

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.

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No. 11

Credatim

Heaven is not gained at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count this thing to be grandly true,
That noble deed is a step toward God—
Lifting the soul from the common sod
To a purer air and a broader view.

We rise by the things that are 'neath our feet;
By what we have mastered of good and gain;
By the pride deposed and the passion slain;
And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust,
When the morning calls us to life and light,
But our hearts grow weary, and, ere the night,
Our lives are trailing the sordid dust.

We hope, we resolve, we aspire, we pray,
And we think that we mount the air on wings
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.

Wings for the angels, but feet for men!
We may borrow the wings and find the way—
We may hope, and resolve, and aspire, and pray,
But our feet must rise, or we fall again.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dream departs, and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached by a single bound:
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

J. G. Holland

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EDITORIAL

NO COMPROMISE WITH SIN

"For the Lord can not look upon sin with the least degree of allowance." Alma 21:18. In the dispensation of Satan, from the creation of this earth to the destruction thereof, sin is prevalent; for the thoughts of men's hearts are evil continually from their youth up, and the thin line of Saints seems a tenuous thing amid the violence of man, the roaring of Satan and the lusts of the flesh of those who are lovers of flesh more than lovers of God. However, it will not always be thus, for in heaven, though it be in the celestial kingdom or in one of the lesser realms, there will be no sin, for all such will be destroyed as by fire, and only the works of righteousness will survive. Such being the case we will either overcome sin in this life or in the life to come. To those who overcome in this life is promised the highest glory, while to those who must pay the uttermost farthing is given a lesser reward.

Considering these facts can we seek less than perfection; say we will keep a little pet sin to ourselves, for God is merciful? Can we be like one lady who said she would rather smoke in this life at the cost of losing the celestial kingdom and receive a lesser reward in the world to come? Can we say we would rather reserve a little of this world unto ourselves and receive less in eternity? We cannot bargain with God, for the heavens do not go to the highest bidder. We cannot weigh our pet sins against salvation for how can we escape if we neglect so great a salvation. The Lord makes the rules, the reward is certain and the punishment is sure, even to the uttermost farthing: there is no compromise with evil, nor is there the least degree of allowance.

About three thousand years ago Nadab and Abihu, sons of Aaron, priests in the temple of God, counted of no great worth the rules laid down by God for salvation and sought to temper the commands of God with the desires of man. We read about in Lev. 10:1-2. "And Nadab and Abihu, the sons of Aaron, took either of them his censor, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not, And there went out fire from the Lord, and devoured them, and they died before the Lord." Yes, they reasoned that it was just as good to use fire of their own making as it was to use the fire commanded of God but God did not see it in that manner and He destroyed them for their error.

Neither can we change the commands of God by even the smallest degree. When God commands over and over, Be thou perfect; and when Jesus commands, Be thou perfect, even as your Father in heaven is perfect, He means exactly that and not perfect as man sees it. If we reach perfection through repentance, forgiveness, and continuance in keeping the commands of God, then we are the children of God, adopted into the family of God and joint heirs with Jesus Christ. Moreover the Spirit of God dwells within us and becomes unto us a bulwark against the forces of evil and wiles of Satan, without which we cannot stand. We are told in I Cor. 3:16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" If this is true, and we know it is, how can we ever do ought to offend the Spirit of God? How can we ever speak crossly to another, or do a dishonest act, or even harbor a filthy or evil thought; for all that we do, or say, or think is done in the presence of the Holy Spirit of God, and in such an impure temple the Spirit of God cannot abide and we are turned over to the buffetings of Satan, and must fall.

The above truth is brought out in I Corinthians 3:17, "If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." This portion of the word of God shall burn so deeply into our souls that we can never forget it; and when temptations assail us and we think to enjoy our pet sin, then we should pause in consternation as on the brink of a precipice and consider the awful decree of the living God, that He will destroy us for a sin, for defiling the temple of God. For we cannot sin repeatedly and seek forgiveness repeatedly after joining the Church of Christ and having hands laid on us for the gift of the Holy Spirit, our cup of iniquity becomes full and we are cast into outer darkness.

Thus it was that the awfulness of doom fell upon the house of Eli the High Priest as recorded in I Sam. 3:11-14, "And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged

with sacrifice nor offering for ever." For the cup of iniquity of the house of Eli had become full and there was never to be any more repentance and forgiveness unto Eli and his sons either in this life or in the world to come, but they must pay the uttermost farthing. All eternity was sealed unto them and neither tears nor crying unto the Lord could lessen the awfulness of that decree nor gain unto them the great salvation which they had lost.

And the God who changeth not, who cannot look upon sin with the least degree of allowance, who cast the angels from heaven, destroyed the world by flood, pronounced judgment upon the house of Eli the high priest; such a God will not make a special concession for us to permit us to enjoy our little sin: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. 10:26. And again, in Heb. 6:4-6, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the son of God afresh, and put him to an open shame."

Yes, it is absolutely impossible to enjoy the pleasures of sin for a season after we have received the Holy Ghost, and escape punishment; for in God there is no least degree of allowance for sin, whether it be in the darkest closet, alone in the forest or with our companions in the city. We dare seek nothing but perfection for we are the sons of God and the temples of the Holy Spirit. And perfection is not only possible but a definite requirement for there is no temptation so great but that God provides a way of escape. When we sink beneath the waves we can cry out to Christ and He will reach out and lift us up; and I can hear His voice echoing down through the ages, "Wherefore did'st thou doubt, O ye of little faith." Only in the name of Christ can we come forth in the first resurrection, spotless, and without sin unto salvation.

M. H. S.

HOLY THINGS

II Chronicles 31, part of verse 10, "Since the people began to bring the offerings into the house of the Lord, we have enough to eat; for the Lord hath blessed his people; and that which is left is in great store."

The avowment of God, "I change not", has been laid down by the church as almost the foundation of our faith; leaving out some phrases having to do with the food situation of the Levites, let us take a look at the cause of those great blessings, wherein "the children of Israel and Judah,—brought in the tithes of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by in heaps."

What was the source of such great plenty, the cause? They who had faith. Faith, then was the cause. Faith enough to assemble in the house of God—not empty handed did they come, No! They heap-

(continued on page 165)

THE ELEVENTH HOUR

By Apostle Wm. F. Anderson

"If ye love me, keep my commandments." John 14:15. This statement of Christ was made while He was here in the flesh. He had left His Father's side to come to earth and mingle with men, taking the form of man, that He might make it possible for them to return to the presence of God, or to be redeemed from the fall and be able to enjoy the association of God and Christ.

Following the transgression of Adam and Eve with their subsequent banishment from the Garden of Eden and the presence of God, the Lord sent messengers to the people of the earth to tell them the way they might be able to return to their God. Angels were sent to Adam and we find that he offered sacrifices, and later Cain did likewise. Abel was accepted because he was righteous and believed, but Cain, who believed not, was rejected. Surely it is not unreasonable to suppose that Adam had taught these things to his sons, or else where did they obtain the idea of making an offering unto the Lord?

Many times through the years following, the Lord sent prophets who sought to direct mankind in the way of salvation whereby men might be able to return and be with God. But the prophets were rejected and killed and only a few of the people heeded: the others following the whisperings of Satan.

If you read Matt. 20:1-7 you will find a parable that divides the history of the world into periods: early morning hour, the third hour, the sixth hour, the ninth hour and the eleventh hour; each hour represents a period of time during which the Lord would endeavor to hire laborers to work in his vineyard (to call men to return to God.)

The early morning was the time of Adam. The Lord called the people to righteousness, but only a few heeded the call and these were taken out of the world for we read that because of the wickedness of the people Enoch was taken from among them. Gen, chapter 5. In the Inspired Translation in the seventh chapter of Genesis we find a history of those who were taken away; they were called Zion because they were pure in heart.

The third hour was the time of Noah. God again sent His messenger to call man to repentance and return to Him; but as always the world refused and only Noah and his family believed God built the ark and were saved.

Then comes the sixth hour: the time when Moses led the children of Israel out of the slavery in Egypt to the land of Canaan. For years the Lord plead with them through the prophets. Because of the hardness of their hearts they refused the instructions of the Lord and were taken into captivity and suffering. But God continued to appeal to them through the prophets and the administration of angels. The last of the prophets was Malachi who warned them that they had robbed him, see Mal. chapter 3.

