

Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—I Nephi 3:187.

Volume 37

Independence, Missouri, December, 1960

No. 12

As With Gladness

As with gladness men of old
Did the guiding star behold,
As with joy they hailed its light,
Leading onward, beaming bright,
So, most gracious Lord, may we
Evermore be led to thee.

As with joyful steps they sped
To that lowly manger bed,
There to bend the knee before
Him whom heaven and earth adore,
So may we with willing feet
Ever seek thy mercy seat.

As they offered gifts most rare,
At that manger rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to thee, our heavenly King.

Holy Jesus, every day
Keep us in the narrow way;
And, when earthly things are past,
Bring our ransomed souls at last
Where they need no star to guide,
Where no clouds thy glory hide.

Saints' Hymnal, No. 143

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ZION'S ADVOCATE

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EDITORIAL

Recently the editor received a communication from a young member of the church who saw some interesting things through visions or dreams. A striking one related was one in which people were seen preparing for Christmas. They were laughing, talking, shopping for gifts, singing Christmas carols and enjoying the Christmas sights. And though Jesus was standing in their midst, they were unaware of His presence. They were celebrating the anniversary of His birth, yet they were not conscious of Him through it all. He was forgotten by them.

How much truer picture can be drawn of our present celebration of Christmas? This condition is described by the words "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men."

The custom of giving gifts to our dear ones on their birthdays has become common among Christian people, and is a beautiful one. It is quite proper that this custom should be carried over to apply to the anniversary of our Saviour's birth, wherein our giving is to our fellows in His honour since Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Are our gifts given with the thought in mind that by giving to those around us we are giving unto Him? Do we give with the deep sense of love characterized by Christ who gave Himself for us? Or do we give to promote some selfish purpose or to merely fulfill some obligation?

Christmas giving should be done with the greatest of charity which is the pure love of Christ.

CHANGE OF ADDRESS NOTICE

Bro. and Sr. Clarence L. Wheaton are settled again in their home, 204 West Sea Avenue, Independence, Missouri, after their mission to Israel.

A LETTER TO THE EDITORS

Goodwell, Oklahoma
November 14, 1960

Dear Advocate Readers,

It is a warm day in the panhandle of Oklahoma. On a day like this, it is inspirational to get outside and enjoy nature.

Just the other day I received my November Advocate. There are some good articles this month (in my opinion). Then, I think, I wonder which sentences would be struck out if it were possible for us to have Jesus Christ do so? (There are contradictory "schools of thought" in this issue.)

One of the gravest problems facing people today is discernment. Spiritual discernment is a special gift, but I believe that God grants all of us a certain amount of discernment about the things we read or hear. I have heard or read opinions of church people that are exactly opposite. Someone is wrong! What shall I do? Keep my mind open! Believe parts of either or both that seem to agree closest to the scriptures as I am capable of understanding. Don't be too proud to change my mind. God will not direct a mind that is already made up. That is our "free agency" at work. Some day, I believe we will know the truth. We are told it will be sharper than a two-edged sword.

Joseph Smith and other men of early church history were not infallible. However, I will ponder long before I disregard their written "word" to us. I believe they were instruments in the hands of God. They, especially Joseph Smith, should hold a place of honor in our hearts.

It is nearing the Christmas season and I've already started planning. What joy this season brings! I wonder how many things in my life Jesus Christ would not have me do and what things He'd add to my life and have me do?

One of the most enjoyable things I do is sing in our community chorus. This year we are doing Handel's "Messiah". I feel sure that God surely did inspire this man. Have you studied this oratorio? If not, please do so. You'll not be sorry.

One last thought—I'd like to urge all to read and inform themselves. By that I mean, not only our church books, but every field of knowledge. There is so much to learn in our world today and it brings joy to the heart to be informing one self.

I want last of all to wish all of you a very happy Christmas and New Year.

Your Sister in the Church,

Alzada Massey
(Mrs. Harold Massey)

CORRECTION

Elder B. C. Flint, the author of the article appearing in the recent issues of the Advocate, "What Does the Church of Christ Believe?", has requested that a correction be made in the next to the last paragraph, column 2, page 166, of the November issue to read as follows:

Finally, since Elder John R. Haldeman says that the prophet Joseph Smith stood in the church "the acknowledged mouthpiece of God", we will let him (Joseph Smith) explain this "vision" himself.

Y. P. C. L. NEWS

October 23 the young people met at church for an educational meeting. We spent the time singing. This was done for practice as well as enjoyment.

The group went to the home of Bro. and Sr. James Hedrick on October 29 to decorate for the Halloween party held that evening. Young and old alike were at the party representing Bible or Book of Mormon characters. We met Lot's wife; Joseph, Mary and Baby Jesus; Moses, his sister and mother; David and King Goliath; the centurian; Ruth; the woman at the well; and many others. Identification was made through clues in the conversation as well as in the dress. Prizes were given to the best representation.

November 5 the young people's group assisted the local church chorister, Sr. Kay Matthews, at the regular choir practice, that special music might be provided for the Thanksgiving service.

Sr. Donna Gill was in charge of a study class on November 13. She used Bro. Harvey Seibel's article, "The Harmony of the Gospels from Crucifixion to Pentecost", in the September issue of the Advocate. It was an interesting study to compare the scripture references given in the article.

Our monthly social gathering was held November 19. It was a pizza supper at the home of Bro. and Sr. James Hedrick after which we again attended the local choir practice.

November 20 the young people relinquished their meeting to attend all day Thanksgiving services at the church.

From the far away Pacific area on the Isle of Okinawa comes the news of the birth of Shaughn Delos Sprague on October 30. Shaughn is the son of Jon (Jack) and Judy Sprague, and a brother of Robin Annette.

We hear from the beaming grandfather, Archie F. Bell, of the birth of another granddaughter, Darlene Dawn. Her parents are Cliff and Ella Engle, of Lynn Center, Illinois. She was born on October 31, which is also the birth date of her great-grandmother, Sr. John F. Bell. Darlene has an older brother, Roger.

