the early ministry.

"I followed them into many errors in doctrine, which the Lord has since shown me, and which I have confessed and repented of - - - I am not preaching self-justification from being in errors in doctrine in the past. It is since 1847 that I have been shown all the errors in which I had followed the heads of the church." Address, page 28.

Joseph Smith, Oliver Cowdery, and David Whitmer were admonished in June 1829, just after the Book of Mormon translation was complete.

"The things which you have written are true," and "Wherefore you know that they are true; and if you know that they are true, behold I give unto you a commandment that you rely upon the things which are written."

From Oliver Cowdery's "Defence", issued from Norton, Ohio, March 3, 1839, we read this: "Bearing this message to them (The Latter Day Saints) is the hardest work of my life, - - - When I had sufficiently recovered my self-possession to ask in regard to errors into which Joseph Smith, Jr., was taking the Saints, the Redeemer instructed me plainly.

"He hath given revelations from his own heart and from a defiled conscience from my mouth and hath corrupted the covenant and altered the words which I have spoken - - - and some of his deeds have brought shame to my heritage by the shedding of blood. He walketh in the vain imaginations of his heart and my Spirit is holy and does not dwell in an unholy temple, nor are angels sent to reveal the great work of God unto hypocrites."

I firmly believe that the true cause for "Stumblings" then, (1830-1844) and right on down to our day is that all have failed to keep the commandment, "Wherefore they both shall be established in one".

Sometime before the 1957 conference, while attending a mid-week prayer meeting, we had just finished singing the song, "Will Your Anchor Hold". Brother C. L. Wheaton was speaking concerning our Anchor, when suddenly before me appeared the Bible and the Book of Mormon so close that I could see nothing else; and I was given to understand that in them is our anchor, and that it will hold "when the strong tides lift and the cables strain." This anchor will never drift, but firm remain.

When any of us come into understanding which sheds light of the heavenly, we have a zeal to share it with all, but all too often learn that it encounters resistance of varying degrees to the devotion the mind holds toward the error this light may expose.

When the Lord spoke in 1829, He had fulfilled the promise made 600 B. C.: "Wherefore they both shall be established in one;" and the one through Ezekiel 37:19: "Say unto them, thus saith the Lord God; behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribe of Israel his fellows, and will put them with him, even with the stick of Judah, and make them **one stick**, and they (both) shall be one in mine hand."

The Lord had prepared an upright and righteous way for man, but man sought out other ways, and is still stumbling. I hope that the true believers in the Book of Mormon will begin to rise up and demand the union of these **two Books**, until all who would be teachers will have to consent to it and repent of the errors of the past.

Rolland D. Sprague.

CONTROVERSY OR INTOLERANCE

National Dictionary, 1938 Edition defines controversy as agitation of contrary opinions. Controversy, the dread term used in the church of the Restoration and particularly the people on the Temple Lot. To indicate the condition of chaos and confusion that has sometimes caused loss of souls; those who are unable to partake of "meat" referred to in some of the writings of Paul the great Apostle; or those who are unable to withstand the onslaught of the spirit of the devil, who spreads the spirit of doubt amongst the people of the gospel of Jesus Christ; purposely to divide and destroy the souls of men; who have taken upon themselves the fulness of the covenant of the Lord and Master, Jesus Christ.

But alas! is it really controversy that we have? Or has it already grown to the proportions of controlled antagonism? The dictionary definition tells us that controversy is the agitation of contrary opinions; plural indicating the expression of opinions of **both sides** of the dreaded question. In public life among men we oftentimes hear of a political controversy. In democratic countries we find an airing of both sides of the question; but in dictatorial nations we find a controlled antagonism. A throttling of the freedom of speech, a hearing of one side of the question, for fear of what the people would learn in TRUTH. ARE WE AFRAID OF THE TRUTH?