The ninth hour was ushered in by John the Baptist who prepared the way for the coming of Christ. Please note that there was not a man living through whom God could speak or make straight the paths, therefore he caused that a son should be born to an aged couple that he could raise up one who would tell the people of the coming of Christ.

In the first few chapters of Matthew is recorded the coming of Jesus to the Jews. God had chosen the Jews to be a peculiar people, a Holy nation, but they had long since failed Him and as a result they became divided and two nations developed. The ten tribes were taken away and are referred to as the ten lost tribes. The kingdom of Judah remained in Jerusalem for prophets foretold that Christ was to come by way of the Jews, who were considered the chosen of God. Yet they rejected the Christ and nailed Him to the cross, and eventually all His followers were destroyed in one way or another. Jesus had said, "From the days of John the Baptist till now the kingdom of heaven suffereth violence and the violent take it by force." Matt. 11:12. John was the first Christian martyr, and Jesus was next, then followed the destruction of all the Christians so that the kingdom of heaven was taken by force, and once again, Satan prevailed, and the great apostasy was complete.

Lastly comes the eleventh hour when the Lord would hire laborers and send them forth to gather the people together for the Lord.

In the first chapter of the Book of Revelation we find these words, "The revelation of Jesus Christ, which God gave Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John." We note that which was shown to John was future from his time, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every kindred tongue and people." Rev. 14:6-7. Each time the Lord sent an angel to point the way and so it was to be at the eleventh hour.

While Jesus was with men He taught them the way, and he said, "I come that ye might have life and have it more abundantly." John 10:10. Christ did not say, I come to give you life, but that they might have life. He came to tell the people how they might be able to obtain that abundant life.

"If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." John 14:23, also Matt. 24:27. Men tell us today that Jesus saves; that is a mistake. Jesus tells us how to be saved. We are saved by following the plan he gave, "If ye love me, keep my commandments." In the keeping of His commandments we are saved. "Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people." Ex. 19:5, Deut. 14:2, Ps. 135:5. We gather from these Scriptures that God wanted a holy, a peculiar people above all other people. And, as God is not changeable, He would expect to have a holy and peculiar people now.

Jesus gave us a standard, or measuring rod, by which we may measure our standing with God. He has always wanted a holy and peculiar people, not peculiar in our manner of dress or outward appearance, or even our professions. He wants us to show by our lives in righteousness that we are a peculiar people, a holy people. "Ye are the light of the world. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:14-16. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Mat. 5:20. Read the entire sermon on the mount, it teaches the way of spiritual life.

Christ asks His people to be a peculiar people, a peculiarly righteous people, a people whose righteousness exceeds the righteousness of all other people, a people whom He can shine for the benefit of the world. Satan has ever sought to keep the people of the Lord from attaining the righteousness for he convinces us to think it is something which cannot be obtained in this life. Jesus never at any time asked His people to do that which they were not able to do. He talked with the living, not with the dead. He instructed us to this life so that His people might become a great people. In His prayer the burden of His appeal was for those of His followers, read John 17, and note he prayed for those who were with Him, and for those who would believe on Him through their works, that they might all be one in obedience, one in righteousness, that the world might know that He had been sent by the Father. "Now is the accepted time, behold now is the day of salvation." II Cor. 6:2. It is an individual matter, and each person must develop in his or her life that righteousness which God will accept. No one can perfect another. It is a task allotted to each person. "If ye love me keep my commandments" is as vital for us as it was for those to whom Jesus spake.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, this is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:36-40. Let us ask ourselves if we are keeping the first and great commandment one thing is sure if we do, there is no commandment or instructions which have been given that we will not adhere to, and if we keep that commandment we will keep the others, and we will be a righteous person and a righteous people. If we love a person we will not do them an injury for if we injure a person we do not love him.

The Lord spoke to the Jews through Malachi and accused them of neglect. "Bring all your tithes and your offerings into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there will not be room to receive it." Mal. 3:4-12. Jesus approved of that saying, as He gave it to the people on this land when He visited them, and it was to be preserved for future generations. There were no Jews, or Levites here. And beside the Levites were given a special work, and they were to be provided

for from the tithes. Jesus said that the "laborer is worthy of his hire." Tithing has always been a law for the caring for those who give all their time to His work, and those who were unable to do for themselves, the poor. We surely can claim to be a future generation from those to whom Jesus spoke.

If we love God with all our heart, give Him first place in our lives, there will be no contention among us, and we will not try to figure how little we can give the Lord, but will figure how much we can do.

How would it be to take the Lord at His word, and "prove Him" as He has asked?

Have you, dear reader, taken the Lord at His word and endeavored to prove Him? or have you been hiding behind the excuse that tithing is not for today, or because someone has done that which you consider wrong?

Dear reader, this matter of giving to the Lord His portion is between you and God, not between you and the Bishops, or some other person, God has said the tithe was His, and to withhold it places us in the same category as were the Jews to whom God spoke. Do you want to be one who robs God, or do you wish to bear your share of the burden. The offering is what you give out of your nine-tenths. God does not say how much you shall give of that which is yours, but He does ask you to give Him what belongs to Him. You would have nothing if it were not for the mercies of God that is extended to you. If men do not handle the funds as they should, make a change, or leave them for God to deal with for they will surely have to give account for what they do. Women and children go hungry when you steal or withhold God's portion.

Let us put God to the test, "Try Him." Our hope of Eternal life depends on our individual righteousness.

Yours in hope,

Wm. F. Anderson

HOLY THINGS

(continued from page 163)

ed together, "this great store." "Plenty" left after all needs were supplied. "The Lord hath blessed his people," Why? They brought in the tithes, "this great store".

Surely, even though one has not faith to receive the richest of material blessings, yet, he may at least, believe. Believing, if nourished, will develop into faith. The fruition of faith consists in action, resulting in "plenty", and "great store, from tithes and offerings".

If in our hearts we only believe God is unchangeable, that we will reap the same like blessings in keeping the law as did the people mentioned here, for the gospel's sake let us nourish that belief until developed into an active fruitage. Shall there not in these latter days be found the great "plenty" left in store, proving that the Lord does not change?

Hervey A. Scott

A CHRISTIAN LOOKS TOWARD THE BOOK OF MORMON

THE MYSTERY OF THE AMERICAN INDIAN

From whence came the noble red man is the question that has plagued the archaeologist since Columbus first found him on this continent, isolated from the rest of the world. Speculation upon speculation and theory upon theory followed one another (about twelve in all) until, with the retelling, a single explanation is now accepted by the majority. We read from The World Book Encyclopedia, "Who were these early men? They came from Asia, but they were not like the Chinese and Mongolians or Koreans who live in Asia now. Perhaps they came from many part of the Old world. One hunting party after another moved along the ice-free route, camping, exploring, and raising families. Meanwhile the ice was melting a little year by year. North America became a country of rivers, lakes, and deep forests, even in places where there are deserts now. Finally, about ten thousand years ago, water covered the land bridge from Asia to North America and no more people could cross."

Note that this is all told as if it were a known fact. What source of information is of so great worth that these "learned" men can speak with such assurance? This sounds much like the evolutionists, always giving great ages to early man for they cannot conceive that Adam lived only 6,000 years ago, as the Bible tells us. And, like the evolutionist, it is easy to confound these men with the facts, for the word of God always rises triumphant when an honest investigation is made.

After teaching the above falsehood to our children for years (and they still continue to do so) some students decided to go to the Indian himself and ask him when he came to this country, for the Indians have their own histories. Written in stone on numerous monuments and temples are the historic records of the American Indian. Although most of the writing still remains to be deciphered, the dates are plain enough so that much can be figured out. Let us consider some of these discoveries.

From Yucatan of Yesterday, Mexican Department of Publicity, we read, "Chichen-Itza, Uxmal, Zayil, Labna, Kabah, Izamal, Mayapan, Coba, Tulum. . . names of magic and enchantment, the mysterious land of the Maya—as it was called in ancient times—the Yucatan of today. Authorities are agreed that the Mayan civilization began to flourish in Yucatan about 2,000 years ago."

And in addition from Popular Science, op. cit. we read, "With records cut in imperishable stone the Mayas suddenly made their appearance upon the historical scene on August 6, 613 B.C. Why on August 6, 613 B.C.? Where were the Mayas on August 5th? . . . Nobody knows. So far as concrete evidence is concerned, they might as well have dropped from Mars or some other planet on that 6th day of August."