Sr. Ella (Bell) Engle and Bro. Jon Sprague are former members of the local Y. P. C. L. To these young couples we send our sincere congratulations.

Margret Harris, Reporter

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CHARITY

Bible

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity. I Corinthians 13.

But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Colossians 3:8-17.

Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. I Timothy 1:5-7.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. I Timothy 4:12.

(Continued on Page 190)

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.

ON BEING GOOD

B. C. Flint

"And Jesus said unto him, Why callest thou me good? None is good, save one, that is, God." Luke 18:19.

From the above it would seem that the idea of goodness is raised to the superlative degree, hence is unattainable to mankind. This idea calls for a careful analysis of the idea of "being good." Or in other words, can a man be really good?

All are ready to grant that in God is found the fullness of goodness. He is the very essence of goodness itself. Yet since the purpose of the gospel of Christ is to make men Godlike there must be some degree of goodness to which mankind may attain, so we find Paul, when enumerating the "fruits" of the Spirit, giving them as follows: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." (Galatians 5:22, 23.) And in Romans 14:16 we read: "Let not then your good be evil spoken of." Again, ". . . for a good man some would even dare to die." (Romans 5:7).

All through both the Bible and the Book of Mormon men are spoken of as "good" men. What is meant by being good, or what constitutes a "good man"?

Webster defines good, as being "The opposite of bad; conducive, in general, to any useful end of purpose; serviceable; advantageous, beneficial; wholesome; suitable; fit; proper; right; possessing desirable or valuable physical or moral qualities; virtuous, righteous, dutiful, pious, or religious; excellent, valuable, precious; kind, benevolent, humane, merciful, or friendly; clever, skillful, or dexterous; adequate, sufficient, or competent; valid; of unimpaired credit; able to fulfill engagements; real actual, serious (good earnest) considerable; more than a little; not deficient; full or competent; not blemished; unsullied; immaculate, honorable."

In the analysis of Webster's definition of "good" in what way can we evaluate the world in its present condition? Or, when we again speak of a man or woman as being "good" what do we really mean? Most men and women possess some of the characteristics incorporated in the idea of "good," some fewer people possess more of these attributes, but no one possesses them all. Only God does that. It would seem from our initial text that Christ understood this and so made the statement that, "none is good, save one, that is God."

It would seem that there is a great lesson in this thought for all of us. We are told to go on unto perfection, and perfection is the acme of good. Yet we are good only to the degree that we do good, are righteous, are virtuous, are Godlike.

No wonder we are commanded in latter day revelation to say "Nothing but repentance to this generation." Why enthuse over the perfectness of church organization, while human weaknesses of every sort are the outstanding attributes of much of the membership? We will have a "good church" when the membership in it is "good."

We look about us and we see men living many of the attributes indicated as being good. Oh, perhaps they may not have been baptized and may still be regarded by us, of the restoration movement, as being on the "outside," so far as church membership is concerned. Yet, since God is the sum total of goodness, may not these "outsiders" be living closer to God than many of us on the "inside," whose sole claim to "goodness" lies in the fact of our having obey certain principles of righteousness which are designed to make us good, make us Godlike, but which we have failed to honor by actually being good ourselves? A man may be baptized, he may have his name on the church records, yet he may be a long way from being "good." Institutionalizing the work of God, and seeking to hide our evil deeds behind that institution, becomes the very opposite of good, and even to a greater degree than can be attributed to the man or woman outside who has not heard and understood the gospel, because we are told "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17.) These texts and the line of reasoning called forth by them plainly places the responsibility of our degree of goodness squarely upon ourselves, both as individuals and as a church.

Christ, in teaching His disciples, gives this very specific admonition, "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. (Matthew 5:20.) Did the Master mean this? Or, was it just an idle threat?

Paul says, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Christ is in you, except ye be robates?" (II Corinthians 13:5.)

The world in its present state is in a woeful need of "goodness". We are very evidently living in that period of the world's history indicated as the time of the end, when men shall "run to and fro, and knowledge shall be increased," but it is indicated that with the increase of knowledge, that knowledge would be used for evil rather than for doing good. Do we need to elaborate on this? It is present all around us. So much so that it is much easier to be bad than it is to be good, as the Apostle Paul says, "When I would do good, evil is present with me." (Romans 7:21.)

We have no desire to paint the picture any darker than it is, because we believe in God, and He is good. He not only is good, but He is attainable. He is still in His heaven. He still rules the Universe. True, the

devil is permitted free rein in the hearts and desires of men, but he can never thwart God's will.

So when we are admonished to "say nothing but repentance to this generation," does it mean that we shall not warn of the things to be repented of? Surely not. To cry repentance to this generation means to tell them plainly whither they are drifting, and to point to the signs of the times in which we live and as outlined by the Master as being the signs which would act as guidemarks to our proper course. Too many of us have become engrossed with the affairs of this world, with the things that are of personal interests. The church has gone to sleep and is simply drifting with the tide the world is responsible for. We are busy with everything under the sun, but the one thing that God caused the great restoration to come into being for, that is the saving of man's immortal soul. We are busy making rules to regulate ourselves, yet fail to read and ponder the rules God has given us in His word that are really rules to govern our conduct.

The old prophet saw our day when he penned these words: "Ye have wearied the Lord with your words. Yet ye say, wherein have we wearied Him? When ye say, Everyone that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?" (Malachi 2:17.)

Again reverting to Paul's statement in II Corinthians 13:5, self examination is advised that we ascertain whether we be "in the faith," or not. Am I in the faith just because I have been baptized and have had hands laid on me, and because my name is on the church records, and I can loudly defend the form of organization as being scriptural, and give chapter and verse for all of my contentions? Is that what it means to "be in the faith?" Or am I in the faith when, after having obeyed the initiatory principles of the gospel, I seek to go on unto perfection, and set an example in righteousness, and so seek to win souls to Christ? Isn't "being really good" the password to acceptance with God: being good in the sense that I am trying to present Christ to the world, not with loud lip service, but in humility and love trying with all my might to teach Christ by a Godly walk before Him and my fellow man?

