

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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Independence, Missouri, October, 1960

No. 10

How Some People Read The Bible



It is one thing to read the Bible through,
Another thing to read to learn and do.
Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek,
While others read it with but little care—
With no regard to how they read nor where.
Some read it as a history to know
How people lived three thousand years ago;
Some read it as tho' it did not speak to them
But to the people at Jerusalem.
Some read to prove a pre-adopted creed,
Hence understand but little that they read;
For every passage in the book they bend
To make it suit that all-important end.
Some people read it, as I have often thought,
To teach the book instead of being taught;
And some there are who read it out of spite,—
I fear there are but few who read it right.
How readeest thou? Luke 10:26.

—Author Unknown

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ZION'S ADVOCATE

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EDITOR: Nicholas F. Denham, 4116 South Cottage, Independence, Missouri.

ASSOCIATE EDITORS: James A. Hedrick, 103 North 22nd Street, Blue Springs, Missouri; Lois Harris, 1920 South Osage, Independence, Missouri.

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EDITORIAL

The writer was recently requested by a young couple to perform a marriage ceremony. Upon inquiry it was learned that one of the two had been divorced. This necessitated the question as to who had obtained the divorce and upon what grounds it was obtained.

This problem of divorce and remarriage has been a plague to men for ages and is still troubling men today, including members of the Church of Christ.

The United States was established largely for the purpose of religious freedom and the men who had such an active part in its establishment were men of deep religious convictions. As a result, the laws of the several states were rather strict in most cases relative to the question of marriage and divorce. As time has passed the laws of the various states have become relaxed upon this question, as the people have demanded, until today divorces are granted for the slightest excuses and remarriage is not restrained. This condition has brought a great curse upon the nation—broken homes, The children from these homes grow up confused and frustrated and from among them comes much of the nation's delinquency.

The laxness of our state laws regarding divorce seems to have greatly affected the minds of the members of the Church of Christ. Have we forgotten that scripture says, "What God hath joined together, let not man put asunder?"

The popular churches of the day have largely let the bars on divorce and remarriage down to the level of that recognized by the laws of the states. Inasmuch as this is contrary to the law of God as recorded in both the Bible and the Book of Mormon, it must not be so in the Church of Christ.

Jesus said in His Sermon on the Mount, "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." He also taught the same words to the Nephites.

Do these words of Jesus mean that the man in the case is free to remarry, but a woman is not? On one occasion when tempted by the Pharisees, Jesus spoke these words: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." Again it is recorded that He said, "Whosoever shall put away his wife, and

marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." Evidently the law applies to either mate in the same manner and one has no more rights than the other.

When a man and a woman, young or old, propose to enter into a marriage covenant with each other, they should be well aware of the responsibilities connected therewith and the requirements which God places on such relationship. They should remember the solemn promise they make to each other and to God that they take each other "for better or for worse" and that they pledge to keep themselves for each other and from all others as long as they both shall live. They should be well aware that God does not condone the popular idea so often expressed by these words, "Oh well, if it doesn't work out, I can get a divorce."

N. F. D.

NOTICE

I have had numerous inquiries during the past year for a copy of "The Atonement of Christ and the Final Destiny of Man" by Elder Isaac M. Smith. This booklet was written by an elder of the Reorganized Church of Jesus Christ of Latter Day Saints, and I have been informed that there are no copies for sale and it is evidently out of print. This booklet was not published by the Church of Christ (Temple Lot) and the Board of Publications of the Church of Christ (Temple Lot) has no copies for distribution.

Vance H. Harris
Business Manager

LETTER TO THE EDITOR

Sparta, Wisconsin
August 17, 1960

To the Editor:

I wish to thank Bro. Bell for his explanation regarding the call to the apostleship of the three men: James E. Yates, E. E. Long and B. C. Flint.

However, since I am one of the men involved and so vitally concerned, there are doubtless incidents involved that Bro. Bell has no knowledge of, hence, I feel that now the whole story should be told, as the essentials most vital to me are still not generally known.

This line-up was shown me quite some time before I even transferred my membership to the Church of Christ (Temple Lot); indeed even before I had any thought of doing so. This can be verified by Sister Flint, and was also known to Elder Daniel MacGregor as I wrote to him giving him the details, of course omitting my own name, because, as everyone who knows me knows that I have never desired this position, and was very reluctant to take it when the incidents mentioned by Bro. Bell later took place. In fact, had I not had this experience, there would never have been any ordination of the undersigned.

However, since Bro. MacGregor was at Port Huron at about that time, my own personal belief is that it was by this means that the names of us three men found their way into the fifth message claimed by Bro. Otto Fetting.

I feel that in justice to the facts this explanation should be given the Advocate readers.

In gospel bonds,

B. C. Flint

NEWS FROM LOCALS

Independence Diary

On September 6 we started a new year for our local with a business meeting. Bro. Rolland Sprague was elected Pastor; Sr. Mary Seevers, Secretary; Bro. Forest Maley, Treasurer; Sr. Katherine Matthews, Chorister; Sr. Margaret Mann, Pianist with Sr. Martha Harris, Assistant; and Sr. Irene Maley, Reporter.

Bro. Sprague invites any member of the priesthood to speak to us here, if you will please let him know when you are going to be in Independence.

On September 2 we had a farewell supper at the Church honoring Sr. Maude Wagaman. Sr. Margret Harris had arranged a nice program which was presented following the covered dish supper. Sr. Wagaman has reached a goodly age, where it is not best for her to live alone. She has sold her home and will make her home with a daughter near Sedalia, Missouri, and another daughter in Kansas. Neither home is such a great distance, and we hope to see her frequently. Our hay fever season is at its peak now we know; but that does not account for all the handkerchiefs we saw in use, as we bade our sister goodbye. There is a little spot in our Church which looks very empty; but there's a big spot in our hearts where we have to be content to keep her.

A shower in honor of Sr. Donna Gill was given by Sr. Edith Case on Saturday, Sept. 11.

Our speakers have been, Nicholas Denham, Forest Maley, Harvey J. Bell, Rolland Sprague, Marvin Case and LeRoy Wheaton. On September 4 at the evening service a Round Table discussion was held on the subject of "Pride": How to recognize it, not in others, but one's self. We read from the Book of Mormon and Bible much about undesirable pride. We discovered that the fault might lie within one's self when everyone else seems inferior or wrong. If so, it would be well to replace pride with humility—not a groveling, sack cloth and ashes humility—but by acknowledging the hand of God in all our achievements and being willing to share with others, having a desire to help others attain as much as we have.

We go to Church to hear, and then deceive ourselves by thinking that going to Church is enough. Hearers of the word receive no reward, only the doer.

Irene Maley, Reporter

Black River Falls and Sparta, Wisconsin

This your reporter from the Black River Falls and Sparta Local, and I am going to try and give you a few things of interest from this area again.

Well, we had our reunion in August and we were well blessed with attendance of the saints; also, the Spirit of God reigned with us throughout all our meetings. Enough about our reunion. We'll let our reunion reporter tell you about it.

We are very thankful to say that Bro. and Sr. Flint spent some time with us again this summer. We were again enlightened about the Gospel through Bro. Flint's sermons. We are also happy to say that he was able to baptize three more new members into the Kingdom of which we are all thankful. Even though these are young people, we feel that the Gospel will be a guidepost for them to follow while growing up.

We pray that they might always hold it dear to their hearts, and try to be as near perfect as possible, and we are sure God will bless them abundantly.

We wish to mention that Bro. E. Leon Yates and Sr. Yates were with us for the reunion also. We want to thank them for coming and tell them that it is a great pleasure to meet and know them, and that we hope that we can enjoy their company again soon. Our prayers go out for them in their further missionary work that God might protect them, and provide those things that they need to carry on. We also want to thank the rest of our brothers and sisters, who attended our reunion, and want them to know that it was a pleasure to have them with us. Of course we missed some of the faces that are usually with us.

Now to get back to our local news. We had Sacrament service Sunday, September 4, at the church, and a goodly number attended. The Spirit also attended in great abundance.