Always when a real date is found, it is within the period that God said that man was on this earth. Always the word of God has proven true whenever man of science have turned up indisputable facts. Only in the realm of speculation and pre-conceived notions do the teachings of science differ from that of the Bible. Truth is always consistent with itself.

But how does this apply to the Book of Mormon? In III Nephi 1:44 we read, "And six hundred and nine years had passed away, since Lehi left Jerusalem; and nine years had passed away, from the time when the sign was given, which was spoken of by the prophets, that Christ should come into the world."

Yes, the record of the Indians tells us that they came over in 613 B.C. and the Book of Mormon says 600 B.C. If the evolutionists and their friends could find dates that accurate, it would make the front pages of all the papers and be noised abroad as the crowning achievement of this false science. But when, again and again, the friends of the Bible and the Book of Mormon produce evidence of this quality, it is passed over as a thing of no worth, for the world does not wish to accept the word of God, for behold, the whole world has gone after Satan. Always it has been, "Truth forever on the scaffold, error ever on the throne."

Elder Harvey Seibel

YUCATAN

Edgar A. Guest

Yucatan, a jungle land, where sisal fields are grown,
And yet a land of mystery entombed in graven stone.
Time was here wise men read the stars and knew the
moon and sun,
And builded altars to their god as every race has done.
Now come the students to the tombs, the tourists to the
gate;
They seek the long-lost vaults of time to break and
penetrate;
But tongueless stands the sullen stone amid the temples
fair.
They see no more the worshippers who once assembled
there.
Time was that Yucatan was rich with wisdom, art and
skill,
But now her halls are desolate, her temples strangely
still.
The scorpion and the cornal snake in man-made grot-
toes dwell;
And slither quickly o'er the spot where culture rose
and fell.
What happened at the height of pride and luxury and
power
Where millions hurried to their death in one terrific
hour?
Did plague and pestilence destroy a people grown so
great?
The answer, hidden, lies in Time, where man can't
penetrate.

YUCATAN REVEALED

Oh, Yucatan, thou ancient land with age old deso-
lation
Of whose strangely vanished race we here give ex-
planation
The scientists and students who search for clues where
Mayans trod
Have overlooked that Holy Book, the record from their
God.
Preserved from times most ancient, engraved on plates
of gold
Translated by God's power, and in Book of Mormon
told
We learn of cultured Nephites, who once dwelt within
that land
Who were blessed in greatest measure when led by
God's own hand.
But time rolled on, and men forgot the truths which
Jesus taught,
Nor glory gave His name. They sinned and brutal
wars were fought;
For secret combinations sprang up throughout all the
land;
They robbed, and stole, and murdered, and destroyed
on every hand.
So true to promise God had made, that dwellers of this
land
Must serve Him and revere His name, if they would
safely stand;
For all whose cup of wickedness, once filled, are swept
aside;
This punishment most surely came, and thus the Ne-
phites died.
The empty walls and monuments uncovered from the
dust
Gave mute prophetic warning that we in God must
trust,
And put from us all wickedness of lies, and lust, and
hate
Lest we suffer condemnation and so incur like fate.
The record of the Ancient Ones engraved on stones
must wait
Till God reveals the key required that men might now
translate.
The words on steles and buildings which tell great
deeds done of old
Will reveal the truth of God revealed upon plates of
gold.

Lovita G. Seibel

REMEMBER YUCATAN

For a thousand dollars we can have a church in Ticul for our people to worship. We are not all called to preach the gospel, nor be a missionary to a foreign land but we can all have a part in the harvest field of the Lord. Our brethren of the South look to us of the North in this their time of need; for we have the money to spare for their church. Fifty to seventy-five cents per member is all that it would take and we would hardly miss it. Any who are interested in spreading the gospel among our Indian brothers and sisters

should send their donations, be they large or small, to
Mr. Vance H. Harris
1920 South Osage
Independence, Missouri

If we love the Lord's work let us get behind this missionary effort, not only to say but to do, and we can all joy in a job well done and in a unity of spirit and of purpose. In this way we can take hold of the promises of God and our sick will be healed and the gifts of the Spirit will again be found in abundance among us as in days of old.

Your Editor

A SCIENTIST LOOKS TOWARD GOD

Is Degree of Fossilization a Measure of Age?

Crawling over the earth, delving in caves, seeking beneath the surface, is a small army of men, armed with pick and shovel, filled with mistaken zeal, and blinded by a false belief that God did not create man but rather was he a product of the laws of chance, a being without purpose, rising in the ignominy of a slough, attaining a sort of glory above his fellow beasts, but sinking individually back to the dust from which he came, without future existence in the world to come or hope in the present.

Rather than to accept the existence of God, which is so amply demonstrated in the truths of nature, they seek to distort and interpret all the observable facts to fit the unprovable theory of evolution. Again and again we read about the remains of man, reputed to be of great age because of the high degree of fossilization; for vast geologic periods are required for the slow processes of evolution to take place, that is, if they do take place. They feel that if a fossil is completely petrified, that millenia must have rolled around; forgetting the fact that soft, organic compounds would decompose before this process could take place, and the form, rather than the structure, would be all that was preserved. This is not the case, for wood is petrified so rapidly that the type of tree can be determined by studying the cells under a microscope.

For those who require a more rigorous proof we quote from the book, *God or the Gorilla*, by Alfred W. McCann.

"That wholly unexpected and astonishing phenomena, of geological and physicochemical character, can and do occur in short periods of time is well established.

"In connection with the fossilization of the Triassic show sole, so-called, John T. Reid reported to the writer the discovery of a petrified body in a graveyard at Paradise Valley, Humboldt County, Nevada, declaring that the body had been in the ground but six years. The body had been that of the wife of a miner who, on her death-bed, had extracted from her husband the promise that he would remove her remains to the east as soon as he could.

"At the end of six years he undertook to discharge his promise. With great difficulty the body was exhumed in a completely petrified condition.

"If the facts were as stated, it follows that within the

short period of six years the body had been subjected to such a bombardment of mineral atoms as was necessary to the achievement of the extraordinary results reported.

"Mr. Reid remembered that one of the persons who assisted in exhuming the body at Paradise Valley was one Willis C. Green, whom he had neither seen nor heard of "for six or seven years."

"In an effort to corroborate or refute the report, the writer began at once to communicate with public officials in Nevada who might be able to locate "a certain Willis C. Green, who, while working at Swails Mountain some six or seven years ago, resided at Carlin, Nevada."

"Under date of March 31, 1922, M. J. Keith replied to a letter addressed by the writer to Miss Mattie Keith, County Clerk, Elko County, Nevada, with the information that a Mr. Wilis Green is the undertaker at Battle Mountain, Nevada.

"This communication was received April 4, 1922, whereupon the writer sent a Western Union telegram to Mr. Willis Green, Battle Mountain, Nevada, which read as follows: "John T. Reid, of Lovelock, Nevada, now in New York, informs me of your experience with a petrified body that had been in the ground but six years. Scientific interest urges me to appeal to you for the facts and details. Will thank you to rush reply by wire collect."

"Any jury in any court of law in America would accept the corroboration of the original report as made by Mr. Reid. It came in the form of a Western Union telegram and speaks for itself:

NEW YORK GLOBE, NEW YORK NY

REPLY TO YOUR WIRE OF TODAY IN 1887 I WAS IN PARADISE VALLEY HUMBOLT COUNTY NEVADA PROSPECTING STOP I WAS ASKED TO ASSIST TO EXHUME THE BODY OF A WOMAN WHO HAD BEEN BURIED IN THE LOCAL CEMETERY OF PARADISE SIX YEARS PREVIOUSLY STOP THE FORMATION OF THE SOIL IN THE VICINITY IS A CEMENT LIME FORMATION STOP AFTER MAKING THE NECESSARY EXCAVATION WE FOUND THE BODY OF A WOMAN AND CHILD IN THE SAME CASKET BOTH BODIES SEEMINGLY HAVING PETRIFIED STOP THE WEIGHT OF THE BODIES WHO SO GREAT AS TO NECESSITATE THE USE OF AN IMPROVED DERRICK AND BLOCK AND TACKLE TO REMOVE THEM FROM THE GRAVE STOP THE HUSBAND OF THE WOMAN WHO CAUSED THE EXHUMATION IMMEDIATELY BOXED THE REMAINS UP AND SHIPPED THE SAME TO SOME POINT IN THE EAST STOP I DO NOT KNOW THE NAME OF THE PARTY BUT AM FAMILIAR WITH THE LOCATION OF THE GRAVE.

