

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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Vestigia



I took a day to search for God,
And found Him not, But as I trod
 My rocky ledge, through woods untamed,
 Just where one scarlet lily flamed,
I saw His footprint in the sod.

Then suddenly, all unaware,
Far off in the deep shadows, where
 A solitary thrush
 Sang through the holy twilight hush—
I heard His voice upon the air.

And even as I marveled how
God gives us Heaven here and now,
 In stir of wind that hardly shook
 The poplar leaves beside the brook—
His hand was light upon my brow.

At last with evening as I turned
Homeward, and thought what I had learned
 And all that there was still to probe—
 I caught the glory of His robe,
Where the last fires of sunset burned.

Back to the world with quickening start
I looked and longed for any part
 In making saving Beauty be . . .
 And from that kindling ecstasy
I knew God dwelt within my heart.

Bliss Carman

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ZION'S ADVOCATE

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Headquarters on the Temple Lot, Independence, Missouri

EDITOR: M. Harvey Seibel, 1242 Old Mesilla Road, Las Cruces, New Mexico.

ASSOCIATE EDITORS: Metta L. Anderson, 619 South Crysler Avenue, Independence, Missouri; Ora Derry, Holke and Necessary Roads, Independence, Missouri.

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EDITORIAL

BIRDS, MEN AND LEMMINGS

The other morning not long since as I sat looking toward the rising sun, countless birds winged their way across the endless sky, heading into the south to a warmer clime, slaves to an instinct placed there by the Creator in the dawn of time. Beneath my feet kittens romped as kittens do, playing the age old, endless game of all predatory animals. In a neighboring field a colt galloped across the desert. All nature lived and died after its kind, after the preordained plan of the all-wise Father in whom we live and move and have our being. The colts did not roll and tumble as the kittens, nor the birds remain to face the wintry blasts as do the beasts of the field. All creatures continued in the manner of life forordained from the earliest creation.

As I sat in meditation of these facts, pondering the eternal mysteries of living things, the thought intruded itself into my meditations that perhaps man also was somehow proscribed by a life ordained from the beginning. Perhaps we, too, who are creatures of the dust, perhaps we also with all our vaunted pride of achievement and freedom of choice were but a higher form of robot with a greater complexity of life. Perhaps we differed from the lower forms only in degree, and in the power of choice between right and wrong. In line with this reasoning came the thought, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Rom. 6:16. So we find that we do have some privilege above the the robot, we can choose either to follow Jesus or Lucifer; but after choosing we become the servants, but we are not our own, our actions and lives are no longer ours, for we either follow after our father, the devil, or

live from day to day after the guidance of that Holy Spirits, whose temples we are.

"Elect accordingly to the foreknowledge of God . . . unto obedience." I Peter 1:2. This is a strange verse. Does it mean that unless we are elect that we cannot come to God; or, rather, does foreknowledge constitute a kind of prior judgment based on God's knowledge of exactly what lives we would live here on earth? The latter is according to the wording above; that God knows what we will do before we do it, and therefore can allot to each of us a life in accordance to our natures, and we become in a sense a ser-robot of righteousness, because we would choose righteousness by nature. Hence we are elected to do that which we would choose to do, and become, in a sense, a slave to our own choice rather than being forced into a preordained mold by God.

Rom. 8:29-30 adds to our understanding of this point. "For whom he did foreknow, he also did predestinate to be conformed to the image of His Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called, them he also justified: and whom he justified, them he also glorified." We are conformed to the image of Christ, to a life ordained from the beginning in all its details, even as exactly as the birds flying north, the kitten on the floor, and the colt in the field, only with a greater complexity of choice and life based on a higher brain and the sonship of God the Father.

Thus we can say with joy, "All things work together for good to them that love God." Not only are our lives established in all detail but all things about us are molded to our needs, spiritual and physical, if we choose righteousness.

A strange and fascinating little animal, the lemming, has been given by the Creator a most unusual instinct for mass suicide. As all things work for our good let us consider that there is a lesson to be learned by us in this strange creature. Every five to twenty years this little animal migrates, always to the nearest sea, over cultivated fields through hay stacks over everything that comes in its way until it reaches the sea where it plunges from immense cliffs or in any manner dives into the ocean and swims outward into the endless expanse until they go to their own destruction in death. As I visualize these countless hords of mouse-like animals travelling into the setting sun of their own destruction, committing nearly race suicide, except for the few that remain behind, I suddenly see the scene changed and in its place a broad way and endless stream of humanity going blindly, unerringly toward a grinning skull wherein they dive to endless destruction, for "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:12-13.

Truly the Master calls us sheep, either those which have gone astray, or those who follow Him. We are not our own; our vaunted pride in self achievement is but a road to mass suicide, or else we follow the Master into eternal life.

THE EXALTATION OF CHRIST

Elder Laurie V. Aldridge, Council of Seventies

LESSON, PHIL. 2:5-11 (ARAMIC). We will not use space to quote the entire lesson, but especially call attention to the following: "Jesus Christ also reasoned, being in the FORM of God (caps mine) became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him (Christ) and given him a name which is above every name."

Stephen, who was stoned to death, preached one of the greatest sermons recorded in all the New Testament. As he was near the end of this earthly life, he made the most profound statement as recorded in Acts 7:55-56. "But he, full of faith and Holy Spirit, looked up to heaven and saw the glory of God and (note) Jesus standing at the right hand of God. And he said, Behold I see the heavens opened and the Son of Man standing at the right hand of God."

Paul again wrote the Roman saints (chapter 8:34) "Who is he that condemneth? It is Christ that died, yea that is risen again, who is even at the right hand of God, who also maketh intercession for us."

These two statements of Paul, together with Stephen the Martyr, teach that God the Father gave his son, his only son, to come to earth and be born of woman, live a life of sacrifice, die on the cross for the sins of the world, and later be received back to the Father and given the most choice position, at the Father's right hand where he lives NOW and makes intercession for us.

We believe Paul wrote under the inspiration of God, and that Stephen was permitted to see into heaven before his spirit took its journey from this earth, not only for his benefit, but for ours to whom the ends of the earth have come; as well as all people back to A.D. 36. But we ask how few since that day have, and do believe his statement? How many believe that Jesus Christ was REALLY THE SON OF GOD- The Jews rejected him as such because of his lowly birth, and the city of his rearing; little realizing that the prophets spoke clearly of the city of his birth and the city of his rearing. Micah 5:2, "But thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, He that is to be a ruler in Israel whose goings forth have been from old, from everlasting."

Judges 13:5, "For lo thou shalt conceive and bear a son and no razor shall come on his head, for the child shall be a Nazarite unto God from the womb." Matt. 2:23 records that "Joseph after his return from Egypt went to Nazareth to live, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."

It would seem that the Rabis would have taught the people these prophecies, but alas their minds were blinded to the prophesies, just as present religionists are to the fulness of the gospel. A peculiar thing happened recently. A church leader whose background has been to accept the restoration story, which carries the restoration of the fulness of the gospel along with

that of the church and the priesthood; in a large paid advertisement made the claim that the gospel was not restored as stated by the Latter Day Saints; that it had never been lost, therefore no need to restore it. This is more appalling when we learn this person was one time a member of the Church of Christ. It further warns how easy when one has imbibed one heresy for Satan to further lead into other heresy. Further, it should caution each of us, as members of His church, to not toy with the principles of the gospel and the plain teachings of the Scriptures about them. We condemn the Jews because they rejected Jesus Christ as the Son of God. We have people today who also refuse to accept Him as such, although professing to be Christians. We have another people who also deny that there was, and is, a Father and a Son; that they are all just one person, and when we speak of the Father we mean Christ, and when we speak of Christ we mean the Father. When we read John 3:16 that "God so loved the world, he gave his only begotten son," according to this teaching it does not mean what it says. On the other hand if we were to say John sent his son to town, we would certainly not understand that John sent himself to town. The writer was surprised that in reading the epistle of John (first) there are 19 places where it tells or speaks of God the Father and his son Jesus Christ; this to apply to one of the smallest books in the New Testament. We further believe that Jesus Christ was the Son of God, long before he was born in the flesh. In fact we read that Christ the Son was in the beginning with the Father, and He (Christ) was the great force in the creation of the worlds, for John wrote "Without him was not anything made that was made." In Genesis we read that God said, "Let us make man in our own image." May we ask, who was the other party of which He spoke when He said "Let us?" It could not have meant He was speaking of Himself as the Father, for that would make non-sensical reading, wholly incapable of understanding, do you not think?