We are sorry to report that Sr. Viola Petrie and her family moved back to Portage. She will be missed by all. She was our church secretary and did a very good job. We turned her job over to my wife, Ruth, until our next election.

We went up to Mr. and Mrs. Charles Eddys' for our usual Wednesday night study class on September 7. We decided that our next Wednesday night meeting would be a song service and prayer meeting. We feel that song services and prayer meetings are very good for us all, and give everyone a chance to take part, and also knits us close together as a group. We had our usual Sunday School and instead of preaching service we had a discussion for the rest of the meeting. Sr. Babcock was administered to before we closed the service. We had a good attendance. Of course we wish more would come.

We hope that all saints will come to the knowledge of how important it really is for us all to make it a practice of putting "God" first in our lives. We have a promise by the "Master" Himself that if we do put Him first that everything else we stand in need of will be added unto us. So let us all try to remember this when we go about our daily lives. Let us also remember that the satisfaction we receive from doing the pleasures of the world are very small compared to the satisfaction we feel when we have done something right for our Master, or try to keep His commandments. Let us remember also when seeking the pleasures of the world, that the satisfaction or reward we receive is only with us in our lives here on earth. The rewards or satisfaction we receive for those godly pleasures we seek, or good things we do to please our Maker, will be with us for eternity. So, God help us that we might always try to do that which is right by our God and our fellowman. I hope I have explained this the way it should be, but it is hard for me to put into words what I feel in my heart.

I am also happy to announce that I was ordained an Elder in the Church of Christ this year at the reunion by Bro. Flint and Bro. Yates. I am proud and happy to be able to serve my Master in this capacity. I ask you all to pray for me that I might become more humble and that I might always feel that I am a servant to the rest of the membership, and that my life might be so in accord with God's will that He might be

able to inspire me as to what and how to teach those I serve. Pray for me always that I might spend my life always in dedication to His work and put Him first. Let us always pray for one another that we will become a perfect people before Him.

Well I believe I've taken up enough of your time and space in this paper, so I'll close for this time, leaving you with this thought: "Prove all things; hold fast that which is good." (I Thess. 5:21). "Abstain from all appearance of evil." (I Thess. 5:22.) It might be well if we read the whole chapter and meditated on it. God bless you all.

Isaac Brockman, Reporter

WHY I THINK I SHOULD VOTE

Dear Joe:

It is terribly morbid to write a letter to one who is dead? . . . don't know . . . sort of wished I could talk to you.

Everything here is much the same . . . same as the last letter . . . last one you got, that is. Leaves are gone . . . winter is close at hand . . . football is going strong . . . Wish we could go hunting.

This is election day . . . not very pleasant out . . . cold and rainy . . . Don't think I'll go to the polls . . . hate so to wait in line . . . know so few of the candidates . . . most politicians are alike . . . One vote won't matter much . . . Mrs. Justin, next door, will probably kill my vote . . . Keep thinking, though, how you felt about voting . . . Well, time out for lunch.

. . . It's evening now . . . rained steadily ever since noon and seems much colder . . . I did vote after all . . . walked home with Mrs. Justin . . . Was amazed at how many of the same candidates we voted for . . . Quite a crowd there . . . No one seemed to mind waiting. . . . Saw folks I hadn't seen since summer . . . Remember Mr. Zysnic, the janitor at the church? He and his wife were voting for the first time . . . They just got their naturalization papers . . . Brought a lump in my throat to see how proud and happy they were.

Election returns are beginning to come in. Remember Lowell, the lawyer you liked so well? . . . He has a very slim margin in the county attorney race . . . glad I voted if only to help him. Looks like Garvey and his machine are beaten at last.

Guess that's about all . . . getting late . . . Kept thinking about you as I waited at the polls . . . could almost see you smile . . . remembered you were fighting for our right to vote. . . .

As ever,

If ye break faith with those who die ye shall not sleep, though poppies grow in Flanders Field.—John McCrae.

—Selected

WISCONSIN REUNION

Our reunion this year was held on the first week-end of August and found us gathered at the little new church at Sparta. It was a pleasure indeed to meet with the saints of this area, and we rejoice with them in their being able to purchase this building, and appreciate the effort put forth in the past months to get it in readiness for this occasion. May the Lord continue to bless them is our prayer.

We were happy to have with us Apostles B. C. Flint and Leon Yates with their good wives, also some from Minnesota, Missouri and Tennessee. What renewed strength and humility of heart it gives us to have these dear brothers and sisters come from so far to share with us in this association together.

The first service of the reunion was on Friday night, and very fittingly at this time Bro. Isaac Brockman of Sparta was ordained an elder under the hands of Bro. Flint and Bro. Yates. We are happy about this, and ask an interest in your prayers in his behalf that he will have the needed courage and faith to move out in his office and calling.

Following this Bro. Yates showed some of his slides of the ruins in Mexico. These of course are of great interest to those who believe the Book of Mormon as they seem to link the story of the Nephites with our day. They should also induce deep reflection of that which can happen when we forget God's way.

Bro. Yates and Bro. Brockman were in charge of the prayer meeting Saturday morning. This was truly a season of fellowship and joy in the worship of our Master with His Spirit bearing witness to a marked degree.

Our speaker at the eleven o'clock hour was Bro. Glenn Gill. He brought us much food for thought in admonishing us to put the Lord and what He wants first in our lives. We should grow in faith that we are not shaken by those things which are coming upon the earth.

Preaching at 2:30 was by Bro. Flint. His sermon was enriching indeed as he called our attention to the good old gospel truths of the hereafter. He used a chart in the background which depicted it all so plainly.

As 7:30 rolled around we gathered for a song service. After singing a few hymns the remainder of the time was given over to Bro. Yates who played back a number of selections sung by our brothers and sisters in Yucatan. This was enjoyed by all, and though we couldn't understand the words, they were most musical, and seemed to add to the beautiful harmony in which the songs were sung. Bro. Yates then explained to us the manner in which Bro. Fernando teaches the different parts, and of the long hours spent in practice.

At 8:00 o'clock we were favored with the dedication of the little church. This was a new experience for me and lovely in its simplicity. Bro. Glenn Gill was in charge, and in his unique way called on each one taking part in the service. We heard an interesting history of the local there from the early days to the present time, written by Bro. Flint. There were also two special songs offered by a quartet, and some very timely remarks made by several of that local, and of the ministry. The dedication prayer was by Bro. Flint in which he reiterated that the real dedication is in our lives, and in the sincerity of the services held within the building which will make it a house of the Lord.

Sunday morning was devoted to a prayer and sacrament service with Brn. Harry Hutchison and Ray Hunholz in charge assisted by Brn. Rollo Addie and Meredith Gage. This again was a time of refreshing with the sweet Spirit from above filling our hearts in measure. There were many prayers and testimonies of God's goodness in blessings received, and in the hope and comfort which the gospel affords. During this service we also witnessed several administrations and the blessing of a precious little bundle, the infant son of Bro. and Sr. Leo Clifton.

One of those administered to was the year-old son of Bro. and Sr. Virgil Addie who has this affliction of bruising so easily with very slow healing. We asked that he be remembered by all when approaching the throne of grace.

At 2:30 Bro. Yates brought us an inspiring message on the importance of clinging to the rod of iron, the gospel of Jesus Christ; for how shall we escape if we neglect so great salvation? He exhorted us that in our service to the Lord, and seeking to show others the way of truth, we should manifest the spirit of love and meekness. We should hunger and thirst after righteousness that we are not overcome by the things of the world.

A short business meeting followed and it was decided that we will have the reunion at the little church in Sparta again next year.

As many had already started home before the evening service, it was rather informal with Bro. Flint and Bro. Yates each giving a short talk. Bro. Flint spoke on general gospel subjects after which Bro. Yates related a spiritual manifestation and experience of two brothers in Yucatan which led to their acceptance of the gospel.

The small kitchen in the back of the church was the scene of much activity twice a day as the good sisters of the local served up some fine meals cafeteria style. The food was delicious and in abundance, attesting to the ability of the cooks and their skill in planning. Bro. Clyde Babcock had made up several picnic tables with benches on each side which were put to good use for eating outdoors beneath the trees.