WILLIS C. GREEN

Whenever the truth is known, the claims of the evolutionist fail. The Scriptures forever stand as a rock, impregnable before the onslaughts of a science falsely so called, for the true science and the word of God go hand in hand to a dumfounding and confusing of all the opponents of truth. Let us thank God for a truth than cannot fail, for a life beyond the grave, and the evidence necessary to refute the false theories of men and devils.

Elder Harvey Seibel

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.

DOES DEATH END ALL

By Apostle B. C. Flint

There perhaps is no subject, nor interest, that has occupied the thinking of the human race more than which pertains to what happens after the death of the mortal body of man.

Among some of the ancient peoples and even down to our times there are various, and in many instances, fantastic notions concerning man's final destiny. Some have believed in the transmigration of souls, some have pictured the future as some sort of Elysium of bliss, with many of the desires and appetites of fleshly existence reaching a full and complete realization. The American Indians looked forward to some happy hunting grounds. The average Christian speaks and dreams of a Heaven where we dwell in realms of nothingness, wear white robes, having a pair of wings, and sit on a golden stair and play a golden harp through the countless ages of eternity. All this is sung about as being "beyond the bounds of time and space," and so on, according to the individual concept of what would be joy and bliss; and so we are regaled with a countless mass of ideas and theories.

Now it should be apparent to all that ALL of these ideas together cannot be correct. Only one could be right and ALL could be wrong. Hence it is the purpose of this paper to just briefly examine the subject from, not only, a common sense viewpoint, but also to make an appeal to Scripture, in order to see if there is really a tangible or Scriptural answer.

First, "What is man? Where would his future existence be the most consistent and God-like? Latter day revelation says that the "body and spirit are the soul of man." Man then is a dual being. The body of clay, at death, moulders back to the element of clay from which it sprang, and is mortal. Some Christians today insist that man is WHOLLY mortal, and entirely dependent on Christ for salvation, and that immortality belongs exclusively to deity, and man only becomes immortal after he is resurrected.

So in examination of all of these questions, we must begin from where we find man in this present mortal state. Job says: "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." Job 32:8. This seems to refute the idea of man passing out of existence by the death of the mortal body. If man is possessed of a spirit that can be given understanding by the Almighty, then THAT spirit becomes the ruling force in man's conduct in life, and not the body of clay. Furthermore, Paul says; "If in this life only we have hope in Christ, we are of all men most miserable." I Cor. 15:19.

Looking at this text we see that Paul, who speaks of one caught up to the third heaven and heard unspeakable things as he tells us he was, certainly recognized the thought that no matter how deep in spiritual ecstasy we may have attained in this life, nor as some claim that they, "are saved and kept under the blood and cannot sin," yet it is misery as compared to what awaits us on the other side. So from this we must conclude that death of the mortal body does not end man's destiny, nor power of progression. And in addition to this we have Peter's statement that the gospel is to be "preached to them that are dead that they might be judged according to men IN THE FLESH." I Peter 4:6. The idea that man's opportunity to progress ends with the death of this mortal body of clay is repugnant not only to reason but to Scripture as well. For if this were true, then, as already said, it is this body of clay that is mortal, that governs and controls the activities of we mortals while here in this tabernacle of flesh, rather than that it is the spirit within us which immortal, that actuates and controls our life's activities.

Oh, we know full well that, there is plenty of Scripture, especially in the Book of Mormon, which indicates that this mortal life is our day of probation under the gospel, nor have we any disposition to dispute that idea, but when we consider the millions who have died, and are still dying, without ever having heard about Christ, which includes children dying in infancy, we realize that unless we credit God with being partial, and hampered by his own laws and edicts, we are face to face with a proposition that makes all we have said so far, require examination, study. Why would the apostle Peter say that the gospel was to be preached to the dead unless he was fully aware of this very exigency? We readily agree that the atonement of Christ is designed to meet every condition in which man may be found, but nowhere do we find a single statement that anyone will be saved in total ignorance of the whole thing. On the contrary, all Scripture plainly makes provision for the whole human race, whether in this life or the life to come. If we could establish the fact that those who never heard of Christ in this life are excused from any knowledge of the gospel of Christ, then we would be free to speculate as far as we liked, with reference to the destiny of those who never heard about Christ in this life.

But all the way through Scriptures we are told over and over again that there is no other name given nor means whereby man can be saved but through obedience to the gospel of Christ. What means for such obedience is contemplated we are not told, but Joseph Smith in his analysis of the vision given him and Sidney Rigdon on February 16th, 1832, says this: "A man may be saved AFTER THE JUDGMENT, in the Ter-

restrial kingdom or the Telestial kingdom, but he can never see the Celestial kingdom of God, without being born of the water and the Spirit." Evening and Morning Star," August, 1832. So this very statement sends us to Scripture for a solution. And in this we have already referred to Jeter's statement that the gospel is to be preached to the dead, but there are Book of Mormon statements more conclusive than Peter's statement. On page 695, Book of Mormon, 1:86-87, we read this; "And for this cause I write unto you, that ye may know that ye must ALL stand before the judgment seat of Christ; yea EVERY SOUL WHO BELONGS TO THE WHOLE HUMAN FAMILY OF ADAM; and ye must stand to be judged of your works, whether they be good or evil; and ALSO that ye may believe the gospel of Jesus Christ, WHICH YE SHALL HAVE AMONG YOU." (All emphasis mine B.C.F.).

If, as the Scriptures teach that there is no salvation outside of Christ and His gospel, by what standard are ALL of Adam's descendants going to be judged? The answer is that sometime, somewhere, ALL WILL have the Gospel of Jesus Christ among them, as stated in this text. And this isn't all. There is to be an opportunity for repentance after the first resurrection, and repentance comes by obedience and nothing else. Heleman makes this very clear when he says; "For behold, the resurrection of Christ redeemeth mankind, yea, even ALL mankind, and bringeth them back into the presence of the Lord; Yea, AND it bringeth to pass the conditions of REPENTANCE, that whosoever repenteth, the same is not hewn down and cast into the fire; But whosoever repenteth not, is hewn down and cast into the fire, and there cometh upon thee AGAIN a spiritual death, yea, a second death, for they are cut off AGAIN as to things pertaining to righteousness:" Heleman 5:71-73, page 593.

Now it will be noticed that the word "AGAIN" is used twice in this extract. So it could never apply to anyone in this mortal body. All rules of language will insist that this refers to persons who have passed through the first death and are now resurrected bodies, and who CAN if they so elect refuse to repent, and so be subject to a second or spiritual death. This all shows that there is not only a probationary state AFTER death, for all mankind, who did not avail themselves of the opportunity of obedience in this mortal life, or who knew nothing about it. This, all certainly explains Peter's statement that the Gospel is to be preached to the dead that they might pass through the same judgment as those of us who have now, under the Gospel, our day of probation.

Probation

- (1) Act of testing or probing; Experimentation; An examination or investigation .
- (2) Act of proving: also, that which proves anything; Proof.
- (3) Any proceeding designed to ascertain truly to determine character, qualification, etc., Examination, Trial; or a period of trial, as to engage a person on probation.

Example; Theology: A state or period in this life OR AFTER DEATH in which man has opportunity to avail himself of the grace of God, and become qualified for a happier state." Webster's New International Dictionary, 2nd Edition, 1952.

So we see that even the dictionary does not support the idea that death ends all. Then, when we consider that the Book of Mormon, all the way through, teaches that Christ's atonement was to be an INFINITE atonement, and Webster's dictionary defines "infinite" to mean without limit, as to time or space so, if all ended with the death of the mortal body, Christ's atonement could not be an infinite atonement because it would be limited, limited by the death of the mortal body.