Paul wrote that God hath highly exalted Him. Stephen said, "I see Jesus on the right hand of God in heaven." So, there are two separate personages in Heaven today, just as there were two on the morn of creation when God, said "Let us make man in our OWN image." Whose image, we ask? That of the Father and the Son.

Think of it: God gave Him a name which is above every name. None so great in heaven or in earth. By and through this name, shall men, or can men be saved from their sins. "To which of the angels said He, "Sit thou on my right hand till I make thy enemies thy footstool?"

When Jesus was baptized, He was anointed by the Holy Ghost, and the Spirit descended in the form of a dove, and a voice said, "THIS IS MY BELOVED SON IN WHOM I AM WELL PLEASED." Who was this speaking? and of whom was he speaking? of himself or of his SON JESUS CHRIST?

Paul wrote in I Cor. 4:5 and Phil. 1:15-16, (which we quote in closing) "We preach Christ crucified; to the Jews a stumbling block; to the Gentiles foolishness. but to them who are called, Christ the power of God,

and the wisdom of God." "Christ is the image of God, we preach not ourselves, but Christ Jesus the Lord." "Some preach Christ of envy and strife, others of love." Are we those of contention, or those who preach Christ of love?

Are we so grounded in love of God that Paul's words apply to us? "That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to KNOW the love of Christ which passeth knowledge; that ye may be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we think or ask, according to the power that worketh in us; unto him be glory in the church by CHRIST JESUS, throughout all ages, world without end." Amen. Eph. 3:17-21.

THE PILGRIM

Blessed is the man who walketh not in the council of the ungodly, nor sitteth in the seat of the scornful, nor standeth in the way of sinners, whose delight is in the law of the Lord, and in His council doth he meditate day and night. His joy is continually in the Lord. God giveth unto such a man wisdom. People ask and enquire of him the way of life, for they perceive he has been with the Master of men. Hungry souls ask of him the way of truth, and in his compassion for them, he giveth to them the bread of heaven. The scoffer and unconcerned wag their heads and say, ah, we know him, they listen when he speaks, but disregard his council, having eyes to see, but they see not, having ears to hear and they hear not, neither do they understand. But to those who really hunger and thirst after righteousness, they receive with gladness the bread from heaven, and they drink of that fountain that never runs dry. They are the ones who learn the words of truth as they fall from his lips, they linger and ask for more. They rejoice greatly, for their knowledge is increased, and they are satisfied. This man, whose hair is hoary with the years of experience, and whose heart is full of love, if asked to go with you one mile, goeth with you twain, he feedeth the hungry, and clothes the naked. His life is like a tree, planted by a river of water, whose foliage never fadeth, and whose fruit is most precious. The hungry come and eat thereof and are satisfied. The sick rejoice for they are healed of their sickness and infirmities. The Lord protecteth this man for his life is precious as the jewels of the earth. He has been persecuted, but not forsaken, cast out, but protected, was slain but his life was spared, hated, derided and despised, yet was comforted and blessed, for God was with him. His glory is in the Lord, for God honoreth him. His light shineth in darkness, but the darkness comprehendeth it not. Blessed are those who seek council from him, for he turneth none away, but inviteth all to come and ask that they may receive the truth.

Anonymous

WAS JOSEPH SMITH A PROPHET

During the year 1823 Joseph Smith as a boy fourteen years of age, attended a union revival meeting of three different churches. While attending those meetings he became concerned about his eternal welfare, and was, with others converted. When the revival was concluded and the dividing of the converts was being considered, the various churches began to contend as to who should profit from the revival, or have the converts. Joseph Smith, the lad, became confused until he did not know what to do, or which church to join. While in this state of mind he found the statement 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." (Let me remind you that Joseph was a boy fourteen years of age, and then look around at the boys you know, and if you wish pick out the brightest among them, and ask yourself if he or any of them would be able to make up a story equal to the one that Joseph told.)

Joseph tells us that he went to a quiet place on his father's farm, a secluded spot in the woods, where he could put the advice of James to the test. As he prayed he was seized by a power which entirely overcame him so that he thought he was about to be destroyed, but he exerted himself to pray. As he did so he saw a light above him, and he was released from the power that was about to crush him. In the light were two personages. One spoke to him, pointing to the other and saying, This is my beloved Son, hear him." Joseph had come to ask which of the churches he should join as he had no idea that all were wrong. He was told to join none of them because their creeds (teachings) were wrong, but if he would live right and be obedient he would be used as an instrument to give to the world the gospel as it was taught by Christ and the apostles of old.

Remembering that Joseph was but a boy of fourteen and was considered by his neighbors as unlearned and illiterate, for him to claim to have had a heavenly visitation was preposterous to those of his day.

Following this experience he talked with the minister of the church of his choice, and told him of his experience with the heavenly messenger. To his surprise his story was not believed but was derided and, from that time onward, he was persecuted.

The above experience was had in the year 1820, and, due to the persecution that he met, the lad became discouraged and did things he should not have done as boys of that age would do. Later, during the year 1823, he was visited by an angel who was clothed in an exceeding white robe, who appeared to him in his room after he had retired for the night. The angel gave him instructions concerning what the Lord wanted him to do. Two more times the angel returned and repeated his instructions. (We must remember that Joseph Smith was human, and this was a new experience for him). We are told that twelve hundred and sixty years had passed since there had been revelations from God to man: that the heavens had been sealed against man. In the light of this it was not unthinkable to the religious leaders to be told by an unlearned

lad that he had had heavenly visitations in which he was told that they were not teaching the doctrine of Christ.

It might be well to open your Bible to Rev. 14:6-7, 'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth.' Read also Rev. 1:1, 'The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly (in the future) come to pass; and he sent and signified it by his angel unto his servant John.' The Book of revelation is prophecy concerning the future, not of past events. The angel was to fly (come) in the midst of heaven, and was to bring the gospel to be preached to them that dwell on the earth.

For an angel to bring the gospel to earth after the time when John lived indicates that it must have been taken away; for Christ preached the gospel when he was here as well as did those whom he sent out for he said, "Go ye into all the world and preach the gospel."

Joseph Smith is the only man that has come making the claim that an angel came to him and committed to him the gospel to be preached to all men. During the years from 1820 to 1830 and later there came to Joseph Smith revelations or instructions for the building up of the church and the calling of men to go out and preach that gospel which the angel carried to earth. Many thousands have heard and believed in the mission of Joseph Smith, and have testified to its divine origin. But now, after a hundred and thirty-eight years we have those who claim to believe in a Restoration, and the Book of Mormon, who would discredit the work and the man by telling the people that there is nothing to those revelations that came to Joseph Smith.

It is true that Joseph Smith made mistakes. He would not have been human had he not. Many men before have been deceived at the approaches of Satan who had the power to appear as an angel from heaven, as an angel of light.

Think of the inexperience of Joseph as to things spiritual or spiritual manifestations. It was something new to the world and they were not familiar with the workings of the different spirits. It was no more of a disgrace for Joseph Smith to have been deceived, than it is for men today. Men have been honestly deceived, and that would apply to Joseph.

Few men have faced adversity, and persecution as did Joseph Smith. He was accused of most every crime of his day. He was arrested and cast into prison and was many times tried for supposed crimes, but never once was he convicted. He was persecuted even to death and few men have given more for the cause of Christ than did Joseph.

It is a bit late in the day to discredit the work of a man who gave all he had to bring to mankind the gospel.

I once said to a Methodist minister that I thought it cowardly to attack a man who had been dead for years and unable to come to his own defense. And I can say it now, that I think it cowardly and very un-

kind to smear the reputation of a man who died for what he believed, even though he had made some mistakes. I presume if it were possible that we could have lived as close to the time of Jeremiah, Isaiah, or the apostles chosen by Christ that we might have seen where they too made mistakes and, possibly been deceived. It is no more surprising that Joseph Smith had of heavenly visitation than it was for Saul of Tarsus. There is nothing known of the life or incidents in the life of Paul following his seeing the heavenly vision. We have only his writings to the various churches of his time in which he gave them instructions and, in some cases, a rebuke.

Prophets of all ages were put to death because they came in the name of the Lord. Which of the apostles gave more for the cause of Christ than did Joseph Smith?