These reunions have been a source of encouragement and comfort through the years, and as a result we can see our numbers growing for which we are so thankful. Pray for us that we may ever press forward in faith and the hope of eternal salvation.

Helen Taubert, Reporter

Y. P. C. L. NEWS

Because so many were on vacation, the young people didn't hold a meeting on August 7. However, on August 14 we met at the church for a study class with Bro. Jim Hedrick in charge. If we were to title the lesson, I'd say "Pride" would make a good one. It was an interesting discussion and I feel we all profited by it, as we cannot have pride and be humble as we are told in the Scriptures.

August 20 and 21 was the annual young people's outing. Saturday night we gathered around the campfire to roast marshmallows, and while doing so, sang songs and had a friendly group conversation going. Sunday morning Bro. Glenn Gill let us in a discussion on how we know we are members of the Church of Christ and not members of just a Church of Christ.

It led us into branches of many different topics—baptism, authority, and others—but the two ideas that remained with me were the workings of the devil in the church, and the workings of the Holy Ghost in the church. The devil seems to work the hardest when good is present, but when the Holy Ghost is present, a calm and gentle quiet reigns.

The young people also enjoyed the swimming and horseback riding and the chance that we had of working together planning meals and activities.

Sr. Martha Harris conducted the study class of August 28. She had each member of the group choose a scripture that he particularly liked, and tell why that scripture was chosen. A few presented were Genesis about the creation; John 1:1, about the word; John 10:7-11, concerning the door of the sheep, and others. If it hadn't been for the creation we wouldn't be here, and now that we are here we are to obey God's laws and commandments to enter the kingdom. Jesus is the word, and if we live by him we can enter the door to eternal life.

For an educational on Sept. 4 we took a tour of the historic jail in Independence. This jail was used during the Civil War and was even used during the persecution of the saints about 1833.

Sept. 11, we had a study class conducted by Bro. Leslie Case. He used as a scripture, Galatians 5:17-26. We, as a group, took each word, defined it and then discussed it, applying some words to our spiritual living. One lesson we all learned is that there is no room for any bordering. To enter the kingdom one must be as is stated in Matthew 5:48, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Margret Harris, Reporter

Hymn No. 299

O LORD OF LIGHT

By Ella S. Armitage

O Lord of light, and love, and power,
How joyful life might be,
If in thy service every hour,
We lived and moved with thee;
If youth in all its zeal and might
By thee were sanctified,
And manhood found its chief delight
In working at thy side!

'Tis ne'er too late, while life shall last,
A new life to begin;
'Tis ne'er too late to leave the past,
And break with self and sin;
And we this day, both old and young,
Would earnestly aspire
For hearts to noble purpose strung,
And purified desire.

Not for ourselves alone we plead,
But for all faithful souls
Who serve thy cause by word or deed,
Whose names thy book enrolls.
Oh, speed thy work, victorious King,
And give the workers might,
That through the world thy truth may ring,
And all men see thy light!

(Offered by Black River Falls and Sparta Local.)

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.

WHAT DOES THE CHURCH OF CHRIST BELIEVE?

By B. C. Flint

The above is the caption of the Editorial in the March 1960 issue of the Advocate. It carries implications that seem to be evoking not only adverse, but actual hostile criticisms, from some who would do injury to the cause we represent, and which should call for some attention by us. Here is an excerpt from a letter I received some time before conference, from a member of the Reorganized Church. We quote: "I see by the Zion's Advocate that the church on the Temple Lot are going to find out, if they can, what they believe. They are all mixed up. They don't know what they believe. I knew all of the time that there was something the trouble with them, etc."

Now it would be folly for us to assume that this is just a single instance of this kind of reaction to such statements. I feel that it should be quieted, and so kept from spreading. It comes from my field so I feel responsible in this regard. Also, I wish to say that in my analysis I will confine myself to information, and positions taken, to that which comes from original authority, such as has never been, in any way associated with any other group of the restoration, except that on the Temple Lot.

This editorial is introduced by this statement: "On April 6, 1830, a small group of men met in New York State and organized the Church of Christ in harmony with the laws of our country. These few men were bound together in doctrine and belief and set forth to spread the fulness of the Gospel of Christ abroad in the earth."

This statement furnishes us with a very fine beginning, and we will start from here. Adding to this we will quote from an article by Elder C. L. Wheaton, in a brochure, written by him in Palestine and entitled "In The Beginning God." He says: "On this experience of this fifteen year old boy, Joseph Smith, Jr., and his testimony concerning it, hinges the truth and divinity of the Restoration, which was affected through him. Was it true, or was it false? Did he tell the truth when he said, 'I saw two personages . . . standing above me in the air. One of them . . . said . . . pointing to the other, 'This is my beloved Son hear him.'? Or did he tell a falsehood? If this statement is not true, and if this experience never happened, then there is no other conclusion to be reached than this, that not one scintilla of confidence can be placed in any of the succeeding experiences he relates concerning the visitation of the Angel Moroni, the subsequent coming forth and translation of the Book of Mormon. For this experience stands out before all the world as the genesis and beginning of the Restoration. If we deny it, we must also deny every subsequent testimony from him that followed. If this testimony did not transpire, and was only the figment of the imagination of an irresponsible boy, then to be fair with ourselves and the hundreds of thousands of people in the last one

hundred and thirty years, throughout the world, who have believed this experience and accepted it at full value, we must confess our total delusion in all that came to the world through him, and brand him for all time as an imposter.

"In doing so we must discard his claim of divine authority to translate the Book of Mormon. We must discard his claim of a restored priesthood authority by which the Church has enjoyed countless manifestations of the blessings and gifts of the Gospel. We must discard our claim of him as a prophet, a seer, and a revelator, in these last days. Therefore, if that testimony is false, all of these things and more, which had their beginning with that experience in the woods on his father's farm that beautiful spring day, are false, and thus stand revealed in all their stark nakedness as a hoax and a fraud and thereby unworthy of further consideration.

"And, if this experience was false, then any proof we may seek to deduce from the Book of Mormon or any of its kindred revelations (through Joseph Smith, Jr., as a prophet) as an authoritative witness of God, would not stand the test of any competent tribunal. For as a river cannot rise higher than its source, neither can sublime truth concerning God and His Christ come from a source of false or questionable experience of him who claims to speak or act in the name of the Lord. To claim divine inspiration for the Book of Mormon as a part of our standard of faith on the one hand, then deny the fountain source from which it arises, is to make a mockery of God, and to prove our reasoning unsound and hollow." (In the Beginning God: pp. 2, 3.)

The above unusually emphatic declaration of the faith we should have in the Restoration and the instrument through which it comes to earth in the last days, should leave little to be said in our position as to where we should start, in defining our belief. True, no one denies that innovations have entered in during the years of our existence as a church. Yet from the beginning our elders have met in public discussion with the sectarian ministry, and have successfully maintained their position and claim that the Restoration is a complete restoration of primitive Christianity and that the Church of Christ is in harmony with the church as organized by Christ, and is in harmony with that church in Faith, Organization, Doctrine and Practice. So, we should have little difficulty in establishing, to quite a certainty at least, the fundamentals of our belief. Furthermore, in these discussions, we have been forced to defend our stand on all fundamental doctrines because we have had to meet Predestinarians, Soul Sleepers, Skeptics, and practically every theory extant in the world.

Added to the above testimony of Elder Wheaton, we have this from our own church records. "If at any time, a majority of the members of this church should vote to accept any doctrine, system of organization or practice held and advocated by of the different factions

of the restoration, in the aforementioned books (that is out of harmony with the primitive doctrine, organization, and practice as understood and recorded in the records and publications of the Church of Christ as organized April 6, 1830, by Joseph Smith and those associated with him) such actions shall be a forfeiture of all rights, title, and interest in law or equity in any property owned by the Church of Christ.

"All right, title and interest in any property belonging to this Church of Christ, is now and forever shall be vested in the member of this Church of Christ who believe and advocate the primitive doctrine, organization and practice of the Church of Christ as organized the 6th day of April, 1830, by Joseph Smith and those associated with him." (Old Record No. 2, Page 131.)