The church will never attain the heights the gospel makes possible to it, nor will we ever cleanse the sanctuary, while we can deliberately harbor the spirit of hate towards any man whether in the church or out; while we seek revenge and demand apologies from some whom we may feel have affronted us; while we are willing to spend our time in destructive rather than constructive criticism.

It is of these things that we must repent. Good men do not do these things. To be good we must feel good. We must radiate good, and to do that there must be good in us. We cannot radiate something that is not a part of us.

Elbert Hubbard sums the whole process of attainment of good in this simple outline. He says: "The supreme prayer of my heart is not to be learned or 'good', but to be 'radiant'. I desire to radiate health, cheerfulness, sincerity, calm courage, and goodwill. I wish to be simple, honest, frank, natural, clean in mind, and clean in body, unaffected—ready to say 'I

do not know', if so it be, to meet all men on a absolute equality—to face any obstacle and meet every difficulty unafraid and unabashed. I wish others lives too, to be up to their highest, fullest and best. To that end I pray that I may never meddle, dictate, interfere, give advice that is not wanted, nor assist when my services are not needed. If I can help people I'll do it by giving them chance to help themselves; and if I can uplift or inspire, let it be by example, influence and suggestion, rather than by injunction and dictation. This is to say, I desire to be radiant—to radiate life."

Many men have thus been "radiant," and in being radiant they have been "good" men. Their lives still go on in the deeds they performed while living. It is easy for us to follow the path of least resistance. We follow men and in the history of the years, many men have deceived us. Dictators have ever been leaders of a sort. They first lead by subtlety, then they gain power and rule by tyranny. As a result, sad experiences of the human race through the ages have come from following the dictations of men. Christ is the only true example. We are safe only when we keep our vision firmly fixed upon Him, because He is good.

The Book of Mormon is speaking of this and particularly of our time, tells us that in our day, ". . . they have all gone astray, save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err, because they are taught by the precept of men." (II Nephi 12:16-17. Authorized Edition.)

In the past we have the example of the lives of men, and how quick we are to detect the good and the bad in their conduct. There are Adam, Seth, Noah, Abraham, Isaac, Joseph, Moses, and all of the prophets. Then in the New Testament we have the giants of intellectuality and spirituality in the followers of Christ, but Peter denied Christ and swore; Paul had a quarrel with Barnabas and refused to travel with him; Moses lost his right to enter the promised land by forgetting to curb his temper; Abraham fell into polygamy, Noah got drunk; and Adam was the first sinner of all. These were the marks of human weaknesses. Yet, in the main, these were all "good men". Yes, and how glad we would be if there were more of their fiber in the Church of Christ today. The history of the world has furnished us with a galaxy of names whose characters are beacon lights to the achievements of mankind. And last, but greatest of all, there is this choice land of America, that has furnished the world with leaders whose names are a personification of "good."

The Church of Christ, what about it? Will the lives of us who now carry on become the beacon lights to the world that will set the gospel standard high? Early in my ministry, a man who had come into the work under my ministry, said to me one day, "Bert, I am taking your life as my example." I was astounded. I was frightened. I rebuked the brother for his folly. Who was I to be the righteous example? I told him that I hoped and prayed that I would never by act or word cause him to stumble. I was but a man and that Christ was the perfect example, and him only should any of us follow.

Let us try to be good.

THE REASON WE ARE NOT ONE

By Henry Van Duine

"Because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the Lord kindled against his people." (Isaiah 5: 24, 25.)

"But behold, there are many that harden their hearts against the Holy Spirit, that it hath no place in them; wherefore, they cast many things away which are written, and esteem them as things of naught." (II Nephi 15:2).

Now we'll see from the Bible who is going to dwell in His holy hill and a reason why He is going to make the earth empty. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." (Psalm 15: 1, 5.)

The Lord makes it easy to understand who is going to dwell in that holy hill. The word of God also teaches you and me that the man who supports these evils does wrong. Isaiah 24:1-3 tells us, "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof . . . as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word."

It's just like it says in II Nephi that we'll cast many things away that are written and esteem them as naught, but we'll find out we'll not dwell in that holy hill if we keep on casting the Word of God aside.

The Bible says in I Corinthians 14:34, 35, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home." And in I Timothy 2:11, 12, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach."

Let us see in the Book of Mormon about who must do the teaching. "And also trusting no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments . . . And it came to pass that none received authority to preach or to teach, except it were by him from God. Therefore he consecrated all their priests, and all their teachers, none were consecrated except they were just men." (Mosiah 11:15, 18, 19.)

So you see we have to be called of God and ordained by the laying on of hands in order to do this work. Even the Book of Commandments teaches us, "And again, the elders, priests, and teachers of this church, shall teach the scriptures which are in the Bible, and the Book of Mormon." (Book of Commandments 44:13).

The church my father and mother belonged to held Sunday School at 10 o'clock followed by preaching at 11 o'clock, preaching again at 7 o'clock in the evening, and prayer meeting on Wednesday night at 7 o'clock. What does the Book of Mormon say about that? "And their meetings were conducted by the church, after the manner of the workings of the Spirit, and by the power of the Holy Ghost; for as the power of the Holy Ghost

led them whether to preach or exhort, or to pray, or to supplicate, or to sing, even so it was done." (Moroni 6:9.)

What does the Book of Commandments say about that? "But notwithstanding those things which are written, it always has been given to the elders of my church from the beginning and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit."

That gives us a picture how we should conduct all our meetings. We are to gather in the house of the Lord at a set time then let the Spirit of God direct us in the kind of meetings we are to have. That means fathers, mothers and children are all to go to the house of the Lord and God will give them the food they need in due season.