It has come to my attention that there are those who would discredit the organic structure of the church; namely, Apostles, prophets, etc. If it be true that there are no apostles, etc., then the claim for a restored church falls flat, and no restoration has come and the angel of John has not yet come. If that be true, then we must discard much of the Bible and the Book of Mormon. Christ gave the gospel to the people of his day and, in order that the gospel might be preached, he chose twelve and called them apostles, and sent them forth, and he chose other seventy and sent them forth also. Just before he ascended into heaven he instructed his ministry, "Go ye into all the world and preach the gospel to every creature." And we find Paul said, "God set in the church, first apostles, secondarily prophets, etc." I Cor. 12:28. We find when Christ came to this land, he set up his church and placed in it officers, or working parts. Oh, some may say, he did not have apostles, they were called disciples. Nevertheless there were twelve and they were sent to preach. Why stumble because of a name or title: are we not all disciples?

As a boy of fifteen I came in contact with the gospel of the Restoration. I believed it and was baptized in opposition to the wishes of my mother, who forbade me being baptized. I disobeyed her and, on a cold January day, I was baptized, being the only one of my mother's family who obeyed the gospel. Believe it or not, I received a personal assurance of the truth of the Restoration and of the divine mission of Joseph Smith; nor have I had any reason after almost seventy-three years to change my mind. I believe the gospel as restored through the instrumentality of Joseph Smith, and that as in the days of Christ, the Church of Christ must have in it the same officers or ministers that were in it when he first brought it into being, God being unchangeable. Therefore his church must be the same in all ages.

We are told that there are many spirits abroad in the world; "Beloved, believe not every spirit, but try the spirits, whether they be of God; because many false spirits are gone out in to the world. I John 4:1. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

If all that was given Joseph Smith is false, and of

no value, then the Book of Mormon comes under the same ban, and is of no value and, like the rest, should be discarded. The entire restoration, including the Book of Mormon, is predicated on the prophetic mission of Joseph Smith. To discredit all revelation that came through him would destroy the entire movement. To class Joseph Smith with such leaders as Mohammed is very unfair. No doubt Mohammed had some truth, else he could not have been successful in deceiving. Adam and Eve, while without sin in the Garden of Eden, were deceived: Satan quoted the words of the Lord and, with just the addition of one word "NOT" he caused Eve to disobey God, and you, dear reader, know the results.

It is true that because of man not being acquainted with the working of the two forces and that coupled with human weakness, as it was with Adam, they were deceived and errors found place in the church during the early days. Let me repeat, those men were not experienced in spiritual revelations and, as stated, Satan had power to transform himself into an angel of light and pass himself, or one of his emissaries, off as an angel from God and, as a result changes and errors crept into the church. Satan did not want the Restoration to succeed, so he passed himself off as an angel from heaven. By so doing, he succeeded in causing the changes to be made in the revelations and thus in the organic structure of the church. Because of this a rebuke was given by revelation on September of 1832, "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation." Doctrine and Covenants 38:8, or Utah Edition 51:58. Thus, just a little over two years had passed since the Church of Christ was organized, we find condemnation rested on the whole church. Read the rest of the paragraph, then take a look at history and, for yourself, learn if that revelation was true, for we find the judgment and scourge did come, and the church was broken up into many parts. So it is with the Restoration today: "Return unto me, and I will return unto you, is as vital today as it was in the days of Malachi.

Yes, Joseph Smith allowed mistakes to come into the church (he saw his mistakes prior to his death and admitted the mistakes and sought to correct them but was killed before he could and by those who should have been his friends). Why not give to Joseph Smith the same consideration that is given to others; he too was human.

It is only in recent years that we find those who would discredit Joseph Smith and his work, and we might say, in the language of John, "Try the spirits, whether they be of God." Satan is still on the loose, and doing all he can to deceive. Do not be too hasty to discredit a man who has given his all that the gospel could be had as it was in the days of Christ. When Joseph, as a lad, went into the woods to ask of God he had no idea but that one of those churches were right and that he should join one. He was told to join none of them because their creeds (teachings) were wrong, and in a study of the creeds of those days, the

various teachers were telling the people that there was just heaven and hell, and if you did not get to heaven you would go to hell, and that was the end as you would never get out but would burn throughout all eternity. That was a wrong teaching as it is not in the Bible. I believe God is fair, and that he will treat mankind justly: that men will be punished or rewarded according to what they do. Even the laws of our nations do that. The Bible and the Book of Mormon so teaches. Only those who sin against the Holy Ghost will be cast into outer darkness, that being where God is not. "God is love." He is not spiteful, nor is He cruel to the extent that just because of a failure to hear and understand the gospel, men would have to go to a place of everlasting punishment of eternal fire.

Joseph Smith represented God as being a God of love; merciful, kind and long suffering, and though men would have to pay for their wrongs and, as God put it, they would be cast into prison and would not come out til the uttermost farthing was paid, Matt. 5:25, Christ saw they would come out. So, it is with the law of our land, there is a difference in what is termed crimes, and the punishments are meted out accordingly. Could the laws of the land be more fair and just than the laws of God?

Why not be as fair in regards to the mission of Jesus Christ today as when he was among men? Why not be as fair with Joseph Smith as with the prophets of ancient times?

Every effort put forth to discredit Joseph Smith discredits the entire Restoration, and thus it is made to be a deception.

"Come, let us reason together, saith the Lord."

Yours for truth,

Wm. F. Anderson

EDITORIAL—By Joseph Smith, January 15, 1842
THE GIFT OF THE HOLY GHOST
 Continued From December Issue

But to come to the other members of the Church, and examine the gifts as spoken of by Paul, and we shall find that the world can in general know nothing about them, and that there is but one or two that could be immediately known, if they were all poured out immediately upon the imposition of hands. In I Cor. XII, Paul says, "There are diversities of gifts yet the same spirit, and there are differences of administrations but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestations of the Spirit is given unto every man to profit withal. For to one is given, by the Spirit, the word of wisdom, to another, the word of knowledge by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same spirit, dividing to each man severally as he will."

There are several gifts mentioned here, yet which of them all could be known by an observer at the imposition of hands? The word of wisdom, and the word of knowledge, are as much gifts as any other, yet if a person possessed both of these gifts, or received them by the imposition of hands, who would know it? Another might receive the gift of faith, and they would be as ignorant of it. Or suppose a man had the gift of healing or power to work miracles, that would not then be known; it would require time and circumstances to call these gifts into operation. Suppose a man had the discerning of spirits, who would be the wiser for it? Or if he had the interpretation of tongues, unless some one spoke in an unknown tongue, he of course would have to be silent; there are only two gifts that could be made visible—the gift of tongues and the gift of prophecy. These are things that are the most talked about, and yet if a person spoke in an unknown tongue, according to Paul's testimony, he would be a barbarian to those present. They would say that it was gibberish; and if he prophesied they would call it nonsense. The gift of tongues is the smallest gift perhaps of the whole, and yet it is one that is the most sought after.

So that according to the testimony of Scripture and the manifestations of the Spirit in ancient days, very little could be known about it by the surrounding multitude, except on some extraordinary occasion, as on the day of Pentecost.

The greatest, the best, and the most useful gifts would be known nothing about by an observer. It is true that a man might prophesy, which is a great gift, and one that Paul told the people—the Church—to seek after and covet, rather than to speak in tongues; but what does the world know about prophesying? Paul says that it "serveth only to those that believe." But does not the Scriptures say that they spake in tongues and prophesied? Yes; but who is it that writes these Scriptures? Not the men of the world or mere casual observers, but the Apostles—men who knew one gift from another, and of course were capable of writing about it; if we had the testimony of the Scribes and Pharisees concerning the outpouring of the Spirit on the day of Pentecost they would have told us that it was no gift, but that the people were "drunken with new wine", and we shall finally have to come to the same conclusion as Paul did—"No man knows the things of God but by the Spirit of God;" for with the great revelations of Paul when he was caught up into the third heaven and saw things that were not lawful to utter, no man was apprised of it until he mentioned it himself fourteen years after; and when John had the curtains of heaven withdrawn, and by vision looked through the dark vista of future ages, and contemplated events that should transpire throughout every subsequent period of time, until the final winding up scene—while he gazed upon the glories of the eternal world, saw an innumerable company of angels and heard the voice of God—it was in the Spirit, on the Lord's day, unnoticed and unobserved by the world.

The manifestations of the gift of the Holy Ghost, the ministering of angels, or the development of the power, majesty or glory of God were very seldom manifested

publicly, and that generally to the people of God, as to the Israelites; but most generally when angels have come, or God has revealed Himself, it has been to individuals in private, in their chamber; in the wilderness or fields, and that generally without noise or tumult. The angel delivered Peter out of prison in the dead of night; came to Paul unobserved by the rest of the crew; appeared to Mary and Elizabeth without the knowledge of others; spoke to John the Baptist whilst the people around ignorant of it.