These extracts should give us a clear path to not only our own old records, but also to the books mentioned that we have regarded as scripture. So we call in now, a statement by Elder John R. Haldeman, in an editorial in the Evening and Morning Star for September, 1911. We cannot give the entire editorial for lack of space, but, we will give you all that pertains to this study. He says, "We wish to impress upon the minds of our readers that the fundamental form of church government under which the church operated and grew during this period was in harmony with the teachings of the Bible and Book of Mormon, and not at variance with the practice of the early churches of Christ as set up and established both in Jerusalem and among the Nephites. As the church grew it became evident that the important revelations and commandments received by the prophet were needed by those engaged in the work of building up and fostering the cause. . . . During the time the Book of Commandments was being printed the church was also issuing from the same printing plant its monthly paper, 'The Evening and Morning Star.' As our readers have noted, the Star inserted from time to time extracts, and in some cases entire revelations, selected and printed because of their great importance, in advance of their publication in the Book of Commandments. Enough of the contents of the Book of Commandments was given advance publication in the Star to afford an excellent outline of the fundamental laws and policy of the church from its inception up to July, 1833, the date the Star ceased publication, because of the attack upon its plant by the mob at Independence, Mo. Editorials and communications printed in the columns of the Star during its publication at Independence also afford an excellent means of disclosing the teachings and policy of the church at that time. . . ."

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

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

"Aside from the claims made by Joseph Smith and others, that the early revelations were inspired by God, there are other proofs helping to confirm their testimony. The doctrines presented were harmonious with the Bible and the Book of Mormon. The proposed form of church government was also along the lines pursued in the formation of the apostolic churches and left open no point of attack insofar as its provisions were concerned. The Church of Christ maintains that the early doctrines and form of church government were God-given and correct, and any change or modification was a departure from the true church and apostate in its character."

Now what were the revelations that Elder Haldeman so emphatically endorses, and published in the old Star? According to the reprint of the old Star, furnished us by Elder Haldeman, we find that the first number of the Star was issued in June 1832, and the second number in July of 1832, and in them we find the following revelations published therein: "A revelation given in May 1831, to Sidney Rigdon and Parley Pratt," "A Revelation given March 7th, 1831, (Chapter 48, Book of Commandments);" "A Revelation, The Articles and Covenants of the Church of Christ;" "Extract from The Laws For The Government of the Church of Christ" and "The Vision, given to Joseph Smith and Sidney Rigdon, on February 16th, 1832." All of which were published in a reprint, prior to the editorial of endorsement by Elder Haldeman, as above given, thus showing that the "vision" mentioned as one of the revelations published in the old Star, was held to be the doctrine of the church up until and as late as September, 1911.

Added to this we have a further endorsement of this "Vision" by another original authority, Elder C. L. Wheaton, in which he specifically mentions this "vision" as follows. "Perhaps others may find further amendments to offer, but so far these are the only ones I have been impressed to offer. There may be those perhaps, who feel that I should go still further and repudiate what we may term the various degrees of reward and punishment, which are set forth in this Epistle.

"To these I simply call attention to the fact that this belief has prevailed in the Church of Christ since February 1832: To me, it seems scriptural, just and equitable, and in accord with the justice and mercy of God. At this present time, and until such times as the Lord may give instructions to the contrary, or we shall be able to deduce from sound scriptural evidence that this principle is contrary to the just, merciful, and equitable

attributes of our Heavenly Father, I see no reason to abandon a belief in it." (Zion's Advocate, January, 1957, page 5.)

Elder Wheaton further endorses this "Vision" by quoting from it, in his late brochure, "In The Beginning God" as follows; again after naming the many through the years who have personally seen the Master has this to say: "And in these days we have the testimony of Joseph Smith, Jr., and Sidney Rigdon; and now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God, and we heard his voice bearing record that he is the only begotten of the Father; that by him and through him, and of him the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God." ("In the Beginning God." Page 38, by C. L. Wheaton.)

So, in this article it will be seen that only, original Church of Christ authorities have been given, indicating that long before any single member from any other group of the Restoration had associated themselves with the group on the Temple Lot, two of the leading elders had been teaching that the "Vision" given to Joseph Smith and Sidney Rigdon, on February 16, 1832, was regarded and taught as fundamental Church of Christ teachings. So they are now given full credit for all that has here been said.

Now what is there in the "Vision" that merits our attention? First, the message contained in that "Vision" purports to be the word of Christ himself to Joseph Smith and Sidney Rigdon, and Elder Wheaton says that it has been the belief and teaching of the Church of Christ in the Temple Lot since 1832. It will be noticed that Elder Wheaton, not only makes that statement, but in his extract from that "Vision" he used the first part, which is the testimony of Joseph Smith and Sidney Rigdon that they, not only saw Christ personally, in this "Vision", but they heard his voice, giving the command to write this vision. Now, did this really happen, or did it not? If not then they told a falsehood, and we have already seen what Elder Wheaton says about that in his introduction to his late brochure, and that is that if Joseph Smith was a liar so soon in his claims to being a prophet of God that it throws suspicion on all of his claims and brands them as a "hoax."

Next, what is the burden of the contents of this purported message from our Divine Master? The first part after the introduction deals with the various degrees of reward and punishment in the hereafter, following the death of this body of flesh. The first major part deals with the "unpardonable sin", "what it is," "who can commit it and their final destiny." It teaches, that only those who have once obeyed the gospel, and have been born of the Holy Ghost, can sin against it by denying all of such birth. Their destiny is with the devil and his angels in a lake of fire and brimstone, and not the hell, spoken of as being God's "prison house" for the punishment and correction of the souls of the wicked between death and the resurrection. Christ says, "I am alive for evermore, Amen, and have the keys of hell and of death." (Rev. 1:18.) This "hell" is to be cast into the lake of fire. See Rev. 20:14, and the 15th verse says that is where those who commit the "unpardonable sin" are to be also cast with the devil and his angels, who are the sons of perdition, and have sinned against

the Holy Ghost. Now we will let Christ himself tell us all about that. "Wherefore I say unto you. All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men, And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him. Neither in this world, neither in the world to come." (Matt. 12:31, 32.) Certainly, if there is to be forgiveness in the world to come, it is obvious that there must be repentance in the world to come, because forgiveness is predicated on repentance always. But we will find a direct statement on this in Helaman 5:71-73, where we read, "But behold the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord; yea, and it (the resurrection, B. C. F.) 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 them again, (after their resurrection, B.C.F.) a spiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness."

Added to this we see how Paul understood this matter: "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, (Like Jesus said in Matt. 12 B.C.F) 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." (Hebrews 6:4-6.) The same thought is also found in Hebrews 10:26-27, also in I John 5:16. Then in Alma 19:6-8, we read, "Thou shouldst have tended to the ministry, wherewith thou was entrusted. Know ye not my son, that these things are an abomination in the sight of the Lord, yea, most abominable above all sins, save it be the shedding of innocent blood, or denying the Holy Ghost? For behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it: Behold, this is sin which is unpardonable." Also 2 Nephi 6:38-40: we read, "And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is eternal word, which cannot pass away, that they who are righteous shall be righteous still, and they who are filthy shall be filthy still, wherefore they who are filthy are the devil and his angels; and they shall go away into everlasting fire prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascendeth up forever and ever; and has no end." Now we will go to Alma 16:233-234, and we will see who the Devil's angels are: "For behold if ye have procrastinated the day of your repentance, even until death, behold, ye have become subject to the spirit of the devil, and he doth seal you his; Therefore, the spirit of the Lord hath withdrawn from you, and hath no place in you and the devil hath all power over you and this is the final state of the wicked." That he is speaking to members of the church who had been baptized and had received the Holy Ghost is evident because he says that it is those from whom the spirit of the Lord had withdrawn from them. Then it must be those who had once had it within them. Besides, verse 226 says plainly that he is talking to His brethren. If we examine closely every text in the

whole Book of Mormon where the second death and hell fire and brimstone is mentioned it applies to people who have once had the gift of the Holy Ghost, because, different from the Bible, the Book of Mormon writers are addressing their brethren of the church, and also the Book of Mormon has to do, practically with a condition where the civil officers are also their ecclesiastical officers. For proof, read, Enos 1:35-39, "And there were exceeding many prophets among us, and the people were a stiff-necked people, hard to understand. And there was nothing save it was exceeding hardness, preaching and prophesying of wars, and contentions, and destructions, and continually reminding them of death, and the duration of eternity, and the judgments of the power of God; And all these things stirring them up continually, to keep them in the fear of the Lord. I say there was nothing short of these things, and exceeding great plainness of speech, would keep them from going down speedily to destruction." I may say that this is just a beginning of an analysis of this phase of the question, as found in the "vision" of Christ appearing to Joseph Smith and Sidney Rigdon, but we will forebear, and go to other parts of it, for lack of space.