In my hand I have a little brochure; entitled; "Soul Sleeping Refuted," and a bit of the reasoning taken from this pamphlet might be illuminating on this subject; on page 10 we read this: "That the spirit, or soul, does not die with the body, is most emphatically asserted by Jesus himself: "Fear not them which kill the body, but are not able to kill the soul." Matt. 19:28. Think of this carefully. Here stands a man composed of body and soul, or flesh and spirit. I draw my sword and pierce him through the heart, cut off his head, and bury his body in the ground. Now my—brother, what has become of all that composed this living man, spirit, soul, body, any or all of these parts? Where are they? Is any one of them—spirit soul or body—in Heaven? No. Any of them in hell, then? No. Gone off to some other place, then. No. Well what is left of all that person then? Just the body. Where is that? In the ground. Is that dead, all dead? Yes, of course. Is there anything about that once living person that is not dead? Why, certainly not. How did he happen to be thus dead, all dead? Why, you killed him. Is there anything which composed that live man—body, soul and spirit—now alive anywhere? Not a thing."

The above quotation may not seem to have much bearing on what we are here saying, because only a few people are so called "soul sleepers," the rest of us, believe that the soul is either in heaven or hell, between death and the resurrection. Very well, but if all that there is of man dies with the death of the mortal body, and there is no chance or time of progression after death, and that soul lies dormant, just resting, some place, and not subject to teaching of any kind, where is the difference? It is just soul sleeping doctrine from another angle.

So far this is just a short introduction to a subject that is limitless, but since it has been handled so many times from so many angles in the columns of the Advocate, we feel that to continue farther would be merely repetition, so we will forebear, lest this paper get over lengthy. We are warned against wresting the Scriptures, and so we are sure that when we get into the real teachings of both the Bible and the Book of Mormon we will find a wealth of material that will show, not only, absolute harmony between those two books in their teachings, but we will also get a deeper and more profound understanding of what really happened when God sent His angel to earth and to the

young latter day prophet, and which will enrich our lives and enable us to look up with joy and thanksgiving for this wonderful Gospel our our Lord and Savior, Jesus Christ, and let the unity of His Spirit, guide us into all truth. May this be our happy lot is my prayer in Jesus' name.

THE UNIQUE TESTIMONY OF THE BOOK OF MORMON

Do We Truly Believe It?

By Robert L. Maley, Elder, Church of Christ (TL)
Part One

Rehearsing again the scriptural meaning of the word "BELIEVE" we are reminded that the term implies more than idle persuasion or a passive acceptance of some fact. Like FAITH, without application it is dead. To believe we understand that we must become so wholly persuaded of some fact, that this fact, in turn, by being applied, becomes part of our very lives, if not the guiding principle.

How many times have you heard it said, "Simply believe and acknowledge Jesus Christ as your personal Saviour and you are saved" We have heard the beating of this drum for centuries among the churches of the world as it counted out the cadence for those who marched along the paths to eternal destruction. But this judgment we pass upon those hapless souls is not just, unless we look into the same glass for the "mote" that might be in our own eyes, for we hear a similar profession in our own ranks; "We BELIEVE the Book of Mormon." At times this profession is rather spirited and often impassioned. Yet in strict reality, what **works** are there, showing as outward evidence, that would set us apart from the sectarian world as TRUE BELIEVERS in the BOOK OF MORMON; (other than our passive acceptance of it as "one of our standard books.")

At this point I am reminded of some friends of ours who professed to "believe" the Book of Mormon, but who joined the Catholic Church because of the glitter and appeal it had to them, more than any other. If this is offensive to us, then it is just as offensive for us to profess belief and not be able to produce what that "belief" demands of us. The question is sharp and should pierce each and every one of us to the very marrow of our bones. DO WE ACTUALLY BELIEVE THE BOOK OF MORMON?

Now, to the Book of Mormon there are many interesting facets. For one; other scriptures have forecast its coming forth for centuries; another, the archaeology of its people that is told in the ruins of ancient cities and artifacts is nothing short of breath-taking; again, the narrative is forthright and bold; further its miraculous advent through the young man Joseph Smith is another beautiful tale among the accounts of the never-ending struggle between good and evil. Fascinated by these, we spare no end of effort to "prove" to the world that the book is true, even setting out upon the high seas after repeated failure, in an effort to duplicate the feats of those noble souls of whom the book makes mention.

In our fascination we allow ourselves to be persuaded as to the great merit of the record, and are willing to staunchly endorse it as one of "our standard books." But in our haste to accept, we have neglected to take into account another facet of this record which might not be quite so dramatic as the others, but is much more far-reaching and is of IMMENSE importance. It is found, upon a close examination of the record, deeply rooted in the accounts, and is the heart and soul of the Book of Mormon. It speaks in a "still, small voice" into the ear of the honest-hearted seeker for the truth, and registers as a burning clap of thunder in his heart. This point is DOCTRINE, yes, even the very foundation upon which the Church of Christ is to be built. (III Nephi 5:33-43.)

DOCTRINE is the point from which men have failed to examine the Book of Mormon from the beginning, nor can we yet boast that we are fully acquainted with it. It is altogether apparent that Joseph, himself, was not aware of this great "heart and soul" when he, with the help of others perhaps, proceeded to invent doctrines, false hopes and fair promises, priesthoods and practices about which this book teaches in direct opposition. Even a casual examination of the status of things, will reveal that men YET today fail to feel the pulse of this great "heart" when they continue to sustain polygamy, and are leagued into secret orders and combinations in high places. While this is not all, there are others who yet allow themselves to be betwitched by the "false hope and fair promises" inherited by tradition, that are enshrouded in the guise of "modern revelation," while the witness of this great book SHOUTS pointed teachings to the contrary. Those of the Restoration, wherever they might be, would do well to re-examine the ground on which they stand, or to unavoidably reap nought but shame for practicing these false traditions and teaching them while in the same breath professing, "We believe the Book of Mormon!"

Part II

In our study of the Book of Mormon we learn in the third chapter of II Nephi from verses 156 to 200 that the book has a **special** right to testify as a witness to the Gospel of Jesus Christ. Also the very fact of its miraculous advent in power, should be enough to convince us that this book has some particular message of great importance that we would be unable to gain from any other existing source, namely the Bible. We see, turning to the quoted text that the Great and Abominable Church exercised great power over the Gentiles because of the deletions and errors that were to be found in the Bible. (These were the acts that had caused the scriptures to become a stumbling block rather than a light.)

Yet in this same text there is a ray of hope, for we see that, alone, the Book of Mormon is to perform the act of restoring these "plain and precious things," that have been taken from or kept back by this Great and Abominable Church. That this mission belonged EXCLUSIVELY to the Book of Mormon is altogether significant, for had God caused existing scriptures to be

"overhauled" in an effort to restore these "plain and precious things", He would have departed from his practice of not putting "new wine into old bottles" to set up even a more controversial book than before. The modern-day Scribes and Pharisees would have had a hey-day and sectarianism would have increased even more than it has. A witness to this very thing can be seen each time that a new "version" of the Bible comes onto the scene. Under this sort of condition the great work would have been lost in a hail of controversy. (III Nephi 5:30-31, Book of Commandments 9:2-4.)

But, thanks be to God, He had prepared a better way, and executed the whole matter so skillfully that the Scribes and Pharisees both were left hanging speechlessly in the balance of right and wrong, and found wanting. There are specific examples to be found in the Book of Mormon where this "better way" weaves strong threads back into the pattern of the Gospel. This gives new life to what, through the abuse of men, had become a moth-eaten rent, that was unable to fully testify as to the DOCTRINE of Christ. There are some significant examples of this skillful re-weaving to be found in the following comparisons:

1. One hotly-controverted passage of scripture is to be found in the fifteenth chapter of I Cor. There has been much ado and speculation as to just what Paul meant when he wrote it, but the fiftieth verse pretty well sums up what he was trying to say by stating:

"Now this I say, brethren, that flesh and blood can not inherit the Kingdom of God! neither doth corruption inherit incorruption. (I Cor. 15:50).

Could it be that the Book of Mormon might have a statement also in this regard? It does. In close vindication of this and continuing in the same language the book states:

"Therefore how can ye be saved, except ye inherit the Kingdom of Heaven? There ye cannot be saved in your sins." (Alma 8:92).

"Wherefore, the final state of the souls of men is to dwell in the Kingdom of God, or to be cast out because of that justice of which I have spoken." (I Nephi 4:61). (DO WE BELIEVE IT?)

