

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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Hands

Your hands are shaped like His, and so
Be careful in the things they do.
Let them be quick to lift the weak,
Let them be kind and soft and strong.
May they be swift to heal the sick—
To ease a load—to right a wrong.

Your hands are made like His beware!
They hold the weight of no man's pain,
Who asked their aid to help him bear
His suffering—and ask in vain.

He made the deaf to hear—the lame
To walk—the blind to see
Until one day the fools they came
And nailed His hands upon a tree.

Our hands are like His hands. As wings
Let them caress all living things—
Lest He look down on earth and see
What things are wrought beneath the sun
By us, His images—and be
Ashamed of what His hands have done.

—Selected.

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ZION'S ADVOCATE

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EDITORIAL

The Lord said to Israel, through the prophet Jeremiah, as recorded in the sixth chapter, verse 16:

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

This may appear to be a general admonition, applicable to that people at that time, or to any given period of time in the history of that nation, but a careful reading of the context would indicate otherwise. In the preceding verse, we read:

"Were they ashamed when they had committed abomination? nay they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord."

Note that the time of their "fall" shall be "at the time that I visit them". The visitation of the Lord will be one of terror to the wicked in the last days, even our day.

Added to this is the reference to a people coming "from the north country", "a great nation", against Israel. This is one of many allusions in the Bible to the great heathen scourge of latter days.

With this setting for the words of the Lord, first quoted, they take on even greater significance, as being spoken to latter-day Israel; chiefly the peoples of this western hemisphere, which is "Joseph's land".

Are we not justified, then in concluding further, that the Lord is even more specifically admonishing the whole Restoration Movement? Certainly, too, there can be no justified exception taken to an assertion that this is wholesome counsel for us, the Church of Christ.

In fact, the substance of reason for our existence as a church today is couched within these words of the Good Shepherd.

It was in response to the quickening power of the Holy Spirit that Joseph Smith, as a young man, asked the Lord which church he should join. He was told to join none of them because of their abominable creeds, but because he had "asked" for the "old paths, where is the good way", he was informed that the

Lord was about to perform a "marvelous work, even a marvelous work and a wonder", and that if he would be faithful, he would be useful to the Lord in that work.

In similar fashion, others were called and chosen, and given power to lift up their voice "as with a trumpet" to declare repentance to the nations, and to administer in the ordinances of the everlasting Gospel, receiving divine authority at the hands of angels.

Thus, they brought many thousands of souls into a saving relationship with God; they who asked for "the old paths, where is the good way". Inasmuch as they did walk therein, they truly found "rest" for their souls. Thus, too, was the gift of the Holy Ghost given to those early elders, by which they obtained understanding of many "mysteries" of the Scriptures. And they taught those things given to them, with power, which begot a "lively hope" within the hearts of the church members.

The Lord approved of their teaching and their faith in the "old paths" by mighty works through their ministry. They cast out devils, healed the sick (made them whole), raised up the infirm, spoke in other tongues and interpreted, gave true prophecy (being verified by time), even raised the dead. Truly, the signs followed those who believed "their report".

Even so, there were those who fulfilled the further word of the Lord (remainder of Jer. 6: 16 and 17):

"But they said, we will not walk therein".

"Also I set watchmen over you (the early elders commanded to lift up their voices as with a trumpet, W.A.S.) saying, Hearken to the sound of the trumpet. But they said, We will not hearken".

So, because many in the early Church of Christ would not hearken, they were reproved with this oft-quoted portion of Section 83, Doctrine and Covenants:

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay."

They were commanded to "remember the new covenant, even the Book of Mormon, **and the former commandments which I have given them**". Why, this would include commandments given in the latter days; at least those prior to the date of this commandment, being Sept. 22 and 23, 1832.

Because they would not hearken then, "a scourge and a judgment" was "poured out upon the children of Zion," and they were not permitted to pollute the "holy land".

They were driven out until the time of the "return" in 1867, when a new generation might come back and possess the land.