The "Vision" teaches plainly, the three different glories or places of reward, as well as the degrees of God's punishment of the wicked in his Prison-House, for their correction. All of which is easily proven by an appeal to scripture. It also teaches the probation after death, for those who never had an opportunity of hearing it in this mortal life, and we will give a brief notice to each of these phases of the matter and bring an abundance of scripture from both the Bible and the Book of Mormon to support it. Because as we stated in the beginning, we don't propose to have a lack of understanding of "what we believe," hurled at us by any critic.

We will now examine further into the teachings of Christ, as it continues in his instructions given to Joseph Smith and Sidney Rigdon, in this vision. From the first part, already given, which relates to the "sons of perdition", he goes on to explain the various degrees of reward as indicated in I Corinthians 15:40-41, where these degrees are compared to the "sun," "moon," and the "Stars", and which now, Christ through his spirit revealed to the latter day prophet and his associate.

The first of these is analyzed as follows: "And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning those who come forth in the resurrection of the just; They are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Ghost by the laying on of hands of him who is ordained and sealed unto this power, and who overcomes by faith and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true; they are they who are the church of the Firstborn; they are they into whose hands the Father has given all things; . . . these shall dwell in the presence of God and his Christ forever and ever; these are they, whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; . . . these are they, who shall

come forth in the resurrection of the just; . . . these are they, whose names are written in heaven, where God and Christ are the judges of all; these are they, who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood; these are they, whose bodies are celestial, whose glory is that of the sun, even the Glory of God the highest of all; whose glory the sun in the firmament is written as being typical." ("The Vision," paragraph 5.)

We go to the scriptures for support of what is here said: "For were it not for the redemption which he hath made for his people, which was prepared from the foundation of the world. I say unto you, were it not for this all mankind must have perished. But behold the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore He bringeth to pass the resurrection of the dead; . . . And now the resurrection of all the prophets, and all those who have believed in their words, or all those who have kept the commandments of God, shall come forth in the first resurrection; therefore they are the first resurrection." (Mosiah 8:53,54, 56.)

(to be concluded in November)

UNITED WE STAND, DIVIDED WE FALL

Ollie Derry DeLong

In 1802 this saying was popularized by a George Pope Morris. The author of the statement, "United we stand, divided we fall," is unknown according to the book of "Nuggets of Knowledge". Since its origin many of our statesmen have used it in their speeches.

I believe we can find the same meaning in the Bible. Eph. 4:3, "Endeavoring to keep the unity of the Spirit in the bond of peace." I Cor. 1:10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." I Peter 3:8, "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." And so we give you again the quotation, "United we stand, divided we fall."

Matt. 12:25, ". . . Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand."

Do we belong to the Kingdom of God? Are we members of the house of God? If so, how do we stand? Are we in agreement with each other? Are we all "one" in Christ Jesus? Mark 3:35, "For whosoever shall do the will of God, the same is my brother, and my sister, and mother". In other words, those who do God's will are the family of God. And He has said, "Except ye keep the commandments of God, or except ye are one, ye are not mine. So if we are Christ's we will be unified, not contending one against the other, but our lives will be filled with the first great commandment, "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and the second like unto it, "love thy neighbor as thyself." Are we doing this? Or are we too busy beholding the mote in our brother's eye that we can't see the beam in our own eye? Luke 6:41, "And why beholdest thou the mote that is thy brother's eye, but perceivest not the beam that is in thine own eye?"

Is it because the beam that is in our eye is so large that we imagine the other person has such a large mote in his eye?

Why is it today that too many disagree upon the laws and commandments God has given us? Some do not agree on the law of tithing. I hope we aren't like the statement in Matt. 23:13, "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in". How do we shut up the kingdom of heaven against men? Answer: By refusing to give financial support that is needed to put our missionaries in the field to teach the kingdom of God to others. What does it mean, ye neither go in yourselves? It means we deny ourselves the blessings that come with keeping the Laws of God. Christ has said, "If ye love me, keep my commandments," (John 14:15). Every kingdom divided against itself cannot stand, and again, If ye do not these things I command you, ye are not mine.

St. John 15:10-12, "If ye keep my commandments, ye shall abide in my love. . . . This is my commandment, That ye love one another, as I have loved you."

If we truly love the work of the Lord, we won't hinder it's progress, and we certainly do hinder when we neglect to pay our tithing and thus prevent our missionaries from going into the field to further the work of the Gospel. And still we claim to have love in our hearts. Christ said, "Go ye into all the world and preach the gospel." (Mark 16:15). Just how do we expect that to be done unless there is sufficient funds to send them, or are they supposed to leave their families without funds while they walk from place to place to teach the word of God? And don't tell me that tithing isn't a law we must observe, that it was only meant for the Hebrew nation under the law of Moses. Christ said in Matt. 23:23, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin and have omitted the weightier matters of the law, judgment, mercy and faith: these (paying of tithes O.N.L.) ought ye to have done, and not to leave the other undone." In Gen. 14:20, we find that Abraham gave Melchizedec one tenth, or tithe of all he had. In Gen. 28: 20, 22, we find Jacob makes a vow. "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, . . . And this stone which I have set for a pillar, shall be God's house, and of all that thou shalt give me I will surely give the tenth unto thee." Now this was before the Mosaic law.

Lev. 27:30, 34, "And all the tithe of the land, whether of the seed of the land, or the fruit of the tree, is the Lord's: it is holy unto the Lord." These are the commandments which the "Lord" commanded Moses for the children of Israel in Mount Zion. You say, "See, that was for the Hebrew children." Quite so. But I say also, that God says that He is God, He changes not and He is the same yesterday, today and forever. Some claim Christ fulfilled the law of Moses. And I tell you Christ came and fulfilled the law of Sacrifices. He offered up himself once and for all time, but he did not set aside the ten commandments, nor the law of tithing. It was indeed a law to the Hebrew children but has never ceased to be a law to us. In Mal. 3:8, we read ". . . yet ye have robbed me. But ye say,

wherein have we robbed thee? In tithes and offerings." Oh yes, it is God speaking. In Mal. 3:6, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." If we are guilty of not paying our tithing, are we not a little afraid of the punishment which will come upon us because of neglect? We are required to pay our income tax or we are punishable by the law of the United States yet we are bold enough to face God, and say we need not pay your tithing, so the work of the Lord is hindered because of financial need. Whom do we respect the most, the United States Government or God? God told the disobedient what to expect. Mal. 3:9, "Ye are cursed with a curse: for ye have robbed me, even this whole nation."

Heb. 7:21, "For those priests (Levites) were made without an oath; but this with an oath by him that said unto him (Christ) . The Lord swear and will not repent, Thou (Christ) art a priest for ever after the order of Melchisedec. " If he were a priest in all things after the order of Melchisedec, and Melchisedec took tithes and observed the law of tithing, then we must admit Christ also believed and observed the law, and if we are his followers we too must observe the law and pay our tithing. Some may say they cannot pay a tenth of all, but I know from experience, one can, and it gives one a satisfied feeling to do so, even though there are things we feel we need; but for me I need the approval of God, and the feeling of being privileged to help even a small way the work of the Lord. One can't possibly be happy when he knows he is hindering God's work, and that is what we are doing when we neglect to pay our tithing. If we believe that Christ fulfilled the whole Mosaic law then he also fulfilled the ten commandments and it is not necessary to keep those either. "Honor thy father and thy mother: that that days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal," etc., etc. (Exodus 20:12-17). All these commandments and more were given in the law of Moses. If Christ fulfilled the whole law it leaves wide open that the ten commandments are of no value. The law Christ fulfilled was the law of sacrifice. Heb. 9:11, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:14, 15, "How much more shall the blood of Christ who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? . . . And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." The law of sacrifice was the law Christ fulfilled.