Remember, we came out of the world. Let's stop following the world and its ways and start following the Bible and Book of Mormon and the teachings that harmonize with these two books. Be sure they harmonize with the Book of Mormon. In Alma 23:2, 3, Pahoran was the chief judge of the people and some of them wanted to alter the law of God but Pahoran would not suffer the law of God to be altered, so they became a people who were not one. Now, are we to be one with them that cast many things away that are written and esteem them of naught? No, loved one, we are to be one with them that try to keep all the commandments and ordinances of God.

What does God say? "Love thy neighbor as thyself." Where I work there are women working who have husbands who are working—two in one family working and their neighbor can get no job as there is no work. Just think, man and wife working and they have everything nice and their neighbor and his wife can't even eat. We say that we love our neighbor as ourselves.

What does the Book of Mormon say? ". . . and they had all things common among them, every man dealing justly, one with another." (III Nephi 12:11) ". . . and every man did deal justly one with another; And they had all things common among them, therefore they were not rich and poor" (IV Nephi 1:3, 4), and if everybody in the world loved their neighbor as himself there would be no rich nor poor.

How can we, who are supposed to be His church, say we believe in all things common and in the law of tithes and offerings as the Bible and Book of Mormon teach us? In the Book of Mormon the law of all things common is to deal justly with all and if our brother or sister or neighbor stands in need we are taught that if we have to spare we are not to leave them go without food, or go naked. It is the law of God to love our neighbor as ourselves.

What does the Lord say about tithes? "Bring ye all the tithes into the storehouse, that there may be meat in my house," (III Nephi 11:13) and it says in Leviticus 27:30, "And all the tithes of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." If it was holy unto the Lord then don't you think it is holy unto the Lord today? We say we love God and we don't send in our tithes, so that there is meat in His house, so that the church can do what God tells them to do—go ye into all the world and preach

the gospel. How can the church send missionaries into all the world to preach the gospel if there is no meat in His house?

"Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? . . . If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? . . . Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (I Corinthians 9:7-14.). But Paul says nevertheless we have not used this power lest we should hinder the gospel of Christ, and we have to be careful we don't abuse this power and become a hindrance to the Gospel of Christ.

If our loved ones leave their wives and families for the sake of the Kingdom of God and are working for God and are trying to bring the gospel to the loved ones that sit in darkness, they are not able to hold a job as they must be here and there. As I see it, their wives and children can eat of the milk of the flock if they stand in need.

What does the Bible say? That tithes is the Lord's and it is holy unto the Lord.

Jacob promised God a tenth of all he made and all he asked of God was bread to eat and raiment to put on (Genesis 28:20-22), and that's the way it is with me. All I ask of God is bread to eat and raiment to put on and a place to live. I too will give one tenth of all I make as He says it is holy unto Him. God so loved the world that He gave His only begotten Son. If we don't give financial support then we don't love God or His work.

If we bring all the tithes into the storehouse, that there may be meat in His house, then what are His promises? His promises are that he will open the windows of heaven and pour out a blessing that there shall not be room enough to receive it.

For me and my home, I am going to try to support the work of God financially and spiritually, then I know when I come to the end of this life I won't have to worry.

THEY SHALL GROW TOGETHER

A revelation to Joseph, Oliver and David, making known the calling of the twelve disciples in these last days, and also, instructions relative to building up the church of Christ, according to the fulness of the gospel: given in Fayette, New York, June, 1829.

Now behold, because of the things which you have desired to know of me, I give unto you these words: Behold I have manifested unto you, by my Spirit in many instances, that the things which you have written are true: Wherefore you know that they are true; and if you know that they are true, behold I give unto you a commandment, that you rely upon the things which are written; for in them are all things written, concerning my church, my gospel, and my rock. Wherefore if you shall build up my church, and my gospel, and my rock, the gates of hell shall not prevail against you. Book of Commandments 15:1-4.

And it came to pass that I, Nephi, beheld that they did prosper in the land; And I beheld a book, and it was carried forth among them. And the angel said

unto me, Knowest that the meaning of the book? And I said unto him, I know not. And he said, behold, it proceedeth out of the mouth of a Jew; and I, Nephi, beheld it; And he said unto me, The book that thou beholdest is a record of the Jews, which contains the covenants of the Lord which he hath made unto the house of Israel; And it also containeth many of the prophecies of the holy prophets; And it is a record like unto the engravings which are upon the plates of brass, save there are not so many; nevertheless, they contain the covenants of the Lord which he hath made unto the house of Israel; Wherefore, they are of great worth unto the Gentiles.

And the angel of the Lord said unto me, Thou hast beheld that the book proceedeth forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew it contained the plainness of the gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God: Wherefore, these things go forth from the Jews in purity unto the Gentiles, according to the truth which is in God: And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches; For behold, they have taken away from the gospel of the Lamb many parts which are plain and most precious; And also many covenants of the Lord have they taken away; And all this have they done that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men: Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church that there are many plain and precious things taken away from the book, which is the book of the Lamb of God; And after these plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles: And after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen, with the Gentiles which have gone forth out of captivity; Thou seest because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God; because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that Satan hath great power over them; Nevertheless thou beholdest that the Gentiles who have gone forth out of captivity, and have been lifted up by the power of God above all other nations upon the face of the land, which is choice above all other lands, Which is the land that the Lord God hath covenanted with thy father that his seed should have for the land of their inheritance, will not utterly destroy the mixture of thy seed, which are among thy brethren; Neither will he suffer that the Gentiles shall destroy the seed of thy brethren; Neither will the Lord God suffer that the Gentiles shall forever remain in that awful state of blindness, which thou beholdest they are in because of the plain and most precious parts of the gospel of the Lamb which have been kept back by that abominable church, whose formation thou has seen. Wherefore, saith the Lamb of God, I will be merciful unto the Gen-

tiles, unto the visiting of the remnant of the house of Israel in great judgment.