When Elisha saw the chariots of Israel and the horsemen thereof, it was unknown to others. When the Lord appeared to Abraham it was at his tent door; when the angels went to Lot, no person knew them but himself, which was the case probably with Abraham and his wife; when the Lord appeared to Moses, it was in the burning bush, in the tabernacle, or in the mountain top; when Elijah was taken in a chariot of fire, it was unobserved by the world; and when he was in a cleft of a rock, there was loud thunder, but the Lord was not in the thunder; there was an earthquake, but the Lord was not in the earthquake; and then there was a still small voice, which was the voice of the Lord, saying, "What doest thou here, Elijah?"

The Lord can not always be known by the thunder of His voice, by the display of His glory or by the manifestation of His power; and those that are the most anxious to see these things, are the least prepared to meet them, and were the Lord to manifest His power as He did to the children of Israel, such characters would be the first to say, "Let not the Lord speak any more, lest we His people die?"

We would say to the brethren, seek to know God in your closets, call upon him in the fields. Follow the directions of the Book of Mormon, and pray over, and for your families, your cattle, your flocks, your herds, your corn, and all things that you possess; ask the blessings of God upon all your labors, and everything that you engage in. Be virtuous and pure; be men of integrity and truth; keep the commandments of God; and then you will be able more perfectly to understand the difference between right and wrong—between the things of God and the things of men; and your path will be like that of the just, which shineth brighter and brighter unto the perfect day.

Be not so curious about tongues, do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues. The gifts of God are all useful in their place, but when they are applied to that which God does not intend, they prove an injury, a snare and a curse instead of a blessing. We may some future time enter more fully into this subject, but shall let this suffice for the present.

Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.

—James Montgomery

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.

HERESIES—ANCIENT AND MODERN

By L. V. Aldridge

Definitions:

Heresy—A departure from faith and teaching once held;

Ancient—During Bible times;

Modern—Occuring during past 125 years, which embraces span of the restored church to date.

We shall seek to discuss this question from facts of history, and supported by Scriptures. For clarity we divide the subject in to two periods: Bible times, and our day.

First: we learn from Paul there is no more vicious sin which attacks the Christian than HERESY. While Satan stirs up the world to commit all kinds of heinous sins, he does not spare the Christian, as we shall see from reading Gal. 5:19-21.

"Now the works of the flesh are manifest (known) which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, HERESIES, envyings, murders, drunkenness, revellings and such like, of which I tell you (as I have in the past) that they that do such things shall not inherit the kingdom of God." Thus we see how deadly HERESY is to the Christian for they that do such things SHALL NOT inherit the kingdom of God." Therefore every Christian shall make sure he is not guilty of these sins, and especially to partake of Heresy, which begins with some person whom Satan convinces they have discovered something others have not discovered; he thus nourishes the thought until he finds others who will agree to his great acumen. He thinks he is fulfilling the warning given by James 1:14-15, "Every man is tempted when he is drawn away of his own lust (desire) and enticed (encouraged); then when lust hath conceived, it bringeth forth sin, and sin when it is finished, bringeth forth DEATH." This agrees with Paul who wrote, "They that do such things shall not inherit the kingdom of God."

Heresy spreads through false teachers in private until a working nucleus is obtained, after which it becomes a public forum. This agrees with Peter's statement in his second letter, chapter 2:1-3, "There were false prophets among the people, even as there SHALL BE false teachers among you who privily (privately) shall bring in DAMNABLE HERESIES . . . and many shall follow their pernicious ways, by reason of which the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandise of you."

Let us study some concrete examples of HERESY as recorded in the Bible. Remember that Satan does not tempt every one alike; suiting his enticement to the individual and the times in which he lives. To the false prophets of the Old Testament days, it was to deny the prophesies of God's selected servants, telling the people that the things prophesied would not happen. Note Peter wrote that AS there were false prophets of old, THERE SHALL BE false teachers among you." When we read the letters written by John to the seven churches, we discover that Satan used different approaches to each of the churches; but in the end it was HERESY, deadly Heresy. The Heresy among the Galatian saints was leaving the principles of the gospel as Paul had preached; turning to another teaching; Paul warned them in I Cor. 1:6-8, that though he or an angel from heaven should preach any other gospel than he had preached, LET HIM BE ACCURSED." The Heresy among the saints of Corinth was turning the sacrament of the Lord's supper into a drunken feast, as well as entertaining fornication of the worst kind, in which a son took his father's wife to himself.

That HERESY was WIDESPREAD among the early day saints is attested by John in his first letter, chapter 1, "Beloved believe not every spirit, but try (prove) the spirits for MANY false spirits (prophets) are gone out into the world." Peter's warning was that false teachers would bring in damnable heresies. Paul warned the Elders of Ephesus, as recorded in Acts 20:17-38 among other words, "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers . . . feed the church of God . . . for I know that after my departure grievous wolves shall enter, not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them." No doubt these elders could hardly believe that any of them would ever prove untrue to the teachings of Paul and the gospel, nevertheless Paul being directed of the Spirit read their sins to them.

We could give other examples of the work of Satan in leading the saints of God off into heresy, but space forbids; we have shown that the record shows that HERESY was implanted throughout the Christian churches within thirty years after Christ was on earth.

Two

We now pass to our own times. Let us remember that if Heresy was scattered throughout the saints of Asia and Europe, Satan will be as eager to lead the Christians of the present day astray. Paul wrote Timothy that in THE LAST DAYS people would turn away from the truth and heap unto themselves teachers hav-

ing itching ears and they shall turn many from the truth." We believe the days Paul referred to are upon us; therefore we should diligently check and investigate to see if Satan has seduced any of us to turn away from the truth.

We have heard a great deal about the heresy in the church not many years after it was restored. Seemingly some take great pride in pointing out mistakes of the past, but are we as ready to search out and expose HERESY in our own day? Some may say, "Oh, heresy can never get a footing in the Church of Christ." May we remind such that twice within the past 30 years HERESY has taken a toll of several hundred members from the church. Who would predict such cannot happen again? May we as elders of the church be mindful of Paul's words to the elders at Ephesus; "Take heed to yourselves and the flock over which the Holy Ghost hath made you overseers. First we need to examine our own selves. Are we in the faith of the church restored in 1830 one hundred per cent? I think I heard some say, "Oh those elders were a bad lot of men; they taught this or that any finally the church was rejected in 1844 because of false teachings. TRUE, the church was rejected but where do we have license to claim that the church apostatized soon after it was organized as we hear a few claim today?

Granville Hedrick wrote that the revelations given through Joseph Smith, Jr., were valid until February, 1834. John R. Haldeman wrote that the revelations given through the prophet for at least three years following 1829 were valid and were for the guidance of the new church. This brings us through 1832, the year Joseph and Sidney had the vision on February, 16th, and which the church has since considered as coming from God. John P. Haldeman places it within the time limit of what he considered true revelations through the prophet, and G. Hedrick never wrote one word as we can find condemning the vision, but he did condemn other teachings, which most of us believe were not of God. This being true, it is sad to hear some today say, "all revelations except those given through the Urim and Thummim should be discarded." If this were done, only sixteen of the very first could remain, and away goes the authority for organizing the church April 6, 1830, and the church becomes but another in the long string of churches of men; too, the Temple Lot of which we boast, the revelation pointing to the spot out where the temple should be built and the Center Place for the gathering of the saints goes to the wilds without the revelation given to Joseph Smith before he entered the town in 1831; and who will say that he was not directed by God when he walked forward on August 3, 1831 and said "THIS IS THE SPOT WHERE THE TEMPLE SHALL STAND."

We should hardly look for a repetition of the same kind of heresy as overtook the Galatians, Corinthians, Ephesians or the seven churches of Asia. Nor should we look for a repetition of the heresies above referred to, of the One God Spirit of the Re-baptism teaching; BUT there are other false teachings just as deadly to the Church of Christ, and we should, as Christ said, "Watch and pray that ye enter not into temptation."

Referring back to Peter's words; "False teachers

shall enter among you privately." May we call attention to the deadliness of heresies which plagued this church a few years ago. They followed the very pattern Peter laid out. At the time I heard of the work here in the Center Place, and how the dominant church here worried over the problem since the work was carried on from home to home and no one could determine how far the heresy had eaten into the fabric. Finally the work came out into the open after a considerable number had been inoculated with the teachings; soon, a large building for meetings was erected, and today this group is one of the largest uses of religious advertising media in the city. This same pattern was followed in another state, in which the leader had promised not to teach the doctrine openly, but went from home to home and when a supporting nucleus was obtained, he locked the church doors on the old stand-bys of the Local; those who had remained true to the teachings of the restored church, and it was with great difficulty and a heavy expense these good people were able to regain their church property. Since these cases are fairly well known, we feel free to cite them; hoping that doing so may alert some one to be watchful that other types of heresy do not encroach into the Church of Christ.