It is our duty today to make sacrifices to help in the Lord's work. What we sacrifice is a very small thing compared to the Supreme Sacrifice of our Lord and Saviour, and the work can't continue to grow if we refuse to give financial assistance. Let us not do something we will be ashamed of when we meet the Saviour face to face.

Let us work together, for, as stated before, "United We Stand, Divided We Fall."

A BLESSING GUARANTEED

By Henry Van Duine

John 15:7: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

The first Epistle General of John 3:22, "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." And if we keep His commandments, we won't have to go to a doctor.

James 1:6, 7, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

Mark 11:24, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

In the Book of Mormon, Moroni 7:5, 8, says, "For behold, God hath said, A man being evil, can not do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent, it profiteth him nothing. . . . And likewise also is it counted evil unto a man, if he shall pray, and not with real intent of heart; yea, and it profiteth him nothing; for God receiveth none such."

Book of Alma 18:5, "And now my son, Shiblon, I would that ye should remember that as much as ye shall put your trust in God, even so much ye shall be delivered out of your trials, and your troubles, and your afflictions; and ye shall be lifted up at the last day."

I Peter 3:12, "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil."

Matthew 14:31, ". . . O thou of little faith, wherefore didst thou doubt?"

That is why so many of our people have to go to man with their afflictions. They doubt the promises of God. In other words, they don't think God will heal them so they go to man, or in other words, the physicians of the world, the doctors.

II Chronicles 16:12, ". . . yet in his disease he sought not to the Lord, but to the physicians."

James 1:2, 3, and 12, "My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. . . . Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Book of Mormon: Mosiah 11:23-24, "Nevertheless the Lord seeth fit to chasten his people; yea, he trieth their patience and their faith. Nevertheless, whosoever putteth his trust in him, the same shall be lifted up at the last day."

Alma 12:19, "Yet ye shall be patient in long suffering and afflictions, that ye may shew forth good examples unto them in me, and I will make an instrument of thee in my hands, unto the salvation of many souls."

Alma 3:30, 33, "Do ye exercise faith in the redemption of him who created you? . . . Or do ye imagine to yourselves that ye can lie unto the Lord in that day."

Moroni 7:36, 48 and back to 42, ". . . and have faith

in me, that ye may be saved. . . . for without faith there can not be any hope Wherefore if these things have ceased, wo be unto the children of men, for it is because of unbelief, and all is vain; for no man can be saved, according to the words of Christ, save they shall have faith in his name."

In the Bible, Jeremiah 17:7, "Blessed is the man that trusteth in the Lord."

In one place it says that cursed is he that putteth his trust in the arm of flesh and not in God. It also says in another place that ye serve God with your mouth and lips but your heart is far from Him. That's the way it is with the faith of most of our people today. They have faith with their mouths and their lips only. Sorrow, troubles and afflictions come because of sin, then comes the trying of our faith.

James 2:20, 21, "But will thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?"

Hebrews 11:17-19, "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead."

So you see, our faith has to be tried. If we put our trust in God then we receive the crown of life. If we go to man, then we are numbered with the unbelievers.

Mark 16:17, "And these signs shall follow them that believe . . .", but remember that the Book of Mormon tells us that the elder who administers to us has to have faith as well as the one who is sick. So then, how can we get a blessing by calling for an elder who has no faith? For if an elder goes to man, or goes to the world for pills, then he has no faith, for a man who has faith does not need pills or a doctor. Then we are not putting our trust in God and we are not relying upon God and His promises, for the promises of God are a sure blessing to them that keep His commandments.

Acts 8:5, 6, "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did."

As we read on, we see that is how Philip proved he was a man of God, and that is how we, as a people, must prove we are His people.

Mark 16:20, "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."

Jeremiah 8:20, "The harvest is past, the summer is ended, and we are not saved."

Don't forget, it takes faith to have understanding.

Hebrews 11:6, "But without faith it is impossible to please Him," and if we don't please Him, He is not going to give us understanding of His word, then we become like it says in I Peter 2:12, ". . . speak evil of the things that they understand not; and shall utterly perish in their own corruption."

So, loved ones, let us all try to put our trust in God and go no more to man.

THE HARMONY OF THE GOSPEL FROM CRUCIFIXION TO PENTECOST

By Harvey Seibel

(continued from September Advocate, Page 141)

6. The Inscription on the Cross.

Matt. 27:37 gives the inscription on the cross as "This is Jesus the King of the Jews." But Mark states, "The King of the Jews." Then we have Luke, "This is the King of the Jews." But the most detailed is found in John, "Jesus of Nazareth, the King of the Jews." Here we have disagreement which is not typical of the works of God which must always exhibit the greatest perfection, even to the minutest detail. It is apparent that we must seek for an explanation. In the Peshitta Bible which is translated directly from the Aramaic we have identical readings for Mark and Luke, "This is the King of the Jews." This leaves us with three versions. Further help comes from Luke 23:38, "And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, This is the King of the Jews." It was written three times, in three languages, and undoubtedly in different wordings. The length of the three inscriptions, though differing in the English, when put into Greek, Hebrew and Latin would all be about the same and hence fit on the cross-bar of the cross.

7. How Many Thieves Railed at Jesus?

Matthew says (27:44) "The thieves also, which were crucified with him, cast the same in his teeth." Likewise Mark 15:32, "And they that were crucified with him reviled him." But Luke 23:39-40, "And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?" It seems apparent that in Luke a part of the story is missing. Apparently during the six hours that Jesus hung on the cross a number of things were said. Perhaps at first both thieves railed on Him, but as the day dragged endlessly on one of the thieves began to perceive that Jesus was different from other men, that he was truly the Son of God, and that he then repented of his evil and asked forgiveness. Of course the higher critic will here accuse me of speculation to get out of a tight spot and that I have joined the ranks of those who apologize for a book that needs no apology. In fear of justly meriting this criticism I will attempt to document this theory from the Greek Uncials which are the better preserved of the ancient manuscript, being made of the skins of animals. Here we are fortunate in finding Luke 23:42-43, "And turning unto the Lord, he said unto him, Remember me in the day of thy coming. And Jesus answered and said unto him that rebuked him, Be of good cheer, today shalt thou be with me in paradise." So we do have proof that the second thief had rebuked Jesus but had then repented and asked for salvation.

8. Did the Soldiers Cast Lots Over All of Jesus's Garments, or Over Just the Seamless Cloak?

Consider a statement on this by Wheless: "As tangled a bit is next related regarding the casting of lots over the garments of the Crucified. The synoptists relate that all the clothing was raffled: 'They parted his garments, casting lots' (Matt. 27:35; Mark 15:24; Luke 23:34). But John, who was present, says that the

lots were cast only for the seamless coat, the other things being divided by choice: 'Then the soldiers . . . took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam. . . . They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be' (19:23-24)."

The prophecy which refers to this event indicates both a parting of garments and a casting of lots on another piece; Ps. 22:18, "They part my garments among them, and cast lots upon my vesture." Matthew, with a careful reading, also agrees with the prophecy in spite of Mr. Wheless's statement to the contrary. See Matt. 27:35, "And parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots." See also Luke 23:34, "And they parted his raiment, and cast lots." The similarity to Matthew is apparent.

What then shall we do with Mark 15:24, "they parted his garments, casting lots upon them, what every man should take." This would make it appear that the lots were cast upon all the garments. If we consider the Greek New Testament by Westcott and Hort which is based on much older manuscripts than the King James translators had access to we find that the clause "what every man should take" is missing. Also in Westcott and Hort, instead of the plural form of garments (Greek 'auta') we find the singular form or "auton." Hence they cast lots on only a single garment. Hence Mark 15:24 ought to read, "they parted his garments, casting lots upon one of them." Thus all four gospels and Psalms are in agreement on this.