We are members of the greatest kingdom on earth; the Kingdom of Jesus Christ. We have a Ruler; we have subjects; we have laws to govern; we have territorial boundaries; we have officers to supervise the administration of those laws. Is there controversy within the Kingdom of God on earth? If there is can we safely say, thou shalt not speak because you do not have the same opinion as those in presiding position or direction over the people. If we do this we are tampering with principles of organic nature. If we do we are afraid of the TRUTH; of what the subjects of the kingdom might learn. And this is the most dangerous condition that could possibly happen to us; for it will bring with it the lessening of the directing spirit of Jesus Christ; it will bring an overwhelming deluge of the spirit of doubt that comes from the cunning one to destroy and cast asunder the people of the Covenant of Latter Days. IT WILL DESTROY SOULS; but those whom we find attempting to tamper with organic principles will become BEFUDDLED in their OWN CONTRADICTIONS. For there are many contradictions.

But what of the posed question of **controversy**? Is it possible that we could use the tools of the adversary to whip this condition that could destroy innocent souls?

There is no place in the Kingdom of God on earth for the spirit of viciousness. For an increase in scandal mongers. For liars to gain power; nor for **professional public sniping**, or controlled antagonism. But there is a place definitely for a full scale **controversy**, if done in the spirit of gaining greater knowledge and understanding among the brotherhood of man. For in

the true Kingdom of God on earth we are not afraid of the TRUTH!

The Master of men promises in John 8:31 and 32, "If ye continue in my word, then are ye my disciples indeed." "AND YE SHALL KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE."

Our interest is keenly whetted by the spirit that should grip our hearts and the hearts of all mankind, who believe in the words of the Scriptures as they read this promise to the believers in Jesus Christ.

Controversy is not a mark upon the church that she has fallen into disgrace, but rather a strong mark of the infinite struggle of righteous and unrighteous forces at work among men. The Scripture does not indicate in any way that the church should fall away in disgrace in the last days; But it does clearly indicate the conditions that might exist, and continually warn against such things as a **controlled antagonism** of those rising and attempting to tamper with organic principles, and to teach false doctrines; of those that would be as wolves in sheep's clothing.

We are attracted to the story of intense feeling among mortal beings who we find doing a great work for Christ among men. Performing great miracles by the power of the Holy Ghost. Healing the sick, causing the lame to walk, casting out evil spirits and all manner of great and wonderful things in the name of Jesus Christ.

One of the greatest apostles of all time, Paul, writes in his Galatian letter, chapter 2, 11th verse, "But when Peter was come to Antioch I withstood him to the face, Because he was to be blamed." A truly heated controversy that rocked the "New Testament Church" over the question of "circumcision." And we find that Peter the man was not without error in his conduct in this controversy; for in the next verse he evidently had attempted to straddle the fence in the question that bothered them for we find Paul making this declaration; "For before that certain came from James 'he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.'"

13th verse: "And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation." Do we find anywhere in the Restoration movement a parallel to the condition of the church of former days in the way of controversy? In dissimulation? Webster gives this definition of a term dissemble: "To give semblance of something else; to hide under a false appearance."

But Paul goes on further in his declaration in this controversy with the great Apostle Peter and had this to say: "But when I saw that they **walked not** uprightly according to the **truth** of the gospel, I said unto Peter before them all, 'If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?'" "Knowing that a man is not justified by the works of the law: for by the works of the law shall no flesh be justified."

A full scale study of the heated controversy of the New Testament Church will show the value of the works of the two men imminently involved in the matter, that disturbed the minds of men. To them it was of vital importance to their well being and to the future activities of the work. And well it was for it definitely placed the message of the Gospel of Jesus Christ on a pure basis of equality of all men in the eyes of God.

SALVATION IS FOR ALL GOD'S CREATION OF MAN. No class distinction. Paul answers the question of class distinction in a very appropriate manner. Gal. 3:27, 28, 29. "For as many of you as have been baptized into Christ have put on Christ. There is neither **Jew nor Greek**, there is neither **bond nor free**, there is **neither male nor female**: for **ye are all one in Christ Jesus**; And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Might we apply it to the latter day church of the Restoration? For it was the church he was referring to: and say, there is neither Brighamite nor Josephite, nor Hedrickite, bond nor free, male nor female, for we are all one in Christ Jesus and Abraham's seed, and full heirs according to the promise. Paul again refers to and defines the phrase concerning Abraham and his seed. Gal. 3:16, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and **to thy seed, which is Christ.**"