This thought is carried further in the passages where Christ visited with the Nephites, and told them:

"For verily I say unto you, that except ye shall keep my commandments, WHICH I HAVE COMMANDED YOU AT HIS TIME, ye shall in no case enter the Kingdom of Heaven." (III Nephi 5:68). Do we believe it? Does the thought that is presented by these texts uphold the "false hopes and fair promises" about which we have heard so much?

2. Another famous saying from the Bible is:

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22).

But the Book of Mormon more closely defines the terms of this promise by stating: "Whatsoever thing ye shall ask the Father in my name, WHICH IS GOOD, IN

FAITH believing that ye shall receive, behold it shall be done unto you." (Moroni 7:26.)

3. Again, pointing out the terms of salvation the Bible says:

". . . and said, verily I say unto you, except ye be converted and become as little children ye shall not enter into the Kingdom of Heaven." (Matt. 18:30).

Woven into this testimony from the pages of the Book of Mormon is: "And again I say unto you YE MUST REPENT AND BE BAPTIZED IN MY NAME, and become as a little child, or ye can in NO WISE inherit the Kingdom of God." (III Nephi 5:40).

4. For countless years and even centuries there has been quite a good deal of construction made upon John 14:2 which says: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. (e) And if I go and prepare a place for you, I will come again, and receive you unto myself! that where I am, there ye may be also." "Capitalizing on the two words "many mansions," and disregarding the rest, men have been able to teach a doctrine that would have the hearers to believe that there are different degrees to salvation in the Kingdom of Heaven. Bearing in mind the formerly quoted texts (Alma 8:92 and I Ne 4:61 under item i. READ THEM AGAIN), let us seek a further testimony from the pages of the Book of Ether, which says:

"Wherefore, whoso believeth in God, might with surety hope for a better world, yea, even a PLACE at the right hand of God, etc." Ether 5:4.

"Thou has prepared a house for man, yea, even **AMONG THE MANSIONS** of thy Father, in which man might have a more excellent hope; wherefore man must hope, or he cannot receive an inheritance in THE PLACE which thou hast prepared."

"And again I remember that thou has said that thou hast loved the world, even unto the laying down of thy life for the world, that thou mightest take it again to prepare A PLACE for the children of men."

"And now I know that this love which thou hast had for the children of men, is charity; wherefore, except men shall have charity, they can not inherit THAT PLACE which thou hast prepared in the mansions of thy Father." Ether 5:32-34, 38.

The text quoted here gives ample proof to the fact that there is but ONE place that is prepared for the children of men in the Kingdom of Heaven or "among the mansions of my Father." DO WE BELIEVE IT? Shall we change this to mean something else by interpreting it by the use of some doctrine that is purely the invention of man?

5. Yet another teaching is found in the Bible, which has set many well meaning people out to engage in what they thought to be a noble venture, but in the end they were forced to drink the dregs from the cup of dismal failure.

"And all that believed were together, and had all things common;" Acts 2:44. (Familiar).

Quickly let us turn to the Book of Mormon. "And many of them saw and heard unspeakable things, which are not lawful to be written; and they taught, and did minister ONE TO ANOTHER; and they had all things common AMONG THEM, EVERY MAN DEALING JUSTLY, ONE WITH ANOTHER. And it came to pass that **they did do all things, even as Jesus had commanded them.**" (III Nephi 12:11-12).

In the latter text the thought is brought to light that this condition of "all things common" is to be brought about as the NATURAL FRUIT of having kept the commandment of Jesus. Each man, with that which was his own, dealt justly with his neighbor, and they administered one to another according to their needs, and according to the commands of Jesus. In doing this diligently, nobody suffered want, for those who had, did not withhold from those who had not. But the impatience of man has caused him to impatiently savor for the fruit and disregard the tree that bears it. He has sought for the fruit FIRST, and has set up laws, agreements and pacts of his own invention in an effort to construct a tree that will bear fruit for which he so desperately hungers. In his zeal man has twisted the teachings of Matt. 6:33 to: "Seek ye **first** these things, and the Kingdom of God and His righteousness shall be added unto you." Much error has arisen from the Biblical accounts of just such things as these, but if we now have the light, need we to stumble in darkness?

6. Naturally, there are other instances now and then in the Book of Mormon where statements are made and teachings declared, upon which the Bible has remained silent or has said very little in that particular regard. The strong declaration against the baptism of little children and unaccountable that is taught in the eighth chapter of Moroni is an example of this.

Another of these is to be found in II Nephi 11:114-115: "And he denieth none that come unto him, **BLACK and white, bond and free, male and female;**" "And he remembereth the heathen, and **ALL** are alike unto God, both Jew and Gentile."

Wherever can you find such direct teachings against secret orders and combinations?

The Great and Abominable Church is made to stand out in bold relief, and her nefarious deeds exposed to all those who read the Book of Mormon.

The prophecies to the house of Joseph are also of particular note; and the text from cover to cover is replete with teachings concerning the great plan of salvation, which plan few of the sectarian scholars are able to agree upon because of loose ends and vague meanings which are to be found in the Bible accounts.

7. Another of these example reads: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." This statement is the main leg to those who would have us believe in the "apostolic succession" of the Popes. It is also used to some extent by those who would imitate the fashion of popery in their own churches. But, thanks again to God, the

whole argument is thrown into a state of collapse by the verse from III Nephi, 5 which reads:

"Verily, verily I say unto you, that this is my **DOCTRINE**; and whoso buildeth upon **this** buildeth upon my rock; and the gates of hell shall not prevail against them." (III Nephi 5:41).

There are countless example of this restoration that the Book of Mormon has done to the Gospel of Christ. In doing this, it has become "one" with the Bible and has established the truth that was left there in the Bible, and separated it from that which is fictitious. Example after example might be cited similar to the ones mentioned above, which, if space were available, could be given at great length. If you wish to search for some of them by yourself, compare the reading of Isaiah in the Bible and the Book of Mormon. Anywhere in the Book of Mormon where the language in the text reads like this: "The scripture saith," or "it is written", or "the Lord has said", these are places that are good for Bible comparison. You will find them to be little stereoscopes of doctrine that will give you a picture of the Gospel of Christ in vivid detail. An outstanding example of this is to be found by comparing the "Sermon on the Mount" accounts in the Bible and the Book of Mormon. What my feeble words have failed to convey in this writing will then be brought out into sharp reality. (III Nephi 5:50 and Matt. 5).

Searching the two great books, the Bible and the Book of Mormon, for these little clinches, a person will be in many cases startled to find that the teachings that are brought out in this manner are to be found challenging the authority of different doctrines that are taught today. We are left either to accept them as they are or reject them. The testimony is there, in the two books. It is not to be sullied or modified from any other source. Its teachings are powerful and true, yes, even a rock upon which the Church of Christ can be built. Again, we are left to either accept or reject it. (III Nephi 12:1-5).

A CALL TO YOUTH

No. III

Lovita G. Seibel

In our last study we considered the love Jesus had for children, and their place in the Kingdom of God. In this study we will endeavor to learn somewhat about the direct instructions to youth as found in the scriptures.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Ecclesiastis 12:1.

I would that each child and youth might have it burned in his mind and heart to "remember now thy Creator in the days of thy youth"! How many of the evil enticements in the world would never have opportunity to taint our souls! For did we remember our

Creator, and walk in His paths, we would soon learn and understand that which is evil and would put it from us. For if we would remember and choose to follow and keep the commandments of our Creator, we would come to love righteousness, and would hunger and thirst after righteousness that we might be filled. The Bible does not say with what we will be filled, (see Matthew 5:6) but the Book of Mormon does tell us. It says as follows: "And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost." III Nephi 5:53.

This recalls to mind how we learned in our last study that children who attain the age of understanding and learn to know good from evil, are promised the gift of the Holy Ghost after having turned to God and Christ through faith, repentance, and baptism for the remission of sins.

Now a part of the work of the Holy Spirit in our lives is described in this verse from John 14:26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." This coupled with the following verse from John 16:13, "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth for he shall not speak of himself; but whatsoever he shall hear that shall he speak: and he will shew you things to come." This explains how being "filled with the Holy Spirit" satisfies one's hunger and thirst for righteousness, for he will bring to our mind and understanding a knowledge of the truth as taught by Jesus Christ.