9. Did the Centurion Call Christ a Righteous Man or the Son of God?

Matt. 27:54, "Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God." Mark 15:39 tells essentially the same story. But Luke 23:47 reads "Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man." It seems quite obvious that as the long hours rolled by, the centurion did not remain completely mute except for a single ejaculation toward the end of only a half dozen words. He must have spoken often and much as it began to dawn upon him the magnitude of what was happening before his eyes. I believe he probably spoke in the following manner, "Certainly this was a righteous man;" and as further light dawned on him, "Truly this was the Son of God." If the four gospels were identical, one would be sufficient. But each recorded a picture out of the life of Christ as the Spirit of God guided him, painting in words of truth a different panorama from the many scenes out of the life of the Master; for no one could write all; "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." John 21:25.

10. Did Matthew's Women Talk to the Angel Outside the Tomb or Inside as the Other Gospel Writers Affirm?

Matt. 28:4-5, "And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women." Since verse five

EVENTS IMMEDIATELY FOLLOWING THE CRUCIFIXION IN CHRONOLOGICAL ORDER

MATTHEW	MARK	LUKE	JOHN
Angel rolled back stone, sat on it. Guards left. 28:1-4, 11.			
Mary Magdalene and other Mary to see the sepulchre.	Mary Magdalene, Mary the mother of James and Salome. 16:1.	Mary Magdalene, Joanna Mary, the mother of James, other women. 24:1, 23:55.	Mary Magdalene 20:1. (We 20:2).
	Saw stone was rolled away. 16:4.	Found stone rolled away. 24:2.	Seeth the stone taken away. 20:1.
Women at the sepulchre saw an angel who told them to tell disciples Jesus would meet them in Galilee. 28:7. (This was without the Magdalene who was seeking Peter and John.) See John 20:2.	Women entered in. Saw two angels. Left to tell disciples that Jesus went before them to Galilee. Went out quickly. 16:5-7.	Women entered sepulchre, saw two angels sitting. Left to tell disciples. 24:3-9.	Mary Magdalene runs to Peter and John and tells them "we" know not where they laid Jesus. 20:2. (Apparently she became separated from the other women who entered the sepulchre while she sought Peter and John.) Peter and John enter sepulchre while Mary weeps outside. Sees linen clothes. (Disciples did not see angels for angels are only seen by those to whom they reveal themselves. Note Baalam and the angel, Num. 12:23-33. Elisha's servant and the angels, 2 Kings 6:17.)
			Disciples went home. 20:6-10. Mary looks in and sees two angels.
	Jesus first appeared to Mary Magdalene, 16:9, (showing that she was separated from the other women.)		The Magdalene turns and sees Jesus. Jesus had not yet ascended to God. 20:4.
As they went from the sepulchre, Jesus met them. Told them to tell Brethren that He would meet them in Galilee. 28:10.			
		Mary Magdalene, Mary the mother of James, other women told apostles and all the rest that Jesus had risen. 24:10.	Mary Magdalene tells the disciples Jesus is risen. 20:18. (Apparently she had caught up with the women.)
		Peter went second time to sepulchre wondering at story that Jesus had been seen by Mary and the women. 24:2.	
	Jesus appeared to two disciples on road to Emmaus. 16:2.	Jesus appeared to two disciples on road to Emmaus. 24:13, 15.	
	The two told residue they had seen Jesus but were not believed. 16:13. Jesus appeared and told them to go into all the world. 16:14.	Two told disciples Jesus had appeared to them. 24:33-34. Jesus appeared. Let them to Bethany and was carried up into heaven. 24:47-51. (This was probably the first ascent into heaven. See John 20:17, 26-27.)	Same day at evening, being first of the week, Jesus stood in their midst, the doors being shut for fear of the Jews. Thomas was absent. 20:19.
			After 8 days Jesus appeared, Thomas present. 20:26. (Jesus had returned from heaven. See John 20:17, 27.)
			Jesus appeared at Sea of Tiberius. 21:1.
Met Jesus in Galilee in a mountain. Told to teach all nations, baptizing in the name of the Father, and of the Son and of the Holy Ghost. 16:16, 19.			
	Then, after the Lord had spoken unto them he was received up into heaven and sat on the right hand of God. And they went forth and preached everywhere. 16:19-20. Also Acts 1:3, 10-11.		

follows verse four it is thought that the women were speaking to the angel outside the tomb. This introduces difficulties since Mark had them talking to one angel answered, indicates that something had preceded that were in the tomb. The fact that it says that the angel answered, indicates that something had preceded in the way of conversation. The word answered comes from the Greek 'apokrino' meaning "To begin to speak, but always where something has preceded to which the remarks refer" (Thayer). This would indicate a passage of events and of time so that the angel could easily have gone into the tomb where the other angel was and talked to the women.

11. Was it One Angel Sitting as Mark Says or Two Angels Standing According to Luke?

Mark 16:5, "And entering into the sepulchre, they saw a young man sitting on the right side." But Luke 24:3-4 records, "And they entered in, and found not the body of the Lord Jesus. And it come to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments."

This problem is easily resolved by referring to the Greek New Testament. "Stood" is translated from the Greek "ephisteimi." According to Young's Concordance it means "To set on, over, upon." According to Webster set means "To seat for an activity as to set to dinner." These angels were literally seated by God for this conference with the women.

Concerning the number of angels, whether it was one or two: One angel is translated from "Neaniskon." This is the singular form. In the Greek there is also the dual as well as the plural case. The dual ending is "Neanisko". The "on" is omicron nu while the "o" ending is omega. In the ancient manuscript where the copying may not be too good and the writing worn or smudged the omega could easily be mistaken for omicron nu, as they look much alike. Hence we can easily conceive that the correct rendering in Mark would have been two angels.

12. How Can the End of the Sabbath be the Rising of the Sun Toward the First Day of the Week?

Matt. 28:1, "In the end of the sabbath as it began to dawn toward the first day of the week." The phrase "in the end" is translated from "ose" meaning after. The rendering of this scripture should then be, "After the sabbath as it began to dawn."

The remaining confusion of events following the resurrection arises mainly from a faulty correlation in the time scale between the gospel writers. The table on the preceding page will throw these events into a logical and non-conflicting order.

Acts 1:3. "To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days."

I Cor. 15:4-8. "And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."

Concerning the statement that Jesus was "seen . . . of the Twelve": Judas was dead and there were only

eleven apostles at that time. From Jamieson's Commentary we read, "The round number for 'the Eleven' (Luke 24:33, 36): 'The Twelve' was their ordinary appellation, even when their number was not full. However, very possibly Matthias was present (Acts 1:21-23). Some of the oldest manuscripts and versions read, 'the Eleven', but the best on the whole, 'the Twelve'."

Thus we see that there is harmony in the gospels. If they had been written by the agency of man from thirty to sixty years after the ministry of Jesus there would be expected to be many differences of opinion recorded by the several observers. But if God was the motivating author working through all the writers, then there would be complete harmony after nearly two thousand years of copying, recopying, translating and retranslating. It seems that God has preserved the scriptures in their purity if we but seek the truth where it is hidden. Heaven is not to be handed to us on a silver platter but through a life of love and labor, a continuing prayer and a never-failing enduring. But the reward is beyond the imagination and understanding of men.

WEDDING

On Saturday, June 25, 1960, a pretty home wedding took place at Wareham, Mass., where Nina Ann Brown, daughter of Mrs. Nina Brown and the late Victor M. Brown, became the bride of Alma Lyman Burlingame, son of Mr. and Mrs. Herman F. Burlingame of Cranston, R. I.

The living room was attractively decorated with white gladioli, snapdragons and carnations for the wedding ceremony, which was performed by the groom's father, Elder Herman F. Burlingame. Richard Brown of Branford, Conn., gave his sister away.

The Bride's lovely gown, made and designed by her and her mother, was of Chantilly lace over white satin. The bodice was fashioned with sabrina neckline and short sleeves and the bouffant skirt was accented with a bustle. Her veil of pure silk illusion fell from a spray of pearl leaves and she carried a bridal bouquet of a large white Gladenia arranged with ivy.