These sought to undo the mistakes of their forefathers, mainly in the errors of organization which crept in, but also in denunciation of doctrinal errors among those, primarily, who had moved west. But, they also reaffirmed the basic principles and doctrines underlying the establishment of the great Restoration of the Gospel, and which produced the aforementioned outpouring of divine blessing upon them.

In time this atmosphere of endeavor to "see, and ask for the old paths" attracted others of honest heart, and there was spiritual and numerical growth.

Alas, too soon, came jarrings, contentions and divisions, and again, because "we will not hearken".

Still, comes the voice of the Master: "Return unto me, and I will return unto you"; asking that we seek for the "good way".

But the voice of entreaty must soon give way to the voice of thunder, of lightning, of tempest, of earthquake, of the roaring of the seas, of pestilence, and of men in mortal combat.

In the primitive church, we read that "they continued steadfast in the apostles doctrine and fellowship"; so also did they in the formative years of the restored Church of Christ. And just so long did they enjoy the approbation of the Lord, for they taught and believed those things which illumined their minds, and encouraged their love for a loving Heavenly Father.

When then will we do? Will we "see and ask for the old paths, where is the good way"? Or will we ripen to a full rejection by fulfilling the Lord's prediction in saying:

"We will not walk therein . . . we will not hearken".

William A. Sheldon

REUNION NOTICE

We of the Wisconsin Reunion Committee would like to take this opportunity to announce that we are going to have our Wisconsin Reunion at our local Church in Sparta, Wisconsin, on the week-end of August 12 and 13, and request that any of those desiring a place to stay please notify either Mrs. Margie Cain, Black River Falls, Wisconsin, or Isaac Brockman, 812 Mill Street, Sparta, Wisconsin, and we will gladly make arrangements for you.

We would like to see as many as possible come, and I am sure that each of you will go home feeling deeply enriched by that wonderful spirit which attends all of our reunions. We are proud to say that all who have attended our reunions in the past have gone away feeling that they have been richly blessed and that the Spirit of Love and Unity, which only can come from God, reigns throughout all of our meetings.

Again we want to invite you all and our prayer is that God might grant you this pleasure and us the pleasure of meeting with you, so that we might worship together.

God Bless You Is Our Prayer,

Your Wisconsin Reunion Committee

Mrs. Margie Cain

Mr. John Davies

Mr. Isaac Brockman

EAST INDEPENDENCE LOCAL NEWS

It is nice to greet so many of our friends and co-workers in Gospel bonds through the pages of our Advocate.

We had our annual church business meeting on April 9, 1961 electing the following officers for the coming year:

Pastor: Elder Kenneth J. Smith

Secretary: Sister Orlea Premo

Treasurer: Brother Frank Fann, Jr.

Chorister: Sister Metta Anderson

Pianist: Sister Darl Jean Sheldon

Librarian: Brother Randy Sheldon, who will also act for the Sunday School in this capacity.

Advocate Reporter: Sister Edna Smith

On May 16, 1961 the annual Sunday School business meeting was held with the following officers elected to serve for the coming year.

Superintendent: Brother Curtis Yates

Assistant Superintendent: Sister Orlea Premo

Secretary: Sister Darl Jean Sheldon

Treasurer: Sister Lorraine Welton

Chorister: Brother William A. Sheldon

Pianist: Sister Jennifer Nast

On April 16, 1961, Brother Kenneth J. Smith fell, breaking his leg just below the hip. The break was severe enough to necessitate bone surgery. He was in the hospital one week, and is now home, but confined to a wheel chair. His progress is slow, but we feel that through the wonderful support of prayers of the saints, and otherwise, his recovery will be sure. Brother Smith is endeavoring to carry on his pastoral duties from his home, which so far he has been able to do with the assistance of the good brethren of the local church.

Sister Gladys Nast underwent a serious operation May 1, 1961 for some trouble that had been bothering her for quite some time. At this time of writing, she is improving nicely, but it will be some time before she will feel like her old self.