One of the things which impressed the writer when he first examined the teachings of the church was the fact that the church had the referendum vote (all but two of the people voted for the bill) gone on record as claiming to be the remnant of the church organized by Joseph Smith and others on April 6, 1830, and was in agreement with its teachings, doctrine, faith, practice and organization. I am sure the church did not mean to say it agreed with false teachings which later entered the church, but the FUNDAMENTAL teachings which separates the church of the restoration from all other churches organized by the whims of men. Among these, are the REVELATIONS given to the church through the prophet Joseph Smith. NO other church claims present day revelations, but that all revelations ceased at the close of the New Testament period.

As we read the testimony in the Temple Lot suit, we find one of the defenses made by the Church of Christ was that it was a remnant of the church organized by Joseph Smith on April 6, 1830 and it was holding the property in trust for the church organized by Joseph Smith and others.

Regardless of how much we might wish to set up other teachings in the church, we are COMMITTED to the action of the 1941 referendum which was clearly the VOICE OF THE PEOPLE if ever such could be. If I teach other than those doctrines as taught by the early church of the 19th century, it clearly follows I am in heresy; regardless of how much I might disclaim to be.

We feel it would be a sad day for the church if ever it should repudiate the declaration of 1941. If teachings should be allowed to enter the church, foreign to the teaching of the restored church through all these 125 years, then in the event the Church of Christ would no longer be the remnant of the church organized by Joseph Smith and others.

Under the laws of the land, I can teach any doc-

trine not in violation of the Bill of Rights. Under the laws of the Church of Christ I can teach anything not in violation with the doctrine and faith as laid down and given through the angel by direct revelations for some time afterward.

We trust we shall not be considered as crying wolf when there is no wolf. But we feel led by the Spirit of God to bring these words of warning to all the church. We are living in the last days spoken of by Paul. It may be later than many of us think? Paul also wrote the saints at Ephesus, that Christ died for the church that he might build a glorious church without spot, wrinkle or stain."

This being true, and since you and I, everyone of us as members of his church, make up the church, and the stains, blots etc., brought upon His Bride, will be through us; in our lives our teachings; our living the faith once for all as Jude wrote, delivered to the saints. If the saints of old, were called to be zealous and watchful that they enter not into temptation, how much more those of us who name the name of Christ today.

A CHRISTIAN LOOKS TOWARD THE BOOK OF MORMON

THE LANGUAGE OF THE BOOK OF MORMON: BARBAROUS, OR EXOTIC AND GRAPHIC? Any person investigating the Book of Mormon runs into a vast amount of literature on the subject, both for and against; for this book inspires in its followers a devoted love and in its enemies a consuming hate, even as did the gospel in days of old, an example being the death of Stephen for the mob gnashed upon him with their teeth.

In the literature of the haters are found ignorance, misrepresentations and endless contradictions, all of which has little effect on those who know the true story, but is a cause of misunderstanding to those who first come in contact with the restored church. For that reason we will answer in this column a very typical case of ignorant criticism. Consider the following statement taken from the pamphlet, Mormonism Under the Searchlight, by Biederwoolf.

"It is remarkable how near alike to the blundering, illiterate and barbarous style of ignorant Joe Smith the language of Moroni, the interpreting angel, really was. The poverty of the angel's language is really pitiful and his grammar is anything but angelic.

"Here are some samples of Moroni's literary achievements.

"The **more part** of the year did pass away.

"A **More history part** are written upon mine other plate.

"They bound me **insomuch** that I could not move.

"That they might **flatter them** out of their strongholds.

"Seeing the **enormity of their number**.

"Our brethren who have so dearly **beloved us**.

"We did **arrive** to the promised land.

"They **having been waxed strong** in battle.

"I am **consigned** that these are my days.

"If my days could have been in **them** days..

"The **most foremost** among them. . . .

"Certainly a most unsophisticated and Smith-like angel!"

Let us consider each supposed example of barbaric English in turn and see how it appears under the searchlight of fact.

1. "The **more part** of the year did pass away."

"The **more part** knew not why they were come together. Acts 19:32. Is it not "remarkable how near alike to the blundering, illiterate and barbarous style of ignorant Joe Smith the language of" the forty-seven scholars who translated the King James's version of the Bible really was? Or is it not more likely that, because this expression falls strangely on the modern ear, we fail to recognize the correctness of it?

2. "A **more history part** are written upon mine other plate."

This is not incorrect, for, there is a history part and there is a ministry part. There was some history in the small plates but more history in the larger plates, hence the more history part. It is not unusual to combine nouns in this manner where the first serves as an adjective as city-state or apple pie. Such strange and exotic usage could be expected from the highly educated and erudite scholar-priests of Book of Mormon times but would seem out of place and unlikely in the style of an uneducated farm youth. Thus we recognize this as a proof that the Book of Mormon was written by the early Nephite people.

3. "They bound me **insomuch** that I could not move."

Insomuch. To such a degree; in such wise;—usually followed by "that" or "as". Webster's Unabridged Dictionary.

4. "That they might **flatter them** out of their strongholds."

Flatter. Conjole. Webster. If we were to draw an opposing army out into the open where we could fight to better advantage with them would it not be considered good strategy to say to the proud leader, "Surely you are too mighty a king to fear to fight our weak armies in the open." In the graphic language of the ancient writer would not this to be "flatter them out"?

5. "Seeing the **enormity of their numbers**."

Enormity—hugeness, Webster. Even Biederwoolf should understand that words have more than one meaning and that an inspired translation would give the one which best fits the case.

6. "Our brethren who have so dearly **beloved** us."

Beloved—To love, Webster. "The one beloved, the other hated." Deut. 21:15. Here beloved means loved which is the opposite of hate. It is any great wonder that Joseph Smith, translating by the power of God, gave the correct rendering of "beloved" even though it sounds strange?

7. "We did **arrive** to the promised land."

Arrive—To come to one's destination, especially after a journey; followed by "at" or formerly "to". Webster.

8. "They **having waxed strong in battle.**" Alma 4:34.

Wax—To pass from one state to another, as to wax strong. Webster. Therefore, having been passed (by God) from weakness to strength, or having been waxed strong.

9. "I am **consigned** that these are my days."

Consign—To yield consent. Obsolete, Webster. used in this manner by Shakespeare. It is odd that the illiterate language of Joseph Smith resembles that of Shakespeare; or is it an indication that the inspired translation is unlike the language of Joseph Smith, the farm boy?

10. "If my days could have been in **them** days."

It would not be surprising if errors were not introduced by the scribe who recorded as Joseph Smith dictated from the record. Consider Acts 14:3, "Long time there abode they." Is this reason for discarding the belief in the divinity of the Bible? Consider in this connection a statement made by John H. Gilbert, the man who assisted in type-setting for the Book of Mormon: "Mr. J. H. Bortles and myself **done** the press work." From, Memorandum, made by John H. Gilbert, Esq., September 8, 1892, Palmyra, N. Y. Perhaps some of these errors in grammar came in through the setting of the type for Mr. Gilbert seemed prone to this type of mistake.

11. "The **most foremost** among them."

We speak of the foremost troops of an army. The men in the fore part of the foremost troops are the most foremost among them.

In conclusion I would like to call to mind that the King James' translators embellished the work with their high scholarship. Consider the following literal translation of a well-known and beautiful passage as found in John 14:1-2, "Not let be troubled of you the heart; believe you into the God, and into me believe you. In the house of the father of me dwellings are; if but not I would have told you. I am going to prepare a place for you."

Though God reveals his will to man, the words and composition reflect the style of the scribe. Consider the prophetic and graphic language of Isaiah, the beautiful and poetic style of David and the logical and rigorous presentation of Paul. And still, in each, are found the truths of God, written under inspiration to an accuracy

that defies criticism so that even the wording is vital whether it be in one style or another.

Lastly, let us note God's condemnation of the above type of criticism as put forth by Mr. Biederwoolf. "The scorner is consumed . . . that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought."