And it came to pass that the angel of the Lord spake unto me, saying, Behold, saith the Lamb of God, after I have visited the remnant of the house of Israel, and this remnant of whom I speak is the seed of thy father; Wherefore, after I have visited them in judgment, and smitten them by the hand of the Gentiles; And after the Gentiles do stumble exceedingly because of the most plain and precious parts of the gospel of the Lamb which has been kept back, by that abominable church, which is the mother of harlots, saith the Lamb, I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb; For behold, saith the Lamb, I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; And after thy seed shall be destroyed and dwindle in unbelief, and also the seed of thy brethren; behold, these things shall be hid up, to come forth unto the Gentiles by the gift and power of the Lamb; And in them shall be written my gospel, saith the Lamb, and my rock and my salvation; 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; And if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; And whoso shall

publish peace, yea, tidings of great joy, how beautiful upon the mountains they shall be.

And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles, unto the remnant of the seed of my brethren; And after it had come forth unto them, I beheld other books which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles, and the remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true.

And the angel spake unto me, saying, These last records which thou hast seen among the Gentiles shall establish the truth of the first, which are the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; And shall make known to all kindreds, tongues and people, that the Lamb of God is the Son of the Eternal Father, and the Saviour of the world; and that all men must come unto him or they can not be saved; And that they must come according to the words which shall be established by the mouth of the Lamb; And the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; (I Nephi 3:156-195).

Following are excerpts from the Bible and the Book of Mormon relative to the same passages of scripture for comparative purposes.—The Editors.

Bible

Blessed are the poor in spirit: for their's is the kingdom of heaven.

Matt. 5:3

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Matt. 5:6

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under the foot of men.

Matt. 5:13

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

Matt. 5:21

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say thou fool, shall be in danger of hell fire.

Matt. 5:22

Book of Mormon

Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven.

III Nephi 5:50

And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost.

III Nephi 5:53

Verily, verily I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor, wherewith shall the earth be salted? The salt shall be thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

III Nephi 5:60

Ye have heard that it hath been said by them of old time, and it is also written before you, that thou shalt not kill; and whosoever shall kill shall be in danger of the judgment of God.

III Nephi 5:69

But I say unto you, that whosoever is angry with his brother, shall be in danger of his judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire;

III Nephi 5:70

(Bible, Cont'd.)

Therefore if thou bring thy gift to the altar, and there rememberst that thy brother hath ought against thee;
Matt. 5:23

Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.
Matt. 5:24

Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.
Matt. 5:25

Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.
Matt. 5:26

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.
Matt. 5:27, 28

Be ye therefore perfect, even as your Father which is in heaven is perfect.
Matt. 5:48

Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven.
Matt. 6:1

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment?
Matt. 6:25

Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?
Matt. 6:30

Judge not, that ye be not judged.

Matt. 7:1

(Book of Mormon, Cont'd.)

Therefore, if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath aught against thee,

III Nephi 5:71

Go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you.

III Nephi 5:72

Agree with thine adversary quickly, while thou art in the way with him, lest at any time he shall get thee, and thou shalt be cast into prison.

III Nephi 5:73

Verily, verily I say unto thee, Thou shalt by no means come out thence, until thou has paid the uttermost senine. And while ye are in prison, can ye pay even one senine? Verily, verily I say unto you, Nay.

III Nephi 5:74-75

Behold, it is written by them of old time, that thou shalt not commit adultery; But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery already in his heart. Behold, I give you a commandment, that ye suffer none of these things to enter into your heart; for it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell.

III Nephi 5:76-78

Old things are done away, and all things have become new; therefore I would ye should be perfect even as I, or your Father who is in heaven is perfect.

III Nephi 5:92

Verily, verily, I say that I would that ye should do alms unto the poor; but take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father who is in heaven.

III Nephi 5:93

And now it came to pass that when Jesus had spoken these words, he looked unto the twelve whom he had chosen, and said unto them, Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat and the body than raiment?

III Nephi 6:1-3

Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, even so will he clothe you, if ye are not of little faith.

III Nephi 6:8

And now it came to pass that when Jesus had spoken these words, he turned again to the multitude, and did open his mouth unto them, saying, Verily, verily, I say unto you, Judge not, that ye be not judged.

III Nephi 6:13

(Bible. Cont'd.)

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money. For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that published peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchman shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.

Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste nor go by flight for the Lord will go before you; and the God of Israel will be your reward.

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

Isaiah 52

And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots: And I will cut off the cities of thy land, and thrown down all thy strong holds: And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers: Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands. And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities. And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

Micah 5:8-15

(Book of Mormon. Cont'd.)

And it shall come to pass that the time cometh, when the fullness of my gospel shall be preached unto them, and they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name. Then shall their watchmen lift up their voice; and with the voice together shall they sing; for they shall see eye to eye. Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance. Then shall they break forth into joy—sing together ye waste places of Jerusalem: for the Father hath comforted his people, he hath redeemed Jerusalem. The Father hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of the Father; and the Father and I are one. And then shall be brought to pass that which is written, Awake, awake again, and put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake yourself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for naught; and ye shall be redeemed without money. Verily, verily, I say unto you, that my people shall know my name; yea, in that day they shall know that I am he that doth speak. And then shall they say, How beautiful upon the mountains are the feet of him that bringeth good tidings unto them that publisheth peace: that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! And then shall a cry go forth, Depart ye, depart ye, go out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel shall be your rearward. Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men.) So shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they consider.

III Nephi 9:69-83

And my people who are a remnant of Jacob, shall be among the Gentiles, yea, in the midst of them, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver. Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off. Yea, we be unto the Gentiles, except they repent, for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots, and I will cut off the cities of thy land, and throw down all thy strongholds; And I will cut off witchcrafts out of thy hand, and thou shalt have no more soothsayers: Thy graven images I will also cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the works of thy hands; And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities. . . . and I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard.

III Nephi 9:99-106

In true faith, Joseph continued to do as he had been instructed for the next three years. Each year he was rewarded by a meeting with the messenger and given instructions and intelligence from him.

In the year 1825, Joseph met Emma Hale, whom he married in January, 1827.