During the winter months, there has been quite a bit of sickness in our little group, but we are happy to state that most are on the mend at this time.

We have had some real, old-fashioned Gospel sermons that have been a source of spiritual growth for us all. Also, the wonderful prayer meeting that Brother Sheldon wrote about in the May Advocate. That prayer service lasted a good two hours, and we were so astonished when we discovered that amount of time had passed by. The spirit of God was there, and it was felt by all who were present.

How wonderful these feasts of good things from our Heavenly Father's table are. The strength we receive from them enables us to carry on in spite of heartaches that come our way, both in the church and our private life.

Sister Edna Smith (Reporter)

Even when opportunity knocks, man still has to get up off his seat and open the door.

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.

A QUESTION OF DATES

By B. C. Flint

There seems to be a growing tendency on the part of individuals, in some divisions of the Restoration movement, to seek to discredit outstanding events in the past history of the Restoration church, because some of these events have not found their way into print until years after the time of the alleged happenings took place. It is true that in some cases such a course may have some reason back of this seeming attempt to warn against a possible false teaching or doctrine. So some cases may have a valid foundation, while others may be based on individual caprice or determination to defend a personal view. Hence, this tendency may be helpful, or actually dangerous, and must be studied from the text itself, regardless of date in which such an event may appear in print. This is true because many very important events in the history of a church or system of government are not recorded until years after the date of their occurrence. In fact, in canvassing our daily lives we find this to be true, because many things that transpire in our lives may never find their way into print. Hence, in order to be safe we should not discard flippantly something that we cannot believe simply because we did not hear of it at the time it occurred.

Here is an outstanding proof of the fallacy in being hasty in concluding that a thing may be false because we were not there to witness its taking place. In a small volume, called: "The Great Religions By Which Men Live," by Floyd H. Ross and Tynette Hill, both teachers in Church Colleges, we find this on pages 126-127, as part of a rather exhaustive analysis of Christianity:

"The place of Jesus in history is not solely that of an individual of two thousand years ago. Jesus is a religious symbol. The facts of his life have been embroidered with the hopes and dreams of generations of Christians. For these reasons it is almost impossible to get a true historical picture of the man who unintentionally became the founder of the Christian religion, and even—to many Christians—God himself.

"We should approach the study of Jesus in the same way that we approach the study of other religious prophets and leaders. We need respect, frankness, and an open mind. It is well to remember that the tendencies to glorify or even to deify a great religious teacher has characterized the growth of most religions. The history of Christian attitudes illustrates this as do histories of Taoism, and Buddhism. Intent on exalting the divine role the Church has given to Jesus, many have missed finding the wisdom of his teachings. They have worshipped him—but failed to follow him. Yet the Jesus whom some at least can see behind all the adoration sought to make men accept

not himself, but to accept his way of life. And what was this?

"We have no written records of the time when Jesus lived. The oldest stories about him that we can find are included in the Christian New Testament. The gospel according to Mark is usually considered to be the earliest of these. Yet it was written OVER FORTY YEARS after the death of Jesus. It is interesting to notice that it is the simplest of the Gospels. Years later, other Gospels were written—Matthew, Luke and John. Each of them written for a purpose; to present Jesus and his work in a way that would appeal to a new group of people."

Concerning the work of Jesus Christ, the whole Christian world regards Jesus as the Son of God, some even go further and claim that he was God himself come to earth in the form of man. As we will show in this article Christ never wrote anything himself, nor did anyone write anything concerning his life and works while he lived. The only record we have of his activities is found in the New Testament and none of it written during his life on earth. The earliest account we have is understood to be Gospel of St. Mark and that was written forty years after Christ lived. So, if lateness, as to when an account is given concerning any matter, throws doubt on the genuineness of such an occurrence, then it would be easy to go one step farther and reject the whole Christian story as being a mere myth and concocted to satisfy some visionary dream.