Parents are admonished to "Train up a child in the way he should go; and when he is old, he will not depart from it." Proverbs 22:6. It is up to the parents to insure through right training that their children develop an understanding that will enable them to "Remember their Creator in the days of their youth." For if they are not so trained, that they are converted to the truth, they will tend to lose interest in the church and will fall away from the service of God. It is my belief that the experience of conversion is as necessary to a child growing up within the Church of Christ, as it is for a person who comes to the church from the outside. That this is true is made manifest by Jesus' statement to Peter on the eve of His crucifixion. As we read this verse we must remember that Peter had walked three years, serving as minister and Apostle at Christ's side. But still Jesus said. "But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Luke 22:32. Though having walked with Jesus three years, Peter still lacked full conversion, and our children may walk with the church during their early years and perhaps not become converted.

Possibly some are now asking, how may I become converted? The best answer to that question is given by Paul to Timothy and is found in II Timothy 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Then add to your study your prayers for God to lead and show you the meaning of His word.

This means you must read things other than comic books and fiction. It means you must study the word of God as we have it in the Bible, Book of Mormon, Book of Commandments, and many other good books which help us to understand the three books mentioned above.

God has put it within our ability to gain such understanding that we may know and believe the truth. We, too, can do like Joseph Smith, and ask of God, as he did, when he read in James 1:5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him."

If we remember our Creator in the days of our youth, become converted to His truth and teachings, and endure to the end of life, serving Him continually in righteousness, we are assured of receiving Eternal Life with Christ as a reward. For Jesus has said, "His Lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matthew 25:23.

In the words of the poet—

Lives of great men all remind us
We can make our lives sublime
And departing leave behind us
Footprints in the sands of time.

In future studies of this series it is planned to examine the lives of some of the great people of the past, who were called to the Lord's service, and who remembered their Creator in the days of their youth; that we might discern the footprints which they left in the sands of time. What we shall learn from them will help point the way to a full life in God's service here on earth, with a surety of eternal reward when we come to the end of the way.

THE MODERN STUMBLING BLOCK

Sermon by Elder Joseph Luff (about 1902)

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." Matt. 7:15-16.

"This wisdom have I seen also under the sun, and it seemed good to me: There was a little city, and few men within it: and there came a great king against it, and besieged it and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered the same poor man. Then said I, Wisdom is better than strength; nevertheless the poor man's wisdom is despised, and his words are not heard." Ecc. 9:13-16.

The fortunes of fate of revealed truth seem to be nearly alike in all ages, in the blood of its advocates and defenders can be traced the line of its march in the dispensations of history, and the records now being faithfully made will furnish to the world nothing but duplicates of what is already possessed. Like its Au-

thor, truth comes to its own, but its own receives it not.

The inquisition connected with the bloody apprenticeship it seems destined to serve is generally instituted by the Phariseism of its time. Those busiest in painting and garnishing the tombs of dead prophets are generally first to bring the stone, the fagot, and the cross to living ones. Those who make themselves hoarse in crying, "We know that God spake to Moses" are generally ready to vary their speech with an occasional "Away with him! crucify him!" when their attention is called to Jesus Christ.

All ancient revelation was once modern, and its first advocates in any age were anathematized. Noah's proclamation was as divine and genuine as God could authorize, yet it convinced not a single soul outside of his own family. It was new and somewhat novel, was the only objection that could be urged against it. They had their traditions of God, handed down from Adam; and yet in their lives and teachings they were far from righteousness: hence Noah's preaching was an offense to them. Pharisees of this age shed tears as they read and think of one hundred and twenty years spent by this faithful patriarch in a fruitless effort to reclaim these heedless hearers, and they denounce the hard-heartedness and stiff-neckedness of such people, yet they forget or are indifferent to the intimation, "As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." They are today despising as grand an overture from heaven as was extended to Noah.

Jesus asked his auditors to "search the scriptures," for they testified of Him, and said, "Had ye believed Moses, ye should have believed me, for he wrote of me;" but they did not believe Moses nor the scriptures intelligently. They believed the corrupted traditions that had reached them, and which were being presented as interpretations of their priests; hence their eyes were blinded to the true intent and facts of "Moses and the prophets." Jesus came to magnify, fulfill, and to unfold the law—God sent Him for that purpose; but their traditions stood between them and Him, hence they murdered their best friend, whom they had been pleading and waiting for.

Paul stood up for the "hope of Israel," and endeavored from their own Scripture to prove Jesus to be the central figure connected therewith—the Christ indeed; but he was branded a heretic and denounced as a pestilent fellow, a stirrer-up of strife. He was beaten, imprisoned, and finally slain. Unto all these distresses he was delivered by the very persons upon whom he ought to have been able to rely for protection and succor, for they claimed to be the custodians of the "law and the prophets," in the contents of which he declared himself to be a believer.

So today we are called heretics, not because we denounce the Bible, but because we uphold it. We appeal, as did our Master, to the Scriptures, and "contend for the faith" therein revealed; but we are confronted with creeds and commentaries as an answer in which the wisdom of men alone stands revealed. Thousands are building churches to the names of dead apostles

and prophets, but will not believe that there stand among them living ones. Not only this, but like others of former times, they will distort and misapply the Scriptures to defend a tradition, though they crucify Christ's golden truth in so doing.

In evidence of this, let the text chosen be introduced. Since 1830, or thereabouts, the words, "Beware of false prophets!" have been used by creed-defenders against Joseph Smith and those engaged with him in proclaiming the gospel of Jesus Christ, until they have become household words, and the impression has obtained among thousands, if not millions, of honest people, that this application of Scripture was legitimate. Their only ground for thus believing is the testimony of the chief priests and Pharisees among them. If the reader has been influenced, let us offer a few thoughts in regard to the matter, both as to the incorrectness and injustice of such treatment of Scripture and men, and also with reference to the causes that have led thereto.

Let it be stated that we are the victims of times of a prejudice that has been created by false education. While nearly all churches and societies have been called upon to furnish a representation of themselves for publication in encyclopedias, and school books, our enemies or those interested in the overthrow of our church and work have almost invariably been called upon to speak and write of us. Within the last three or four years some corrections of these have been published in later issues of some of these works. The result of this has been just as might be expected. When the name of Latter Day Saint is mentioned in a community, or one of our elders appears there to preach for the first time, instead of going to hear him speak for himself, a resort is made to the encyclopedias, and from thence as cruelly false and base an impression as is possible to obtain is gathered, and the prejudice against us is strengthened in proportion. If the early-day Pharisees alone had been consulted in order to learn the mission and character of Christ, and only their testimony had been handed down, very few in this age would tolerate even the mention of His name in their homes.

Next, let us consider the text referred to, and examine the application made.

Jesus had chosen His ministry, and endowed them with supernatural gifts, and declared that when the Comforter should come it would testify of Him, and show them things to come. These divine endowments were for their enlightenment and protection after His departure. He also told them that the prince of this world was coming, and would lie in wait to deceive and seek to overthrow the work commenced. To deceive those endowed with gifts of prophecy and miracles, the enemy would need to do as in Moses' day, when the rods of the magicians became serpents also—imitate the divine; hence he would inspire men to prophecy, and perform miracles closely resembling what was accomplished by the divine Spirit in the apostles. Foreseeing this, Jesus kindly and clearly forewarned them in the words before us, "Beware of false prophets!" A provision was made against these false spirits which would seek to destroy the church by decoys of this kind. In I Corinthians, twelfth chapter, we have mention of nine spiritual gifts

given to the church, among which are prophecy, tongues, and miracles, and all who read will agree that these were appointed to the church because there was a **necessity** for them. What, then, shall be said of that strange gift, also named in the same chapter, the "discerning of spirits?" Was that not given because in God's foreknowledge it was found to be necessary? If so, it is evident that God and Christ knew that false spirits would attempt to inspire men in the church to prophesy, as they had done in the days of Elijah and others. This gift was to make detection possible, and the church might be saved. The gospel, then introduced, opened the way of communication with God and the enemy stood ready to take advantage of the confidence of the people in these divine gifts, and to transform himself like unto an angel of light, if necessary, in order to "deceive the very elect" by his counterfeiting work. Jesus knew that only would the divine Spirit—the Comforter—come when he left, but "many spirits" would go "abroad in the world"; hence he cried, "Beware of false prophets, who come unto you in sheep's clothing!"—appear and prophesy much like yourselves, in order to win you from the favor of God in time.