What then of the controversy of the day? Controversy is not a new thing among men. It is not often settled to the satisfaction of all and sometimes is never settled to the complete satisfaction of any. Controversy among the nations of the earth brings the dread onslaught of war and its manifold sins and complications. The destruction of human life, liberty, and often the pursuit of happiness. Controversy sometimes in religious life brings about the suppression of truth: because of the refusal of the concept that is afraid of the evidence in its entirety. The Book of Mormon tells of many such controversies; even such as in latter day over the name of the church. It is true that sometimes the dread term CONTROVERSY in the latter restoration church has caused loss of souls of those whom we are told cannot bear the feeding of strong meat; but should have only the milk of the Gospel until they are strong enough. But alas; we can neither become soothsayers, but, must as, Paul did, stand for an upright walk in the truth of the Gospel of Jesus Christ.

What then is the answer to the controversy of the day? **We must learn to rightly divide the word of truth**, and if we will follow the promise given in John, the 8th chapter and the 31 and 32 verses we shall attain the answer to the complete question. "If ye continue in my word, then are ye my disciples indeed. And **ye shall know** the truth and the truth shall make you free."

And so looking ahead to the coming Conference and the year ahead let us remember if we are to have controversy may we have all the question, and not just a part with **suppression** and **professional sniping** that destroys souls of men who partake and associate therewith.

But rather let us heed the instruction that tells us to feed the flock of God. Bind ourselves together re-

membering we are the melting pot of all mankind. Neither Jew nor Gentile, bond nor free, but one in Christ Jesus, and heirs according to the greatest promise on earth, **contending** always for **righteousness** and the **fullness** of the gospel of Jesus Christ.

THOUGHTS ON HEALING

by Fred Gregory

God the Great Physician

Healing has its place in the work of redemption. The practice of our Lord in the healing of "all manner of disease" while he was upon earth teaching us the way of life and ministering to every human need, is sufficient sanction to give the divine method of healing permanent place in the church militant.

Having righteousness as its own unalterable base, faith healing takes its place among the loftiest and noblest doctrines of the church, but like other exalted teachings of our Great Leader, the theory is retained in our belief, but almost, if not entirely, forgotten in practice.

Healing is not a freak, nor yet a miracle in the light of the Master's teaching. It is the result of a well defined spiritual process that few ever have attained. It seems too difficult a problem for the masses because of their indifference, hence spiritual healing has little prospect of ever becoming popular.

Disease (dis-ease), as the word implies, is inimical to health. Unquestionably it has its root in sin, and being destructive cannot be of God. If disease had its origin in God, Christ would have encouraged its presence, but as is well known, he rebuked it and moreover removed it, remarking as he did so to the impotent man, "Behold, thou art made whole; sin no more lest a worse thing come upon thee."

Such action forbids a belief that God ever afflicted anyone; therefore, we justly conclude that any text of Scripture so interpreted as to make God sponsor sickness, disease, or affliction, is incorrect and misleading. Such uses of Scripture are on a par with texts erroneously interpreted and used by soul sleepers in denying consciousness after death; or similar to the practice of pedo-Baptists in their application of Scripture as they endeavor to maintain infant sprinkling.

Jesus Against Sickness

We know of no instance where Jesus ever approved of disease, but we do see healing offered as a proof of his divinity, which logically makes disease its opposite. The approval of disease would necessitate the approval of sin, a concession we think no loyal follower of Christ would be willing to allow.

Not only did the Master spend much time in healing all manner of disease, but in a very deliberate and positive manner he sent his ministry out among the people to "preach the gospel and heal the sick." In this he would have his procedure duplicated and perpetuated; and no doubt the apostles first chosen sent out so understood, as the four gospels record their successes along both lines, i.e., preaching and healing.

Broadening out in their work, we note the commission as found in Mark 16, where it is said they should go and preach the gospel to every creature. Accompanying this preaching, Jesus enumerated several signs which he declared should follow the believer. We note, "They shall lay hands on the sick, and they shall recover." Here again we have the idea that the practice of healing the sick should be continued indefinitely; hence it soon became a recognized procedure and an easy matter to establish the laying on of hands as a doctrine for the healing of the sick. Evidently there was to be no separation of preaching the gospel and the recovery of the sick, as at first demonstrated by Christ and duplicated to a lesser extent, perhaps, by the first apostles.