Yet, in a publication published in California, we find this statement concerning the story of the Prophet Joseph Smith, and his early experiences in his spiritual contacts:

"... does not agree with the belated story of the vision of two persons in the woods, revealed for the first time when published by Joseph Smith in TIMES AND SEASONS in 1842—twenty-two years after it was supposed to have taken place. In all these years Joseph was alive and vocal. Moreover, in all previous accounts a single messenger appeared—'An angel of the Lord.'"

In the decade preceding the publication of this unprecedented story, thousands were converted and many gave their lives for their testimony. When we hear this story cited today as a basis for faith in the Latter Day Saint movement, we wonder how the early ministry were so successful in implanting an eternal faith in so many enlightened honorable people without the compelling force of this questionable story, implying two Divine Personages in the woods?

This extract brings us face to face with the subject and intent of this article. The reason is doubtless not hard to find, since this writer proclaims himself as an avowed monotheist, which, of course, is his right, and

in this instance we are not in any sense attacking this writer. It is rather intended to defend the fundamental doctrine of the Church of Christ, which is a definite acceptance of the doctrine of a Trinity in the Godhead.

So our examination will be to analyze the statement itself separate from its author. You will note that it is said that Joseph Smith was alive and vocal. Yea, verily, and in this connection he says definitely that it was because of his claims to having seen both the Father and the Son in that first vision in the woods in 1820, that brought on most of the persecution that followed his telling it. Also, he tells us that in conversation with one of the ministers of that joint revival, which caused him to repair to the woods to seek God for light, that this minister told him that his claimed vision, "was all of the Devil," etc.

Further in this article this writer tells us, that in all previous accounts a single messenger appears. How does he know? He was not living at that time. I intend to prove before I close this article that there was such a record in existence before 1842.

Further, this writer seems puzzled that so many honorable people accepted the Gospel story as told by the young Palmyra Seer before they heard this 'questionable story.' Who says they did? Also, if this story was never heard of until after March 15, 1842, were there no 'monotheists' in the church after that date to set the saints right on the question of the Godhead? Was then the matter a ghost story until over one hundred years subsequent to its being told?

Methinks it might be well before we conclude this article, to recopy the prophet's own story as it did appear in the Times and Seasons for March 15, 1842. However, before we do that it might be well to bring the reason for saying that we have proof that this story did exist prior to that time. We quote:

"This account of the Prophet's first vision of the Father and the Son and the spiritual experiences that preceded the publication of the Book of Mormon were printed in Times and Seasons at Nauvoo, Illinois, March 15th, 1842. It was printed in part by Orson Pratt in Scotland in a small book of 31 pages entitled; 'An Interesting Account of Several Remarkable Visions and of the Late Discovery of Ancient American Records.' By O. Pratt, Edinburgh, 1840.

"According to the Prophet's own statement, it was written in 1838.

"In Times and Seasons, March 15th, 1842, where the account is published, the Prophet writes: "This paper commences my editorial career. I alone stand responsible for it, and shall do for all papers having my signature henceforward." He also states: "In the last number I gave a brief history of the rise and progress of the Church. I now enter more particularly into that history and extract from my journal'.

"Although the account of the vision of the Father and the Son to the Prophet Joseph Smith, and the coming forth and the translation of the Book of Mormon may not have been written in its published form until 1838, yet these two statements of the Prophet definitely establishes that he alone was responsible for the writing of the details of his spiritual experiences preceding the publication of the Book of Mormon and that he had, at the time of the writing, a journal kept by him as the events transpired, from which he copied.

"In other words, Joseph Smith knew as positively as he knew anything in his life that he had seen the vision which he relates. . . . Because he, like the Apostle Paul, could not deny his personal knowledge of the reality of the spiritual manifestations given to him by his eternal Father. He gave his life as a testimony to all the world." A New Witness for Christ in America, By Kirkham, Vol. 2, pp 16, 17, 18.