Mrs. William Ohnesorge of Cranston, R. I., a roommate of the bride at the University of Rhode Island, was matron of honor. She carried a pink Gladenia to set off her gown of pale blue silk and pink hat.

Serving as best man was William Olsen of New York, who was assisted by Robert Jeffrey of Cranston, R. I., class-mates of the groom.

Following a reception at the bride's home, the bride and groom left on a ten day wedding trip to Nova Scotia. Our brother and his wife are now settled in an apartment at 48 Massachusetts Ave., Cambridge, Mass.

The groom will continue his studies in September at the Massachusetts Institute of Technology in Cambridge, where he is working for his Doctorate in Chemistry. Mrs. Burlingame, a University of Rhode Island graduate this past June in Chemistry, will do Chemistry Research in Cambridge, Mass.

The Bride is not a member of the Church as yet but we hope some day to see her one along with her companion. We pray their new home may have the blessings of God to be in it and His Spirit to be with them all the days of their lives.

Rose I. Burlingame

HELPING HAND

This column is for the benefit of the Sunday School work.

Contributions of interest, study helps and programs for the advancement of Sunday Schools are solicited. Material will be reviewed and edited.

The following is one of a series of lesson studies submitted by the General Sunday School Association.

WHAT IS THE BOOK OF MORMON?

This question is probably the first and most comprehensive question ever asked of anyone who professes to believe the book. No one can consider it anything but a fair question, and to many, who believe in the book, it requires a little thought to give a true, concise answer.

First of all, by examination, we can say it is an abridgement of books or records: fifteen in all. These books were written by twenty different authors, each author recording the things which transpired during his time. In some cases more than one author wrote in the same book.

The book defines itself as a witness of Christ (Mormon 2:39-41). Notice this is an added witness and not a substitute for anything, which is often the objection raised by non-members. The book of Mormon was not, and is not intended to be a substitute for the Bible, but is rather to establish the truth of it. (I Nephi 3:192-196, Mormon 4:30-31).

From a realistic standpoint, the "Book of Mormon" is an abridgement written by Mormon, from whom the book gets its name, of the complete record, historical and religious, written by each of the original authors. It covers a period of history from the Tower of Babel to about 421 years after Christ, or approximately 3000 years. The book might quite accurately be defined as a history of Ancient America and the people who lived there. It is a narrative of God's dealings with these peoples. (Ether 1:1). The flyleaf of the book itself probably describes its purpose and origin as well as any words can.

But again, as to the origin of the Book of Mormon, surely if such a book as this were to fit into God's plan of things, certainly some of the prophets must have made some mention of it. We read, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7). Seeing this, we are compelled to examine the prophecies to see whether they teach the coming forth of a book such as the Book of Mormon claims to be. We must establish the existence of this book in the light of prophecy.

Indications in scripture as to the coming forth of a book or writing are to be found in the records of two of the major Prophets, Isaiah and Ezekiel.

(1) Ezekiel 37:15 and 16 speaks of such a book, but calls it a "stick" in a manner of speech. This was a term commonly applied to a scroll of writing which was rolled upon a stick, and not only was it common practice in the days of Ezekiel, but it may be seen practiced yet today among the Orthodox Jews. (Refer to a Bible Dictionary.)

(a) This stick is to be a record of Joseph.

(b) It is to be joined together with the "stick" or record of Judah, to be united and become as one.

(2) Isaiah also speaks of a Book, which is sealed, etc., (Isa. 29:11-12) and speaks of it as "the vision of all." We see that this book will be brought to a learned man and he will say he cannot read it for it is sealed, and when brought to an unlearned man he will say: "I am unlearned." In vs. 14, the Lord says that He will then proceed to do a marvelous work and a wonder.

(a) In Isaiah 29:4 it says that the speech of this book shall be low out of the dust.

(3) Perhaps the most significant points of these prophecies given, are that they are forecast to be fulfilled in precisely the same era of time, known generally to us all as "the last days." Since no other book of such dimensions as the Book of Mormon has been the product of that era, what are we led to conclude other than that these two prophecies are speaking about one and the same book? A related study of Ezekiel 37 and Isaiah 29 will show that the joining of the Stick of Joseph and the Stick of Judah is identical in time to the period spoken of in the latter quotation. This era was to occur when "Lebanon shall be turned into a fruitful field," (Isaiah 29:17), and the fertility of Lebanon has been accomplished in the past hundred years or so, and the restoration of Israel is approaching its latter stages.

(a) This book is to cause the blind to see out of obscurity and darkness: "they also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." (Isaiah 29:24).

(4) In the days of the restoration of the house of Israel, by way of the Gentiles, a "Standard" is to be set up which will nourish the house of Israel in their gathering. (Isaiah 49:22, II Nephi 5:17, II Nephi 12:44.)

Now let us analyze what we have found, to see if the Book of Mormon fits the peculiar dimensions of these prophecies.

(1) A books that is a record of Joseph. (I Nephi 1:159-168).

(2) Was to be joined to the record of Judah. (I Nephi 3:195-196.)

(3) To come forth from a sealed record, etc. (Ch. Hist., II Nephi 11:125-126).

(4) That it will teach doctrine and understanding where previously men erred. (I Nephi 3:175, I Nephi 3:186, III Nephi 9:92.)

(5) And that it is to be had first among the Gentiles for the nourishment of Israel. (I Nephi 3:183, 199-200.)

(6) That its speech will be "low out of the dust." (II Nephi 2:39-40, II Nephi 11:84-85, Moroni 10:22-25.)

(7) And that this is to be a "marvelous work and a wonder;" to come forth in the last days prior to the restoration of Israel. (III Nephi 9:86-94, 10:4-8.)

Is there any other book that can qualify on these seven points other than the Book of Mormon, for, as you see, the prophetic evidence all points to this Book and sets it apart as a great example of the literal fulfillment of prophecy? In the words of Isaiah it is truly "a marvelous work and a wonder".

WE MUST BELIEVE

MATTHEW: fifth, sixth, and seventh too,
 Was taught by Christ to disciples true;
 'Twas the way that our Jesus said
 Disciples must teach, His church be led.
 No other way should be our choice;
 'Twas taught Disciples by His own voice;
 For Jesus taught them but the one way;
 As He taught then, so 'tis this today.

When Jesus taught 'twas not for fame,
 Nor filthy lucre e'er His gain;
 'Twas soul salvation for all men;
 His gospel's the same now as then;
 God said His Word won't pass away,
 Therefore His Word's the same today;
 If we would see the kingdom of God;
 Through Christ alone, escape the Rod.

No man was e'er given the right to
 Add e'en one word, if so not true;
 Nor diminish from, in any way;
 'Tis time all men seek and obey;
 What is the use for men to pray,
 If Christ's gospel is changed today?
 Oh! seek God's Word as 'twas first sent;
 Obey Christ's teachings, and repent.

All things common must come about,
 And the tithing law I do not doubt;
 Both came to us through Christ's command;
 They're for God's purpose unto man.
 I do not doubt Christ's Word as taught,
 For Spirit's witness oft I've sought;
 Lack wisdom? God said ask of Him;
 Who would teach different cannot win.

Some men would counsel as Christ said;
 True followers of Christ by Him led;
 He who thinketh He standeth may fall;
 The gospel of Christ is for one 'n' all;
 With contrite spirit to God we pray;
 Believe His word won't pass away;
 I don't uphold the teachings of man,
 Until 'tis proven our Lord's command.

Failing in one, we may fail in all,
 Unless we receive our Master's call;
 Be sure you're right before your God;
 If we'd redeem Zion, fear the Rod;
 None but the pure can enter there,
 All must be righteous thus to share;
 The Zion where our Lord will reign;
 Seek but God's Word, in Jesus' name.

Cora B. Bigham

February 7, 1960

CORRECTION

In the article by Bro. Leon A. Gould, "A Glance at History," in the July number of the Advocate, page 106, column 1, second line from the bottom, the word "scattered" should read "entered."

The editors apologize for this late correction.

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