Faith a Factor

Faith was the determining factor; great faith, great healing; little faith, little healing; no faith, no healing; and if little or no healing, what then? What could a lack of demonstration mean? Most certainly it would imply a dearth of spiritual power, if nothing worse.

In James 5:1-13-15 we read: "Is any among you afflicted, let him pray . . . Is any sick among you? Let him call for the elders of the church?" At this period the church had been a going concern for probably twenty-five years, and the question of healing had become a fixture reduced to an ordinance requiring a set procedure.

Is the distinction we draw attention to justified by the Savior's, practice or the practice of the apostles during the first ten or fifteen years of their ministry? In the opinion of the writer, the language of James, which speaks for the church as a whole, is not as strong and positive as the language of Jesus in Mark 16, and, to a degree, indicates a slight shifting of position.

Not on Friendly Terms

Our main point, however, is to show that affliction, sickness, or disease, and the power of God, are not on friendly terms. The church bearing his name was organized to carry on the work as instituted by Christ; and as he healed by the power of God, the church should do likewise. His words were, "The works that I do shall ye do also." Is there any alternative conclusion?

There is no intention to unduly stress the subject of faith healing. It has its rightful place in the church of God, and no man can put it asunder under any pretext what soever, without loss to himself; while the church itself would be minus the power of God without it. We are asking for nothing more than that it should be given the recognition it merits. On the other hand, for humanity's sake we should not rest content with anything else. Substitution would infer rejection.

Civilization with all its startling announcements and dazzling achievements, cannot compare with the offering of the humble Nazarene. These add nothing to the gospel, "the power of God." We therefore concluded the Christ method of healing has no equal. God

is the Great Physician. No university degrees are attached to his name other than that of Creator.

He feels no pulse, takes no temperature, and administers no drugs. Verily the ways of man are not the ways of God. "They shall lay hands on the sick, and they shall recover." "Thy faith hath made thee whole." The "prayer of faith shall save the sick." No man's "faith shall stand in the wisdom of men, but in the power of God," and the speech of the church should not be doctrine and dogma alone, "but in demonstration of the Spirit and of power." So may it be.

LESSON STUDIES

(continued from page 55)

been offered them first. It is the duty and the mission of the Gentile church to take the Gospel to the Lamanites and the Jews. Mormon speaks of it as their "**care for the house of Israel.**" (Mormon 2:37.) As the Jews preached the gospel to the Gentiles in the first century, so must the Gentiles preach the gospel to the Jews in the last dispensation of time, and thus fulfill the prophecies that say the last shall be first and the first shall be last. (1 Nephi 3:199, 200; Jacob 4:127; Luke 13:30; Matthew 20:16.)

When Nephi was explaining to these brethren how the natural branches would be grafted in again, he said it would be "by **way of the Gentiles.**" (1 Nephi 4:27.) The parable of Zenos shows that a remnant of the Gentile church will take the gospel to the Jews. (See Jacob 3:125-140.) In the 4th and 7th chapters of 1 Nephi this work of taking the message of life and salvation to the Lamanites and the Jews is represented as fulfilling Isaiah's prophecy that the Gentiles will act as "nursing fathers and mothers" to Israel. The Gentile church has a spiritual ministry to perform in the conversion of Lamanites and the Jews that can be performed by no one else.

Because there is so much vagueness in the minds of many concerning the gospel work among the Lamanites and the Jews we give the following texts. The Jews will be converted through the preaching of the gospel, just as the Gentiles are, and in no other way. In proof of this, see the following.

Book of Mormon page 38:191; 44:16-33; 74:17-25; 88:19-22; 141:30; 159:80-81; 646:35-37; 660:69; 662:87, 90, 91; 669:39-41.

The fullness of the gospel is going to be preached to the Lamanites and the Jews by Gentile ministers for Christ. Jeremiah makes it very plain that the conversion or restoration of scattered Israel is not going to be the personal work of one man. He says that the Lord will send "**many fishers.**" Jeremiah 16:16. The gospel is going to the Lamanite and the Jew **by way of the Gentiles.**

Book of Mormon, page 45:27; 16; 38:190-191; 74:17-18; 646:28; 699:37-43.

Some think the conversion of the Jews will take

place at Jerusalem. The gospel is going to be taken to them **in their scattered condition**. Jeremiah makes this plain. He says the Lord will send "**many fishers**" and "**many hunters**" "and they shall hunt them from every mountain, and from every hill, and out of the rocks." Jeremiah 16:16.