According to this, it is taken for the direct statements of Joseph Smith himself. The Prophet DID keep a journal in which his life work was recorded. The mere fact that the story of his first vision in the woods, where he says both the Father and the Son appeared to him, and gave him instruction concerning the beginning of the work and all matters pertaining to the coming forth of the Book of Mormon, was not found in published form until 1838, does not invalidate his claim. These two statements of the Prophet definitely establishes the fact that he alone was responsible for the details of his spiritual experiences, and so at the time of these experiences, he HAD KEPT a journal in which were contained these very experiences, and from which he copied them later.

Furthermore, when these experiences were later included in his story as found in the Times and Seasons, it shows the sincerity of his firm belief that he really had had this experience in which both the Father and the Son visited him, and he did not deny that fact, and like the Apostle Paul could not deny the reality of thus having actually seen and conversed with both the Father and the Son, as these manifestations had actually happened, and he could not deny them, and he gave his life as a testimony to the whole world.

Now, let us hear Joseph's story, that we may better judge, whether it bears the marks of truth, or whether, as stated at the beginning of this article, it is a fairy tale, and there is need to be warned against its further acceptance.

After telling about a union revival in his home community, which at its close was the cause of a bitter rivalry between the various religionists involved in this meeting, each trying to direct the converts into their respective organizations, the prophet tells us as follows:

"In the midst of this war of words and tumult of opinions, I often said to myself, 'What is to be done? Who of all these parties was right? Or, are they all wrong together? If any of them are right, which is it, and how shall I know it?

"After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desire of my heart to God. I had scarcely done so when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to destruction, but exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, (Not to an imaginary ruin, but the power of some actual being from the unseen world who had such a marvelous power as I had

never before felt in my being), just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun; which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said; (pointing to the other), 'This is my beloved Son, hear him.'

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, (for at this time it had never entered into my heart that all were wrong,) and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; they draw near me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness but they deny the power thereof.

"He again forbade me to join with any of them: and many other things did he say unto me which I cannot write at this time. When I came to myself again, I found myself lying on my back looking up into Heaven.

"Some few days after I had this vision I happened to be in company with one of the Methodist preachers who was very active in the before-mentioned religious excitement, and conversing with him on the subject of religion I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication, not only lightly, but with great contempt, saying it was all of the devil; that there was no such thing as visions or revelations in these days; that all such things had ceased with the apostles, and that there would never be any more of them. I soon found, however, that my telling the story had excited a great deal of prejudice against me among the professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a hot persecution; and this was common among all the sects; all united to persecute me. * * * * * But strange or not, so it was, and was often cause of great sorrow to myself. However, it was nevertheless a fact that I had had a vision. I have thought since that I felt much like Paul when he made his defense before King Agrippa and related the account of the vision, he had when he 'saw a light and heard a voice,' but still there were but few that believed him; and some said that he was dishonest, others said he was mad; and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision and he knew that he had, and all the persecution under Heaven could not

make it otherwise; and though they should persecute him to death yet he knew and would know unto his latest breath that he had both seen a light and heard a voice speaking to him, and all the world could not make him believe otherwise. So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak to me, or one of them did and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, and speaking all manner of evil against me, falsely, for so saying, I was led to say in my heart, why persecute for telling the truth? I had actually seen a vision, and who am I that I can withstand God or why does the world think to make me deny what I had actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it neither dare I do it; at least I knew that by so doing I would offend God and come under condemnation." Reorg. Church History, Vol. 1, p. 8-11.

Now there is the story as it was told by Joseph Smith, and also as it has been told over, and over again, by ministers of the Restoration through the years, and if false, what a travesty on truth and righteousness it has been. What a consummate liar that man Joseph Smith must have been! What a blasphemous hypocrite! To tell such a story and then have the affrontery to call God to witness its truth, as he does in the seeming sincerity of this long drawn out story of a spiritual experience.