On September 22, 1827, the time arrived for the plates to be secured. On delivering the plates, the messenger gave this charge: Joseph would be responsible for the objects, and if he should let them go carelessly or if through neglect he should lose them, he would be cut off. However, if he should preserve them until the messenger came for them, they would be protected.

No sooner had Joseph received the plates than he became rudely aware of the reason for the charge. From that time forward, until the plates were returned to the messenger, all kinds of people began pursuing him in every manner of strategy possible to take them away from him. No one will ever know, or be able to comprehend the persecution which followed Joseph Smith and his associates from the time the plates were received.

The months that unfolded during the translation of the Book of Mormon were stormy and troublesome times. For the purpose of this writing, we will not try to record all the details. If we were to try to collect and describe all the happenings of this period of the restoration history, it would require a volume much larger than it would be convenient to carry. However, we will try to discuss the most important events.

Shortly after the marriage of Joseph and Emma, in the midst of oppression, came a man who offered both financial and spiritual encouragement to the impoverished couple. This man, Martin Harris, was to occupy an important place in the history of the work.

Mr. Harris, in his efforts and interest in the translation, obtained copies of the characters found on the plates from Joseph Smith and took them to New York. In that city, he visited a Professor Anthon, "a gentleman celebrated for his literary attainments." On viewing the figures, this "learned man" stated that they were of Egyptian, Chaldaic, Assyriac and Arabic in origin. He said that they were true characters and signed a certificate saying the same, as well as stating that those which already had been translated were correct. This document was given freely to Mr. Harris.

Mr. Anthon then asked how Smith had come to find the plates. When Harris told him that an angel of God had revealed it to him, Mr. Anthon asked to see the statement again. Mr. Harris returned the certificate to him and Professor Anthon tore it into pieces. Then he offered to make the translations of the plates, if they were brought to him. Martin Harris informed him that part of the plates were sealed and that he was forbidden to bring them to him, to which Anthon replied, "I cannot read a sealed book." Mr. Harris then went to see a Mr. Mitchell who confirmed the statement of Professor Anthon respecting both the characters and the translation of them.

Besides making an interesting story, this fulfills the prophecies of Isaiah 29:12. For truly the Book of Mormon was being brought forth by an unlearned man, for Joseph did not have a formal education beyond

grammar school. The Book of Mormon itself states that the language was reformed Egyptian (p. 713:98-99). How close could Mr. Anthon get without believing?

In April, 1828, Martin Harris in his zeal to promote the translation, obtained from Joseph the first 116 pages of the work to show the script to his family and friends. Very rigid stipulations were made. However, they were violated and all the translated pages were stolen from him. For this error, both men were rebuked and the plates and the Urim and Thummim were taken from Joseph Smith.

It was only after a long period of humble prayer and lamentation that they were returned to the translator who received further instructions from God. The pages that had been stolen were not included as such in the Book of Mormon; however, the record is contained in other words by other recorders in the book. So from this we know that none of the record is missing, but only one account of the same happening.

Here we see that these men were only human, and were subject to making mistakes. We must not condemn them for this, but must try to understand and realize their pitfalls, being glad that they were able to recover their standing and ability with God.

In April, 1829, Oliver Cowdery came to the Smith residence for a season, as was the custom of the school system of the time. Mr. Cowdery, being a school teacher, was teaching in the neighboring school. When the circumstances of the plates were explained to him, he agreed to write for Joseph, and the work of translating began at a more convenient pace.

In May, 1829, Joseph Smith and Oliver Cowdery became interested in the manner of baptism, as it is described in the Book of Mormon. In the true faith of the Book's revelation, they went into the woods to pray and inquire of the Lord.

While they prayed, a messenger descended in a cloud of light and laid hands on them, saying, "Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering Angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins, and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness." (Times and Seasons, Vol. 3, No. 19, p. 865-866, Aug., 1842; Outline of History, p. 35.)

The messenger explained that this priesthood did not have the power for laying on of hands for the gift of the Holy Ghost, but that this power would come later. They then were instructed for Joseph to baptize Oliver first, and then Oliver to baptize Joseph, and then to lay on hands and ordain each other to the Aaronic priesthood, which they carried out.

Shortly after receiving the Aaronic priesthood, Joseph became acquainted with Peter Whitmer, who suggested that Joseph move to his place, where he would be taken care of and thus be able to devote more time to the translation. So the Smiths moved to Seneca County, New York. There they found an anxious group of people, very interested in the work.

The translation progressed with Joseph translating, Oliver Cowdery writing. Here the "Restoration" began to grow. A number of people were baptized and all

others who were interested in this movement were instructed.

Soon we find the advent of witnessing of the three witnesses and the eight witnesses. These statements may be found in the front of the Book of Mormon, and they very well speak for themselves. It might be well to remember at this point that these men never withdrew their certification about the Book of Mormon. Considerable has been said in this regard; however, it is known, by letters written to reaffirm the witnessing many years later, that these testimonies are still valid.

In June, 1829, the title page of the Book of Mormon was registered and in August of the same year, the manuscript was in the hands of the publisher. In March, 1830, the book was ready for the public. The translation and all its persecutions were past. However, the trials and troubles were not finished. The church was organized April 6, 1830, according to the law of the land and named the Church of Christ. The persecutions of Joseph and his small group were only transferred to all members of the church. This is not particularly strange, but only the pattern of history as it has been since the beginning of time.

Perhaps a very fitting statement would be that which is quoted from Smucker's History, (see page 20 of the first volume R.L.D.S. Church History.) "If he were an imposter, deliberately and coolly inventing and pertinaciously propagating a falsehood there is much to be said, that never was an imposter more cruelly punished than he was, from the first moment of his appearance as a prophet to the last." This statement is continued and expanded and includes his family and friends, and the people of the "Restoration." Certainly it shows that no intent to gain favor or riches could have been a motive for the entire movement. We, who believe the Book of Mormon, know what the motive was and are thankful for it.