Hundreds and thousands of Jews are gathering back to Jerusalem, it is true. But there will be hundreds and thousands who would remain in the lands where they are, were it not for the gospel. When this is preached to them in its fulness it will have the same effect upon those Jews who believe as it has upon the Gentiles who accept the gospel message. The gospel is indeed "the standard" that draws the people together and makes them want to gather and live with others of like precious faith. The Jews who are gathering to Jerusalem now are for a large part atheists and great tribulation is in store for them. The Jews whom the gospel gathers will believe in Christ, and because of their belief in Christ they will gather, some to help their Christian brethren build the New Jerusalem, and others will choose to endure tribulation to assist their unbelieving brethren in Jerusalem. In support of the position that the fulness of the gospel is to be preached to the scattered Jews in all nations, and that the gathering of the believing Jews, for the most part will **precede** their conversion and not follow, we present the following:

Book of Mormon, page 66:253; 100:29-37; 113:12; 660:69-71; 616:109; 699:41-42.

While it is true prophecy tells us that when Gentile times are fulfilled and the gospel is taken to the Jews, that it will be in power, see Doctrine and Covenants 87:3-4.

Book of Mormon, page 40:230-231; 66:256; 74:21-22; 660:72; Isa. 52:10; 60:22; Jer. 16:14-16; 31:33-34; Joel 2:28; Psalms 110:3. While it is true that the gospel is to go to the Lamanite and the Jew in power, we repeat, a preliminary work is indicated. Christ gives a "**sign**" by which we may know when his great work of the last days begin. It will be when the descendants of Jacob, Lamanite and Jew, "**begin to know these things.**" (III Nephi 9:93). When they begin to believe in Christ.

Hundreds of Jews are believing in Christ today. The Jews who are converted before the great campaign begins that is to follow the endowment will be vanguards who will help to prepare the way for the time when missionary effort is concentrated upon their brethren.

The Jews in Palestine. As we have stated before, a time of great tribulation is coming upon Jerusalem. This may be explained by information that is given us concerning the character of the Jews that are going back. S. J. Williams, of the University of Ohio, who has lately returned from Palestine, writing for the "Jew-Missionary Magazine" for September, 1931, page 260, says that of the present population of 165,000, only about 50,000 are orthodox religious Jews. A Jewish priest told Mr. Williams that Palestine is filling up with athiestic Jews.

According to the prophet Zechariah, "all nations" will gather against Jerusalem to battle. (Zech. 14:1-4.) Ezekiel gave a graphic description of the occasion. (Ezekiel 38:14-26; 49:1-14.) Some refer to this time as the latter day Armageddon, briefly alluded to in Revelation 16:14-21. Zechariah says Christ will appear on the Mount of Olives and put the enemy to flight. Then the millennium regin will begin.

Section 45 of the Book of Doctrine and Covenants refers to this appearance of Christ. It will be preceded by the resurrection of "the saints that slept." (Paragraph 7.) Christ will "set his foot" upon the Mount of Olives, "and it shall cleave in twain." Consternation will come upon men. "And then shall the Jews look upon me and say, What are these wounds in thy hands, and in thy feet. Then shall they know that I am the Lord., etc. (Paragraph 8.) The paragraph that follows indicates that the reign of Christ on earth now begins. It would appear that the remnant at Jerusalem will be the last to believe in Christ. While doubtless there will be many there who do believe in him, there will be those who will not believe, or who, perhaps, will not be fully converted until Christ appears in person. (Editor's Note: This lesson is a reprint from Zion's Advocate for December, 1931.)

THE CHURCH OF CHRIST

"I will build my church." Matthew 16:18.

MARKS OF IDENTIFICATION

IT HAD THE FOLLOWING OFFICERS TO ADMINISTER IT'S LAWS AND ORDINANCES:

Apostles, Prophets, Seventies, Teachers, Evangelists, Bishops, Pastors, Priests, Elders, Deacons. References—I Cor. 12:28; Eph. 4:11; Luke 10:1-17; I Timothy 3:1-13; Acts 6:1-6; Acts 14:23; I Peter 2:5-9; Titus 1:5; Rev. 5:10.