(continued in December Advocate)

YOUR BIT

From a tale that dates back thousands of years we find the following: "A triumphal feast was scheduled in a village, and to insure adequate liquid refreshments, each villager agreed to pour one bottle of his best wine into a great cask. "If I fill my bottle with water," reasoned one, "the dilution will be so slight, who will notice?" But when the feast was commenced, and the cask was tapped, nothing but water poured forth. Everybody in the vilage had figured alike: "My bit will not be missed! From the Church paper printed in Phoenix, Arizona.

COLLINS NEWS

Most of our group attended the reunion in August at Brother and Sister Joseph Yates farm near Preston, where we met so many dear people of the church and enjoyed the meetings so much. Some from other groups of the restoration attended and helped with the music which was very much appreciated.

On September 7, our pastor Bro. Joseph Yates and wife went to Ava, Mo., where their son Larry and Estella Smith, daughter of Brother and Sister Alex Smith, were married. They have our best wishes and God's blessings in their life. Sunday Brother and Sister Dick Wheaton and family came here to serve the Sacrament to us, which we appreciated so much. We had a good meeting and also a blessing through administration.

The visitors we have had at our services are Brother and Sister Yates son, Darrel and family and Brother and Sister Leslie Case and family. We enjoyed hearing both of these brethren as many good thoughts were presented by them. Our son Warren Sarratt and family were here over the Labor Day week end and at-

tended our services. He was asked to assist Brother Yates and it was new experience for him.

It would take too much space to tell of all good thoughts and council that has been given us which is the spiritual food we need to improve our lives and help us to have love and unity here. May all the groups of the church have God's blessing of love and peace.

Sister L. M. Sarratt, Reporter

WEST INDEPENDENCE LOCAL

"Together is one of the most inspiring words in the English language. Coming together is a beginning; keeping together is a progress; working together is a progress." (Copied).

"Think and act a loving thought each day. Pray for what you want and work for what you pray."—(Copied).

Since we last visited you through the pages of the Advocate I came across the above lines which express far better than I could the attitude and spirit that has prevailed in our little group. We have been working hard, praying for the onward progress of the Gospel here in the center place.

The preaching services have been a feast to all who have heard the gospel explained by such able men as Apostles B. C. Flint, A. M. Smith, Wm. F. Anderson, Wm. A. Sheldon, and our missionary in charge Apostle A. F. Bell. Brethren Albert Luff, John Randall, L. V. Aldridge, Harvey Siebel and our pastor H. J. Smith have followed up these good sermons with added truths from the Scriptures.

The United Workers have been praying and working hard for the progress of the work of Christ and to help swell the building fund for we are very desirous of a permanent home in which to meet. August 22 the ladies held a bazaar and bake sale and on September 26 a bake sale. These two projects enabled the United Workers to turn into the building fund \$224.06 and more seems to flow in from the sale of items we have on hand for sale. To us this is indeed an answer to prayer as well as hard work.

August 31 was a happy day for our reporter when our granddaughter Lisa Jolene, daughter of Brother and Sister Alexander H. Smith was blessed by her grandfather K. J. Smith and two great grandfathers Apostles A. M. Smith and B. C. Flint.

It is a feast to us all when we attend church at our humble little chapel. God has been good to us and blessed our efforts abundantly. We now have our piano, and a nice platform which the good brothers made. Brothers Wm. F. Anderson and B. C. Flint purchased the materials and did the actual building of the platform. Everyone has put their shoulder to the wheel and worked for the success of the local church.

May the saints continue to pray that we remain humble and willing that God's will is first in all that is done.

Edna Smith, Reporter

GRAND JUNCTION, COLORADO NEWS

Our local meets at the home of Brother and Sister T. R. Ely. At present, we are meeting in a building on their place where meetings have been held for about 14 years. Our numbers are growing, and will continue to grow, we hope, so we have started a building fund with the hope that we will be able to have a church building before long. We have an average attendance of about 35 at our SudaY School meetings.

In July, we elected officers for the year. Marvin Ely is our pastor with David Hinkle as his assistant. Enid Bell is secretary-treasurer and reporter; Martha Deniston is pianist; T. A. Ely is song leader. We hold regular Sunday morning and evening services, as well as prayer meeting and Book of oMrmon study on alternate Wednesday evenings. Our Sunday School officers are Johnny Bell as Superintendent, Robert Ely as assistant and Berniece Ely as secretary-treasurer.

On July 25 through July 27, our local held a reunion in conjunction with the Phoenix, Arizona local. This reunion was held at a schoolhouse near the Rhondal Shaw home east of Colbran, Colorado. Those who attended stayed in tents and vehicles and meals were served in the Shaw home. The maximum attendance was about 75. We had several families from Independence to meet with us, as well as those from Phoenix and the Siebel family from New Mexico. There was also one family from California, and one from Tennessee. Our morning prayer meetings were well attended and the Spirit of the Lord reigned in abundance. We were privileged to hear from six speakers during the course of three days. Special music and song services also played a big part in our get-togethers.

One family moved from our local for the winter. Brother and Sister Harvey Bell and Lois June have gone to Gurley, Nebraska, where he is working. In the latter part of August, we had a pleasant surprise when one of our families returned to our local after an absence of about one year. The Jim Shaw family returned from Springerville, Arizona. Jim and Vieva and their four children make a nice additon to our attendance.

In August, we were grieved with our Brother and Sister Tom Barton, Jr., of Coaldale, Colorado, over the sudden death of their third child, James Paul. Many of us attended the funeral which was held on August 6 at Glenwood Springs. Little Jimmy was two years and 8 months old. Then we were called on again to share their sorrow when they lost their two week old baby, Steven Michael. His funeral was held on August 13. There were also many of our group that attended his funeral. Tom and Anna Mae have three other children. We have prayed for them that the Lord might send them comfort in their sorrow and we know this has been the burden of the prayers of all who knew of their need.

We hope to be able to bring you news of our activities regularly that we might share our hopes and joys with all, as we greatly enjoy news from others of our faith.

Enid Bell, Reporter

RICHARD ERNEST GRASSHOFF

Brother Richard Grasshoff passed away suddenly at his home in Evansville, Wisconsin, from a heart attack, Friday, September 26, 1958. He was 67 years of age.

He was born in Berklingen, Germany, June 19, 1891, and come with his parents and family, to America in 1902. The family settled first on a small farm near Sparta, Wisconsin, where Richard grew to young manhood, and it was while living there that the entire family came in contact with the latter day restoration, and all of them obeyed.

There were two boys and two girls, Richard being the oldest child. Later the family moved to Evansville, Wisconsin, and Richard was for years employed by the Baker Manufacutring Company, makers of gas engines, windmills, etc.

He was married to Miss Edna Keltz, and to this union five children were born, two boys and three girls, one child dying in infancy.

Richard was baptized at Sparta, Wisconsin October 15, 1911, by Elder B. C. Flint, he being connected, at that time, with the Reorganized Church. His oldest sister Freda became the wife of Elder Flint, and later in Evansville, in 1926, Richard, with his mother and two sisters transferred their membership to the Church of Christ, on the Temple Lot, and in this faith Richard lived and died, strong in the faith of the great Restoration of the Gospel.

His father, mother, and one sister, Mrs. Erna Funk, preceeded him in death. His father having died only a few years after the family moved to Evansville, he died, a member of the Reorganized Church.

The funeral was on Sunday afternoon, September 28, 1958, from the Congregational Church in Evansville, with Elder Clyde Funk, of the Reorganized church, in charge. There being no Church of Christ, ministers available in that vicinity.. Bro. Funk's sermon was deeply appreciated by the family present.

Bro. Grasshoff leaves to mourn his passing, his wife, Edna, two sons, Frederick and Ernest, two daughters, Betty and Marilyn. One sister, Mrs. Fred A. Flint, of Independence, Missouri, and the one brother, Albert Grasshoff of Madison, Wisconsin. Two nieces, Mrs. Edna Smith, Independence, Missouri and Mrs. Mildred Glasscock, of Centerville, Iowa.

Just the Sunday before his death, Brother Grasshoff enjoyed very much the Church of Christ Reunion at Lima Center, which he attended with his son, Ernest.

A good man has gone to his well earned rest, in the Paradise of God. His reward is sure.

SUNDAY SCHOOL SUPPLIES

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