Elder Harvey Seibel
1242 Old Nesilla Road
Las Cruces, New Mexico

THE MODERN STUMBLING BLOCK

Elder Joseph Luff

Continued From December Issue

The second coming of Christ is now a theme in almost every popular pulpit, and the more venturesome ones among our preachers are vying with each other in trying to emphasize their faith in this glorious event. Scarcely a man of note among the Churches will now seriously question the probability of it. The press has fallen in line, and the popularity of the theme is already assured. Not only this, but scores of pamphlets and leaflets of various sizes are being published and circulated by the authority of popular Churches, through chosen committees, setting forth the Scriptural warrant and reasonable ground for belief in the doctrine of healing the sick by faith, including prayer and the anointing with oil and the laying on of hands. Thus, one by one, the points of doctrine embodied in what the world denounced as heresy seventy-five years ago are being incorporated into the systems of the present, and are being hailed with delight as evidencing the progress of intelligence and piety in the Church.

As we enter these institutions where theology is prepared for the masses, to suit the growing demands, it is at least interesting to be able to step up to the tables on which these doctors of divinity have been dissecting the old creeds, and to pick up a discarded fragment of Calvinism, or a dismembered branch of Arminianism, or a number of abandoned points of Protestantism, around which once clustered a devotion of worshippers a generation or two ago, and for the preservation of which the fagots were piled high and the torch applied, and to be told by the men who hold the scalpel that these are damnable heresies, and unfit to be taught and unworthy of place in the theology of this enlightened age. Our interest changes to gratification when we learn that the places from whence these offensive dogmas have been carved have been filled with fragments of what we recognize at once as being part of the doctrine proclaimed by Joseph Smith three quarters of a century ago. When he "piped" "they would not dance"; when he "mourned" they "would not lament". When he preached the above items of doctrine, or denounced the creeds, he was derided and persecuted, and slain as a dangerous and damnable heresy-breeder; but now that the despicable "mustard seed" has become a tree, and the tottering creeds are seeking shelter in its branches, or plucking twigs therefrom to cover the deformity discovered in themselves, they all enter for the dance. But who among them all has ever given credit to the young man

who first faced the fire and endured the obloquy that these doctrines invited or provoked?

The second part of our text tells of a poor wise man whose wisdom delivered the city, but who was not remembered by those who enjoyed the benefits of his service. Religious history of this and the past generation, if faithful should tell of the divine wisdom given a young man by which provision was made seventy-five years ahead of the exigencies of Christendom. It should tell of the curses that were heaped upon him by those who should have loved him best. It should tell how, after denouncing his doctrine as infamous, they finally pilfered from that doctrine the points requisite to deliver their creeds from disaster. It should tell that, notwithstanding this was done and Christendom reveled in the temporary advantage thus secured, and the deliverance of their citadels from dishonor and ruin, they failed to even remember the same young man, but boasted in the advancement they themselves had made under the wise direction of hired theologians, and skilled revisers.

Reader, if these doctrines, now becoming popular, are true, they were no less true seventy-five years ago, and the clergy who denounced them were not the servants of God. If the religions of that time were the standards by which the religion introduced by Joseph Smith was measured when they pronounced him an imposter, what shall be said of the men who are now patching their "fleeces" or philosophy with pieces taken from his system, which was so utterly unholy and impious then as to invite upon it their most terrible imprecations.

Joseph Smith introduced his doctrine by God's command, and never attempted to don any fleece then known to religious bodies in order to gain favor with the flock. For this boldness they denounced him as a false prophet. Since then the God who authorized him has been supplementing his work and the work of his collaborators, and what is the result? Simply that the world is rising to endorse his utterance. If he voiced an untruth when he said the Churches were wrong and the creeds were an abomination in God's sight; if he was guilty of blasphemy in this, what shall be said of the wise men who are now revising a certain creed, and some of whom declared that specific features therein were demanable heresies, that they did not believe in and ought not to be held by them, and should not extend the infamy and disgrace of them to their children? In short, let us ask you to remember that the points referred to a few paragraphs back were no part of the creeds seventy-five years ago, and insofar as they may be now, they justify us in pointing to the men who use them in connection therewith, and asking you to "beware of false prophets, who come unto you in sheep's clothing." These doctrines belong not to the creeds, but to the gospel proclaimed by Joseph Smith, and for which he was denounced as a false prophet by the admirers of the very systems that have been repaired by material first declared in this generation by him. If it is now being discovered that he **alone** wore the genuine sheep's garment, then all those unlike him were false.

fruits ye shall know them." The fruit of a prophet is prophecy. If the prophecy is fulfilled, then he was a true prophet. If not, then he was a false prophet. This is the only legitimate test; but enemies misapplied this scripture, as they did the other part, and traduced his reputation, as the Pharisees did that of Christ. He was charged with various crimes against the law, including immorality, and these charges were held up as evidence that he could not be a prophet of God. Those who thus vilified him were reckless of the fact that even were their charges true, such judgment as they pressed thereupon would destroy the testimony of Moses, and David, and Solomon, and even Abraham and Peter, and numerous other Bible worthies. If they could show in Joseph Smith's life lapses from virtue, and these could prove that God had never chosen him as a prophet, and his revelations and testimony were false, then to be consistent, they would have to strike out all the Bible that contains the testimony of the others, for they certainly lived wide of the mark appointed of God as a guide of moral conduct.

This will not do, however; for should I prophesy today in God's name of the coming of a pestilence one week hence, and it should come as predicted, its coming would confirm me a true prophet, even though I fell into sin before it came and perished by it when it arrived. **By the fulfillment or failure of the young man's prophecies alone** we determine him a true or false prophet, and we submit the foregoing evidences in support of the claim that he was sent of God. Much other evidence is at hand, but we forbear introducing it, as we have already passed the limit of our intended space; hence we conclude with our humble testimony to the truth of the gospel delivered to Joseph Smith by an angel of God and by him proclaimed to the sons of men. Of his character we only know that those who had opportunity to learn have said of him, and from that we have always believed and do now believe him to have been a good man. If he lived by the doctrine he published, he must have been very good. Of the message he brought we ask no man's opinion. It divinity is self evident; its potency for good in the human character we have abundantly proven; its adaptation to human necessity is witnessed by its effects within the Church that has closely adhered to its principles. If an increased love for Christ and humanity, a closer communion with God, a more intense dislike for iniquity, and a more complete consecration to the cause and interest of holiness and heaven are the fruitage of heavenly sowing, then the claim for divine origin for the doctrine he published is fully vindicated, and we expect to lay these evidences at last, together with the testimony of the Bible, at the feet of God and His Son Jesus Christ, as reasons for our adhering thereto. To us this later revelation is a treasure of untold worth, and we rejoice in its possession, though to others it has proven to be "THE MODERN STUMBLING STONE."

(The foregoing was contributed by Apostle B. C. Flint, and copied verbatim from an old publication. Its relevance for our present needs is self evident.)

Hence, we submit finally the fact that "by their

B. C. Flint

A SCIENTIST LOOKS TOWARD GOD

THE CUD-CHEWING RABBIT RUMINATES ON THE HIGHER CRITIC. "And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you." Lev. 1:7. This is a typical example of the type of information that the so-called higher critic delights in for it is apparent that here we have an obvious example of a scientific inaccuracy in the word of God. In my early youth this verse caused me to suffer somewhat of a mental agitation, for, to my knowledge, I neither knew of, or had ever heard of, a hare lolling around on a sunny hillside and ruminating while placidly pondering the deeper problems of its rabbit-world. The whole affair ended with my storing this mystery away in my mind to be solved with the unfolding knowledge of the years, as I still do to this day with many of the unanswered problems dealing with religion and the eternal verities. Not for a moment did the unknown engender doubts, for the Christian faith is established on too firm a foundation to be shaken by this type of criticism. Truth becomes stronger as man's knowledge increases; hence the Scriptures, which contain the greatest truth of all, are never weakened by the honest investigations of science or any of the fields of knowledge.

Today, after the passage of the intervening years since my early youth, this strange anomaly of the cud-chewing rabbit of Moses is no longer a stumbling block, for the explanation is most simple. The Bible, which was translated by the learning of man and not by that inspiration which the original scribe enjoyed, contains many errors. To cross the boundary between two living languages of the present day is difficult enough in maintaining the purity of thought and the shades of meaning placed there by the original author; but to go from a language back when the world was young and cross several such language barriers introduces the impossible. Oftentimes there are not words in the English speech with which to express the original thought. The Book of Mormon, which was translated by the gift and power of God, did not attempt to translate the words *curelom* and *cumlom*, but left them in the original. It would have been better if the Bible scholars had done likewise and left this cud-chewer with its original name of *anabeth*. No one today knows what an *anabeth* was, or what its digestive processes involved. Only a higher critic would consider this to be a fault in the word of God. But surely Moses knew and God knew how this animal ate. If those two great authorities say that the *anabeth* chewed the cud it is safe to consider that it did just that.