Also what fate is mine, who after a half century of ministerial activity has told this story, which has also resulted in the baptism of hundreds of good honest souls, who in turn are believing and telling it to others, and I am only one of the thousands of dupes who have done likewise.

Also be it remembered that the story includes the relating of an experience concerning a conversation with a Methodist minister. It contains the story of hard and bitter persecution from the general members of the clergy of that day, and all because he had made claims to this marvelous experience from his Father in Heaven, and His divine Son, Jesus Christ. And, all of these incidents are also a part of the story first published in the Times and Seasons in 1842, twenty-two years after it all happened. So, if the story of the "two Gods in the woods" is false, then all the attending incidents are likewise false. Certainly in only twenty-two years, there must be some of that vast number of bitter opponents still living, and also, certainly in view of the bitter hatred of the Prophet Joseph Smith and his claims, that there would be some one of them who would also be very "vocal", and arise and call the hand of this base lying hypocrite. Where is there evidence of any such thing happening? Why, their very silence gives truth to this remarkable story.

Then we now have the story that Orson Pratt over in Britain had heard the story and told it in 1840. Where did he get it? Was there no one who lived from 1820 till 1842, who also knew about this story? Was the contents of Joseph Smith's "Journal" unknown to anyone all of that time just because it had not found its way into print? What would such a disposition do to all of the history of men in general as we have it?

I have in my library an old book by Orson Pratt, published in Britain while he was over there from the late 1830's on. It is partially made up of tracts that he wrote during his mission over there. Six or seven, on the subject; "The Kingdom of God." These are about the best defense of the latter day restoration that I have seen anywhere. In tract Number 6 of this series, he tells in detail the same story as Joseph tells in the Times and Seasons. Not only that but he also makes the best analysis of the unity in a trinity that I have ever read anywhere. Evidently he was also a dupe to this "belated" story of "Two Gods in the Woods," and be it remembered that he was one of the early ministers of the restoration who lived at the time near its inception. He was one of those, "enlightened and honorable" men of that other day, who was glad to know and to tell in his ministry the whole story of the origin of the latter day restoration, including the vision of 1820. Anyone who will read his writings will be struck with his mastery of logic and reason. He was, in truth, the outstanding defender of the restoration of that day, and he too was able to convert and baptize hundreds into the restoration movement. I see no occasion for wonder of puzzlement, at the success of those old time messengers of the Gospel? They not only told the whole story, but did manifest in their lives the spirit of it.

So, it remains for our day and even for some in our own ranks to now arise and reject and oppose the grand old story, as John Wesley puts it, "Of God's arising, to maintain his own cause and to set up his kingdom over all the earth."

God has arisen, and he has sent his heavenly messengers to earth once more, and this is now a fact that cannot be gainsaid. Its fruits are everywhere apparent, so it should be for us, as his representatives, to stand bodily in its defense.

This fallacy of monotheism is not our only instance of a quibble of belated stories in the development of this latter day work. There is also the Vision had by Joseph Smith and Sidney Ridgon on February 16, 1832. There is the matter contained in Joseph Smith's answers to twenty questions on various subjects that had come to him from questioners during his earthly ministry, and found in the old Manuscript History and published in 1838, and perhaps many others.

Let us remember that truth is truth, and all of the foibles of finite minds cannot erase them from the mind of our kind Father in Heaven. Our safety lies in seeking to find ourselves in harmony with known truth, even if that must involve accepting many things on the principle of faith. The "Virgin Birth," we must remember, challenges the credulity of the human mind, if measured in what the human mind is able to comprehend.

May God richly bless His truth to its final consummation is our prayer.

ON THE WORD "TELESTIAL"

By Harold B. Schultz

For some years past there have been increasingly strenuous attempts on the part of some people to discredit the works of Joseph Smith, and this is especially true of the "Vision" of Section 76 of Doctrine and Covenants. It is not my intent to either uphold or condemn the "Vision" at this time; it IS my intent to point

out the utter unreasonableness of some of the unjust criticism which has been directed toward it.