Where did we get the Book of Mormon? God gave it to us to give to the world.

WHY DO WE HAVE A BOOK OF MORMON?

So far our study has taught us what the Book of Mormon is, and of the prophecies in the Scriptures forecasting through the centuries of time the moment when the Book of Mormon was to come forth.

We say that the Book was called in one place a "Standard" (Isaiah 49:21-22, II Nephi 12:44), and in another place by the same author "the vision of All" (Isaiah 29:11). Ezekial calls the same book "the Stick of Joseph." Now, the word "Standard" agrees so closely with the texts in this lesson (as well as the mission of the Book of Mormon), that it would be well to define the word beforehand to show the importance the author, Isaiah (through the power of the Spirit, of course), wished to put up on this Book when he used such a term to describe it. (Websters New World Dictionary).

Standard: (1) A flag, banner, etc., used as a symbol for a people.

(2) Something established as a rule or a basis of comparison in measuring or judging, capacity, quantity, extent, value, quality, etc.

Does the Book of Mormon measure up to this definition? We shall see.

Let us now come another step closer and examine this Book.

(1) I Nephi 3:192-196, III Nephi 12:3, Mormon 3:30-31 shows what the Book was to do.

(2) I Nephi 4:16, III Nephi 12:2, III Nephi 9:87-92 shows when and to whom the Book was to come.

(3) The Introduction to the Book of Mormon also shows these same things, as well as to point out that the teachings of this Book are addressed to Lamanite, Jew, Gentile and "all nations" (II Nephi 11:96, 97, 99, 105, 113, 114, 115; III Nephi 14:1-3; Mormon 1:82-89), but that they were to be made known by way of the Gentile. (I Nephi 3:99-201). Generally, the whole human family is included in this address, is it not?

Our next point might be: "Why was this Book to come forth at all? What was the purpose of it?" Of course these questions govern the purpose of this whole chapter, but what we want here are a few strong points to tell us in which direction an opinion might lie. (Be sure to follow the quoted text in the Book of Mormon, for full meaning.)

(1) I Nephi 3:192 "These last records" (Book of Mormon) were to "establish the truth of the first," (the Bible) and:

(2) I Nephi 3:193-194 To make know to all "kinds, tongues and peoples" the terms of salvation: "they shall come to a knowledge of their redeemer and the very points of his doctrine that they may know how to be saved". I Nephi 4:19, II Nephi 5:29-31 shows how this is to be done.

(3) These things of the Book of Mormon Record were to "grow together" with the Bible and that these two would comprise what is known as the "fullness of the Gospel." (I Nephi 3:196, I Nephi 4:16).

(4) Whose purpose it would be "unto the confounding of false doctrines, and the laying down of contentions, and (to) establish peace from the fruit of thy loins." (II Nephi 2:19-23).

At this point the Book of Mormon faces one of its greatest tests, from friend and foe alike. "Could it be", we ask, "that this Book could bring such a unity of knowledge by merely showing its presence, when the Bible by itself, has failed to a large degree to do the job over several centuries of time?" This is a natural question, and, of course there is a suitable answer.

Perhaps the best answer we will find to this question will be found beginning in I Nephi 3:148-201. As we read, so that we might savor the full meaning of the text, let us ask ourselves the following questions:

(1) Who were the Gentiles who were being spoken about in verses 147-156?

(2) What Book is spoken about in verse 157, and from what people did it come? (Verse 160-161).

(3) What did the Book contain? (Verse 161, 162-165).
(a) Were these things valuable? In what manner? (Verse 164).

(4) In what state did they go forth from the Jews? (Verse 166).

(5) What great Church is being spoken of here? (Verse 167, I Nephi 3:220-221)

- (6) What did they do with the "Record of the Jew?" (Verse 168, 169).
 (a) What was their motive? (Verse 170).
 (b) What was the result? (Verse 171-179).

Having come this far, let us now examine the importance of the ground that we have just covered by making a short review, and in reviewing, consider these questions.

- (1) If we yet had the Bible only as our scriptural guide, where might we possibly expect to find ourselves? (Verse 175-179).
- (2) What would be the result of this? (Verse 206-209).
- (3) What might we expect if we do not use this Book of Mormon in matters of doctrine and neglect it for the testimony of the Bible alone or anything that might claim to be scripture? (II Nephi 11:133-135).

By reading II Nephi 2:19-21 we see the record of Judah and the record of Joseph growing together as was shown before in Ezekiel 37, and that they are to furnish a combined testimony of Jesus Christ by which all doctrine must be measured. Yes, a "standard".

We see that the record of the Jew was not to be "overhauled", "reworked", or changed before being joined with the record of the Nephites, nor is it even indicated that it should occur at any time. On the contrary, it was intended that this mutilated text should be joined to the record of the Nephites as it was. The truth that remained was to be verified, and the errors were to be skillfully compensated for in the following manner: ". . . These last records (Bk of M.) which thou hast seen among the Gentiles shall establish the truth of the first (Bible), which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them." (I Nephi 3:192, also Mormon 4:30-31). No other book can or should presume this mission for itself, as it shows here in the text, this mission belongs properly to the Book of Mormon.

Telling why we have a Book of Mormon would not be complete unless the point of importance were driven home. We do not come by these great gifts in a loose manner, nor may we, after once having them and the power (according to the will of God) to administrate them, be permitted to abuse them. "For unto whomsoever much is given, of him shall be much required" (Luke 12:48) and we will be judged by the words of this great Book in the last day. (III Nephi 13:2-3).

From this study we may learn that these two Books, being joined together, would embrace what the writers termed, "the fullness of the Gospel," coming first by way of Gentile (III Nephi 7:31) "and when they shall have received this, which is expedient that they should have first to try their faith, and if it shall so be that they shall believe these things, then shall the greater things be made manifest unto them. And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation." (III Nephi 12:3-4). How might it "try" our faith? What is the definition of the word "try"?