Thus, after forty years, I find my faith in the Bible vindicated. The passing years continue to show me the wisdom of the child-like faith with which I first accepted the truth of God, of His word, and the redemption of Christ and of eternal life. Likewise, through the passage of time, have I seen one citadel after another of the skeptic fail before the increase of knowledge.

Elder Harvey Seibel
1242 Old Mesilla Road
Las Cruces, New Mexico

A CALL TO YOUTH

No. 5

A LITTLE CHILD SHALL LEAD THEM

The statement "A little child shall lead them," is one we hear to express the thought that the innocency, humility, and love of a little child is a worthy example for older persons. It is taken from Isaiah 11:6. Here the prophet uses the expression as part of his description of the "reign of peace" which will be ushered in when Jesus returns to earth again.

Jesus recognized the value of the praise and service of the child for one time when children in the temple sang praises and hosannas to Him, Jesus said, "Yea, have ye never read, Out of the mouth of babes and sucklings thou has perfected praise?" Matt. 21:16.

This recognition of the child being true, we can expect God to draw children who have been nurtured in His truth into His service, and give them a responsibility in His work. We wish to consider one such child in this study.

There was in Israel a woman by the name of Hannah, whose grief of soul was this, that she had no child. So she had gone to the temple and there prayed, asking the Lord for a son. She made the promise that if He would give her a son that she would give him to the Lord. God heard her prayer and granted her petition giving her a son whom she named Samuel. Now when the child had grown and was weaned, his mother took him to the temple, and there left him to grow up in God's service, for she said, "Therefore, also I have lent him to the Lord, as long as he liveth he shall be lent to the Lord, and he worshipped the Lord there." I Sam. 1:28.

As Samuel grew he ministered in the temple; "But Samuel ministered before the Lord, being a child, girded with a lined ephod." I Sam. 2:18.

Now in those days Eli, and his two sons were priests in the temple; but Eli's sons were very wicked and sinful men, and instead of leading the people into righteousness as ministers for God should, they led the people of Israel into all manner of wickedness and evil.

Eli became very old and nearly blind and it seems Eli grew to depend on Samuel a great deal (perhaps to lead him around, to wait on him, to get things for him, or to show him where they were) for it says, "And hte child Samuel ministered unto the Lord before Eli." I Sam. 3:1.

Then one night when they had gone to their night's rest God spoke to Samuel. You will find the account in the third chapter of I Samuel. Three times the Lord called Samuel, and each time Samuel arose and went quickly to Eli for he thought Eli had called him for knowing Eli could not see well Samuel went quickly to help him. Each time Eli told Samuel that he had not called the boy, but the third time Eli perceived that it was the Lord calling Samuel so he told Samuel that when the Lord called again to answer Him by saying, "Speak Lord, for thy servant heareth." Now it says that until this time Samuel had not known the Lord

through a personal experience but after Samuel returned to his bed it says, "And the Lord came and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak, for thy servant heareth." I Sam. 3:10.

The Lord then revealed to Samuel that because of the wickedness of Eli's household that the Lord was going to bring severe judgment upon them so much so that it would make the ears of all who heard of it to tingle.

The next day Eli required Samuel to tell him all that the Lord has revealed the night before. And from Eli it became known abroad. Now here is an interesting thing. The first verse of I Sam., 3rd chapter tells us this, ". . . And the word of the Lord was precious in those days; there was no open vision." From this I would conclude that because of the wickedness of the house of Eli, that the Lord had ceased to speak through them or to appear to them, so that the word of the Lord as previously revealed by other prophets was all that the people had, and it was precious to them. But we are told that the fourth time God called Samuel that He came and stood, so He must have appeared to Samuel had conversed with him in an open vision. So when this became known to the people of Israel we read the following in the account "And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord." I Samuel 3:20-21.

I have somewhere heard that it is thought by some that when this experience came to Samuel that he was only six years old. Because of his obedience and righteousness there was fulfilled in Samuel these two statements, "Out of the mouth of babes," and "A little child shall lead them," for we are told that all Israel came to understand and know that Samuel was called of God to be a prophet at that tender age.

Samuel's work for God did not end with the service which he rendered as a child. He continued to live righteously and when he grew up he became a great leader, ruler, and judge over the people of Israel. His whole life was consecrated and spent in God's service. It was exactly as his mother had said, for she "lent him unto the Lord as long as he should live."

What greater good could any mother wish for her child than to lend the child to God for all the days of his life

Lovita G. Seibel

NEWS FROM JERUSALEM MISSION

17 Kiryat Moshe, Petah Tikvah, Israel
To All the Membership of the Church of Christ,
Greetings in the Lord Jesus Christ:

This is the day after Thanksgiving. Unless a person has had the privilege of living in the United States, which, according to the Book of Mormon, is in the choice land above all other lands, it is impossible for him or her to appreciate what Thanksgiving Day

means to those of us who are called away to foreign lands, by duties and responsibilities beyond their control at times. So it is here. Israel is a most wonderful country, and with the blessings of the Lord, and the industry of the returning children of Israel, from their long dispersion, it is again becoming "a fruitful field, whose fruitful field shall be esteemed as a forest." Everywhere you turn, you see concrete evidences of the truth of these words of prophesy, and one of the best, and most promising things, is that these returning prodigals from every nation and clime, feel that they are the chosen seed of the Lord, and in that spirit they go about their task of redeeming the land, not only its boundaries, but also its fruitfulness, as their ancient heritage. It is like watching a growing child. Of course like a child, this new Israel, has its growing pains, and they have to proceed with much trial and error, to accomplish the gigantic work they have undertaken. And in spite of the religious angles, you cannot help but admire the spirit and genius by which they are going ahead. As it was in the day of Nehemiah, they must labor with the tools of their trades and professions in one hand, and their weapons in the other. While the farmers and tillers of the soil labor in their fields, armed guards watch over them, to repel lurking enemies who cross their borders, or take up stations upon the mountains close by, and with powerful rifle or artillery fire, seek to discourage them from carrying on their appointed tasks. Only a few weeks ago, Angela and I visited the upper Galilee country, where Jesus walked and preached the Sermon on the Mount. This is a beautiful and inspiring place. From the Mount, you see from one end to the other of Galilee, with its crystal clear blue water made famous in song and poetry. While we were there all was quite peaceful.

Last week, a British woman went there for a week of rest, the second day she was felled by assassin's bullets from across the Syrian border. Further up, in the Hula Lake area, where the Israelis are reclaiming many acres from the swamp and marsh land of the Jordan, we also visited on the same trip, in company with a young Israeli from the University at Jerusalem. We stood on the very bridge, across the new channel of the Jordan, and passed through the very village which only a week or so later was bombed by Syrian artillery fire.

Thus, with these conditions here in Israel, where this tiny country, which is smaller than New Jersey, and only 2,000,000 population, they stand like David against Goliath, fighting for freedom, democracy, and the right to live without the ghetto and the purge. For our part we have America to be thankful for, with its vast resources, know how, and willingness to share their plenty with these covenant children of the Lord. Yesterday, being Thanksgiving, we arranged to eat the traditional turkey dinner with the American Community of Jerusalem, which was served at the Y.M.C.A. to 80 or more of us sons and daughters of the Republic. The dinner was interspersed with folk songs, speeches and the wit of the toastmaster. It was an enjoyable day, long to be remembered, where we had opportunity of making new acquaintances and forget for the moment the loneliness for home, our children and grandchild-

dren. Returning home early in the evening, we had the pleasure of having a group of our new neighbors here in Petah Sikkvah (The Gate of Hope), in for coffee and cake, a lively and friendly chat on religion, archaeology, and the usual neighborhood gossip. Among those present was a couple from the Lower Jordan Valley, who live on a Kibbutz (a co-operative community). From them we received a very warm invitation to visit them, and to give some "lectures" on the Book of Mormon and its relationship to the House of Israel. The man told us they have a combination dining and community hall there, with a screen as large as those used in the cinema, which would be available to us. So, it is that we are finding openings, which may in time lead to something worthwhile to the church. By thus using visual aids we have found access to places which otherwise might have been closed to us. We plan to accept this invitation in a short time as soon as our allowance check comes from the States so that we can get a tank of gas to make the trip. It costs about \$11.00 to fill the tank.

As you have perhaps noted we have a change of address. It is very cold and disagreeable in Jerusalem this time of year. So, finding a place that was much cheaper to rent, and down nearer the Mediterranean than Jerusalem, where the weather is the same as in Colorado and California, we felt that the change would be good for us and that our opportunities would be better in reaching the people.