WHY THESE OFFICERS?

1. Perfecting of the Saints. 2. Work of the ministry. 3. Edifying of body of Christ. Eph. 4:11-12; 4. Stabilizing the Saints. Eph. 4:14.

HOW LONG TO BE IN CHURCH OF CHRIST?

1. Until all are united in the faith. Eph. 4:13-14.
2. Until all reach perfection.

IT TAUGHT THESE FUNDAMENTAL DOCTRINES OF CHRIST:

Faith, Repentance, Baptism, Laying on of Hands, Resurrection from the dead, Eternal Judgment. Hebrews 6:1-2.

IT'S MEMBERS ENJOYED THE FOLLOWING GIFTS OF THE HOLY SPIRIT:

Wisdom, Knowledge, Faith, Healings, Miracles, Prophecy, Discerning of Spirits, Tongues, Interpretation of Tongues. I Cor. 12th chapter.

MAY WE EXPECT TO FIND THE SAME IDENTITY TODAY?

Yes. Since there is no record of God having ever dispensed with these, or, the time ever come when these officers, or the gifts of the Holy Spirit were not needed in his church, it follows that if his church is on earth today, it will be distinguished from all other organizations by the same identities as of the first century.

L. V. Aldridge
Member, Council of Seventy

BUT THEY DIDN'T

Someone could, perhaps, have written this rhyme
Better than I;
Yes, there is something the whole of the time
Some of us try.
Somebody else could have busied about,
Planned it and fixed it and figured it out,
Done it much better without any doubt—
But he didn't.

Somebody else could have lessened the climb.
Graded the hill;
There always is somebody all of the time—
None of them will.
After it's all over they come on the run,
Telling us everything under the sun,
Telling us something that they would have done—
But they didn't.

Somebody else never bothered me much;
Talking like that,
Telling me something that should have been such,
I have been at.
After it's finished they come and inspect;
They would have got it more nearly correct;
One thing, however, they don't recollect—
That they didn't.

All that is done on this funny old earth,
Finished at all,
Is done by somebody of medium worth
That you can recall.
Somebody else might have thought of the phone,
Made it much better, and clearer in tone,
Fashioned the timber, or chiseled the stone—
But they didn't.

—Doug Malloch.

ANNOUNCEMENT

To the United Workers

Its coming close to Conference time again, and time to consider what you might contribute in the way of canned goods, etc., for the Dining Hall.

Also have your reports ready for our business meeting concerning your activities and progress during the year.

Sister Katy Moyer, Chairman
P. S.: Don't forget your pennies.

THEODORE R. WELSH

Theodore R. Welsh, of Columbus, Ohio, passed to his reward on January 31, 1958.

He leaves to mourn his passing, his father and mother, Elder Fred C. and Goldie D. Welsh, of Columbus, Ohio; his wife and son, Teddy; three brothers, William E. Welsh and Frederick R. Welsh of Columbus, and Matthew E. Welsh of Milwaukee, Wisc.; two sisters, Mrs. Mary Smith and Mrs. Edna Albright of Columbus; and a host of friends.

Our loss is God's gain. He was 50 years and one month in this earthly life, but forever, over there.

The brother transferred to the Church of Christ when it was organized in Columbus, and was a faithful member to the last. He will be missed in that local branch.

CLAYTON N. BATY

Clayton N. Baty passed away at home in Benzonia, Michigan on February 11, 1958 at the age of 82 years. He had been ill for three weeks before his passing.

He was born August 4, 1875 on a farm which his father took as a homestead 86 years ago. His entire life was spent there except for the past two winters when he lived in town in a cabin.

He was a member of the Church of Christ (Temple Lot) and an elder for 45 years, doing whatever he could in the church whenever circumstances permitted. He often said he had not done the work he wanted to do, but would finish it on the "other side" when called to meet his Saviour. He knew his work was not finished, but was a faithful servant to the last.

Those who are left to mourn are his wife, Vivian; one sister, Mary Baty; two cousins, Mrs. Hazel Hester and Mrs. Kittie Parker of Chicago, and other cousins, and a host of friends. He was loved and deeply respected by those who knew him.

Elder D. W. Housknecht officiated at the funeral service. Interment in Joyfield Township Cemetery.

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