And "at that day when the Gentiles shall sin against my gospel and shall reject the fulness," etc. (III Nephi 7:34) "Woe be unto the Gentiles, saith the Lord God of

Hosts; for notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me." (II Nephi 12:40). And when this takes place (verse 35) "I will bring the fullness of my gospel from among them." (Read on to verse 45 also Ether 5:35, Moroni 10:19-21).

The glaring threat of these charges should make us all stop, think, and to re-examine ourselves, to see whether or not we value the authority of this great Book with the proper respect, which book was to bring the Gospel to its fullness.

The Book of Mormon is like a key to a lock. (The lock being the Bible). Without the key we are at a grave disadvantage. This key, again, by precisely fitting the "hole" in the lock enables the two (lock and key) to be joined together. By this means, opportunity is given those who will, to open the door and walk into a great mansion of understanding.

CHARITY

(Continued from Page 179)

(Bible, Cont'd.)

Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. II Timothy 2:22-26.

And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. I Peter 4:8.

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. II Peter 1:5-11.

Book of Mormon

For behold, my beloved brethren, I say unto you, that the Lord God worketh not in darkness. He doeth not anything save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life, that he may draw all men unto him. Wherefore, he commandeth none that they shall not partake of his salvation. Behold, doth he cry unto any, saying, Depart from me? Behold, I say unto you, Nay; but he saith, Come unto me all ye ends of the earth, buy milk

and honey, without money and without price. Behold, hath he commanded any that they should depart out of the synagogues, or out of the houses of worship? Behold, I say unto you, Nay. Hath he commanded any that they should not partake of his salvation? Behold, I say unto you, Nay; but he hath given it free for all men; and he hath commanded his people that they should persuade all men to repentance. Behold, hath the Lord commanded any that they should not partake of his goodness? Behold, I say unto you, Nay; but all men are privileged the one like unto the other, and none are forbidden. He commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain, and praise of the world; but they seek not the welfare of Zion. Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment, that all men should have charity, which charity is love. And except they should have charity, they were nothing: wherefore, if they should have charity, they would not suffer the laborer in Zion to perish. But the laborer in Zion shall labor for Zion; for if they labor for money, they shall perish.

II Nephi 11:95-109.

And now I, Nephi, can not write all the things which are taught among my people; neither am I mighty in writing, like unto speaking: for when a man speaketh by the power of the Holy Ghost, the power of the Holy Ghost carrieth it unto the hearts of the children of men. But behold, there are many that harden their hearts against the Holy Spirit, that it hath no place in them; wherefore, they cast many things away which are written, and esteem them as things of nought. But I, Nephi, have written what I have written; and I esteem it as of great worth, and especially unto my people. For I pray continually for them by day, and mine eyes water my pillow by night, because of them; and I cry unto my God in faith, and I know that he will hear my cry; and I know that the Lord God will consecrate my prayers, for the gain of my people. And the words which I have written in weakness, will he make strong unto them; for it persuadeth them to do good; it maketh known unto them of their fathers; and it speaketh of Jesus, and persuadeth them to believe in him, and to endure to the end, which is life eternal. And it speaketh harsh against sin, according to the plainness of the truth; wherefore, no man will be angry at the words which I have written, save he shall be of the spirit of the devil. I glory in plainness; I glory in truth; I glory in my Jesus, for he hath redeemed my soul from hell. I have charity for my people, and great faith in Christ, that I shall meet many souls spotless at his judgment seat. I have charity for the Jew: I say Jew, because I mean them from whence I came. I also have charity for the Gentiles. But behold, for none of these can I hope, except they shall be reconciled unto Christ, and enter into the narrow gate, and walk in the straight path, which leads to life, and continue in the path until the end of the day of probation.

II Nephi 15:1-10.

And now my beloved brethren, if this be the case that these things are true which I have spoken unto you, and God will shew unto you with power and great glory at the last day, that they are true; and if they

are true, has the day of miracles ceased? Or have angels ceased to appear unto the children of men? Or has he withheld the power of the Holy Ghost from them? Or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved? Behold I say unto you, Nay, for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; 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; wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man: for they are as though there had been no redemption made. But behold, my beloved brethren, I judge better things of you, for I judge that ye have faith in Christ because of your meekness; for if ye have not faith in him, then ye are not fit to be numbered among the people of his church. And again my beloved brethren, I would speak unto you concerning hope. How is it that ye can attain unto faith, save ye shall have hope? And what is it that ye shall hope for? Behold I say unto you, that ye shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal; and this because of your faith in him according to the promise; wherefore, if a man have faith, he must needs have hope; for without faith there can not be any hope. And again, behold I say unto you, that he can not have faith and hope, save he shall be meek and lowly of heart; if so, his faith and hope is vain, for none is acceptable before God, save the meek and lowly of heart; and if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost, that Jesus is the Christ, he must needs have charity; for if he have not charity, he is nothing; wherefore he must needs have charity. And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things; endureth all things; wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail; but charity is the pure love of Christ, and it endureth for ever; and whoso is found possessed of it at the last day, it shall be well with them. Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that we may be filled with this love which he hath bestowed upon all who are true followers of his Son Jesus Christ, that ye may become the sons of God, that when he shall appear, we shall be like him; for we shall see him as he is, that we may have this hope, that we may be purified even as he is pure. Amen.

Moroni 7:37-53.

Wherefore, there must be faith; and if there must be faith, there must also be hope; and if there must be hope, there must also be charity; and except ye have charity, ye can in no wise be saved in the kingdom of God; Neither can ye be saved in the kingdom of God, if ye have not faith; neither can ye if ye have no hope; and if ye have no hope, ye must needs be in despair; and despair cometh because of iniquity.

Moroni 10:15-16.

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Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the schools desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are, as yet, complete.

In compliance with the action taken at the 1960 General Sunday School Association General Assembly, all publications printed by the Association will be sent free of charge. Send ALL orders to: General Sunday School Association Treasurer, Church of Christ (Temple Lot); Box 472, Independence, Missouri.

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