We appreciate deeply hearing from so many of our brothers and sisters throughout the church. They are a wonderful source of encouragement and inspiration. We hope all these and many others will note our new address and continue to write to us. We do not receive the Advocate, though it could be mailed to us for 8¢ per copy. We received two copies of the little Phoenix, Arizona paper recently, the first printed news from the States, for 8¢, and they came to us in about two weeks time after mailing. So, the only way I know that you folks at home read our contributions to the Advocate is through the welcome letters we receive. Thanks to all of you.

We are glad to report to all concerned that we are both in good health and spirits. That we are following up every opportunity to do missionary work available, and as our means will enable us to do so. As we have reported previously, expenses here are more than double what they are at home. Our allowance from the Bishopric is far from sufficient. If it were not for our Social Security, and funds from our meager apartment income, coupled with a few contributions from well-wishing members of the church, we could not continue to remain here. But trusting in the Lord and His saints, we will carry on, praying always for the onward progress of the Church of Christ and its missions in all the world.

Most Sincerely, Your Brother and Sister in Christ,
Clarence and Angela Wheaton
17 Kiryat Moshe
Petah Sikkvah, Israel

At Christmas time we plan to cross into Jordan to visit Old Jerusalem and Bethlehem. It is the only time of year, except Easter, we can cross and return here.

INDEPENDENCE—TEMPLE LOT

Sunday, November 23 founds us engaged in a full day of Thanksgiving services. We were happy to have our brothers and sisters of the West Independence Local with us; also Brother and Sister Ray Bryant, their two sons, Loren and Gerald and their families from Georgeville, Missouri and Brother John Sweem from Hamilton, Missouri. We missed Sister Sweem very much and were sorry to hear she was not able to be with us. Our ample meal at noon and evening were the complete extent of the feast we enjoyed together. Brother Sweem and Brother Clarence Thompson were our morning speakers. In the afternoon Brother Ray Bryant and son Brother Loren Bryant shared the hour. It was the first time some had heard Brother Loren and we heard many comments about the sweetness and clarity of the thoughts he presented to us. Prayer service was held at the usual hour with Apostle Wm. Sheldon in charge, assisted by Brother LeRoy Wheaton. Our evening speaker was Brother Levi Maley.

Brother and Sister Virgil Rudd announce the birth of a daughter, Denise Eloise born November 27. This young lady's grandparents are Brother and Sister Albert Rudd of Independence and Brother and Sister Ray Bryant of Georgeville, Missouri. Sister Bryant spent three days here with her daughter Grace and baby.

Bro. John Sprague of Independence and Sister Julia Mae Geller of Bemidji, Minnesota were united in marriage December 1st at Bemidji. "Judy" is the daughter of Mr. and Sister Wm. Lamb and the granddaughter of Brother Byron Wentworth. "Jack" is the son of Bro. and Sr. Rolland Sprague of Independence. A shower was given in honor of the bride on Tuesday evening, December 9, at Sister Carolyn Fann's by Sister Gladys Nast and Carolyn. "Judy" will make her home with Brother and Sister Sprague. Jack has returned to the service and is stationed at Fort Leonard Wood.

Brother and Sister James Hedrick announce the birth of a son, James Daniel, born at 11:32 p. m. December 15th, weighing six pounds, 10 ounces. Little Jimmy has a charming big sister, Debbie, who was three years old last July 20th.

Mother's Club held a Bazaar and Bake Sale, November 7 and 8, and again December 13. Total added to building fund from both sales, \$191.00. We held our December meeting, election of officers and Christmas party on December 11th at the home of Gladys Nast. Our officers for the coming year are Chairman, Sister Irene Maley; Assistant Chairman, Sister Leona Thompson; Secretary-Treasurer Sister Irene Case; Program Committee, Sister Gladys Nast and Sister Ruth McCallon; Fund Raising Committee, Sister Doris Sheldon, Sister Leona Thompson and Sister Katherine Matthews.

Last Sunday we who speak "Missourian" departed somewhat from the usual and had the pleasure of hearing two sermons which were spoken in "English". These very interesting sermons on the Restored Gospel were sent to us from Wales and the speakers were Elder Sylvannus Mason and Elder George Allen. Because these sermons were recorded, and were spoken

in English, we Missourians had to listen most intently! We hope to become better listeners because it afforded us a great deal of pleasure to hear these sermons and the sweet voices singing songs dear to the heart of all. This is the second tape received from the Church of Christ in Wales. We feel that we will profit much from this exchange of tapes.

Private members of our local church had the pleasure of supply a record player for the use of our young brother, Franklin Pogue of Noel, Missouri, with records of scripture readings from the Bible. Brother Pogue is almost completely blind and is confined to a wheelchair. We received a very gracious and beautifully written letter of thanks which ns posted on our bulletin board. We hope to supply further records for Franklin, who testified with his family to the members of the priesthood who visited them that their coming was in answer to earnest prayers. "Blessed are they who do hunger and thirst after righteousness for they shall be filled."

Irene Maley, Reporter

ST. LOUIS NEWS

In this, the closing days of the old year, we thought the other locals would like to hear from us. It has been a great and new experience for us here. It sure looked dark for our local the first of the year, but the Lord has been with us all the way. Through prayer, patience and the help of His servants we have been greatly blessed.

May God bless Brother Maynard Case, for his help, we were able to have an Elder with us each month. In June Brother William Anderson came and gave us a fine sermon on love and obedience from which we all received much good. In July Brother and Sister Clarence Wheaton spent an evening at our place as they were on their way to board the boat for the Holy Land. May God bless them is our prayer. The Brothers Roland Sprague and Maynard Case were with us. A good visit was had with them. They spoke for us the following day. I was very grateful that they came for, at the time, I was suffering from a very severe attack of hay fever. The brothers administered to me and I received immediate healing. Since then I have had no discomfort, for which I am very grateful to the Lord and to his servants. In September Brother Maynard Case and his son Marvin visited us. Saturday a Bible discussion was held at the home of Brother and Sister Shank, present-day prophecies being had under consideration. The following Sabbath the brothers gave us some very good thoughts and encouragement. The third Sunday in October, Brother Nicholas Denham came. During his stay he tuned our old piano as well as he could so that it may be used until another can be obtained. Brother Denham spoke on Sunday. We all enjoyed the sermon, the children especially thinking he was talking to them. That Sunday one of the children asked for baptism. We felt very humble to think that we had helped in a small way in bringing little Sharon Johnson to Christ. Brother Maynard Case came again the first Sunday and brought his son Leslie with him to confirm little Sharon. We had preach-

ing service in the morning with Brother Leslie as the speaker. You could feel the Lord's presence everywhere in the room. In the afternoon Sharon was baptized by myself (Brother August Schwegler) in that great river, the Mississippi. We returned to the Church for confirmation and sacrament service, Brother Maynard Case and Brother Leslie taking charge, confirming our new little sister and administering the sacrament. We were glad to have the parents of the little sister present to take part in the baptism and in the sacrament service also. I believe it was one of the best prayer services I have ever witnessed in our church.

We are thankful, and very grateful to have those servants of the Lord to sacrifice their time with us folks here in St. Louis. They have helped us to gain a better knowledge of the Scriptures. Through them we have built up our faith and are confident that we may be able to carry on the Lord's work. We believe we have been blessed greatly by the Lord. Only through the help of the Lord would I be able to do the work that I am doing. When I came into the church I came looking for the truth: the true way to gain eternal life. Christ said: Take my yoke upon you, and learn of me; for I am meek and lowly in heart: for my yoke is easy and burden is light, Matt. 2:29-30. He also said, I am the door; by me if any man enter in, he shall be saved. I pray that I have found the door and remain humble enough that the Lord might work with me always is my prayer.

In our congregation some have strayed from us, some have fallen by the wayside, some have been smothered out, so we must pray for them that they may be saved. Brothers and Sisters of the Church of Christ, let us all shout our songs of praise and joy to our Savior that suffered the pain, agony and death that we might have eternal life. Through Him only can we gain that eternal life. We must remember that we were baptized in water following the example of Christ at the river Jordan and that we were born of the water and of the Spirit as Christ taught Nicodemus. This opens the gateway to perfection, so we must not tarry now, for, if we do, we also block the way for others as well as ourselves.

We pray that you will remember us in your prayers as we will always remember all of our brothers and sisters.

Your Brother in Christ,

August Schwegler (Pastor)
St. Louis Local

NOTICE

For lack of space we were unable to put in this issue the news of Locals Maple City, Michigan and Collins, Missouri.—The Editors.

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