One of the most frequent criticisms used is that the term "telestial" is a "coined" word. This may sound impressive, but if we examine the matter, we find that it has no basis in fact. If that criticism were true, then we can say with equal truth that every word in the English language is a coined word. We do not have to go too far back in history to reach the point when that language first came into existence. Before that time there was NO English language.

Every word in the dictionary has been "coined" or taken from some other language, and that is exactly the way it is with the word "telestial." The only reason that it does not appear in all dictionaries is that its use has been confined almost exclusively within the comparatively small membership of the Restoration movement. So why should the word "telestial" be condemned because it is a new word? It is just as valid and honorable as any other word in the dictionary. As a matter of fact we hear new words being made up or "coined" every day and the word "telestial" will not take too long in taking its place in our dictionaries.

Let us examine the origin of this word "telestial". Webster tells us that it is derived from the Greek word "tele" or "telos" which means "distant" or "afar off." So the term "telestial glory" could be no more adequate or fittingly descriptive of the "star glory" which we find listed in the Bible, in I Cor. 15:41-42 as well as in the "Vision." Truly those who inherit the telestial glory will be "afar off" or "distant" from God and the celestial glory. For comparison, let us look at a few words derived from the same Greek origin "tele" or "telos" which are accepted in every day use:

TELEPHONE; A device for talking to another person a long way off.

TELEGRAPH; A device for transmitting a message to a distant point.

TELAUTOGRAPH; A device for transmitting handwriting to a distant point or points.

TELEVISION; A device for receiving moving pictures and sound from a distant point.

TELEMETER; A device for measuring or metering from a distant point.

TELEPHOTO; A camera for taking pictures of very distant or small objects.

TELETYPEWRITER; A device for transmitting typewritten material to one or many distant points.

TELETYPESETTER; A device for transmitting newspaper copy to many distant points.

Only the primary definitions have been given above, and it might be mentioned that most of the words have been "coined" within the past hundred years. Now, are we going to discredit or discard all these things just because they are "coined" words? On such grounds, are you going to throw away your television, telephone, and newspaper, to sample a few of the words? I hardly think so, do you? By the same token, it is just as unreasonable to condemn the word "telestial" in respect to the future glories of man.

It is just as legitimate a word as are the words "celestial" and "terrestrial" which were also "coined" from Latin words meaning "heavenly" and "earthly" respectively. The fact of comparative newness has nothing whatever to do with the validity of "telestial",

and certainly no other word could be more beautifully appropriate in conveying the meaning of the star glory. So I would make an appeal that we stick to facts in presenting evidence either pro or con in the matter of the celestial glory; there is no need to present false or "coined" statements regarding it.

THE LAST DAYS

By Herbert F. Kidd

"I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke 18:8.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13-14.

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7:9-10.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them." Rev. 7:13-15.

Now there are three important things in the above scripture to which we should give serious consideration, with much prayer, that we might have the right understanding. First, we notice Christ says that strait and narrow is the way that leads to life and few that find it. We believe that means in this life.

Second, Christ says wide in the gate and broad is the way that leadeth to destruction and many go therein. This shows that in this life few find the strait and narrow way, and are saved; and many walk in the wide gate and broad way, and are lost. Then we find another statement (Rev. 7:9-10): That John saw a great multitude that no man could number. The angel said to John that these came through great tribulations and have washed their robes white in the blood of the Lamb. Now this could not be done in this life.

Christ says to those that walk in the strait and narrow way, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. 11:29-30.

Where could this great multitude go through great tribulations and wash their robes white in the blood of Christ? Only in the prison house.

We will find that Matt. 7:21-23 gives us much light and understanding of the above Scripture, if we will seek that light from God who gives us light. Christ says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast

out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Now let us be honest with ourselves and the words that Jesus has spoken. Christ says, "at that day." Let us see if we can find when that day will be. Christ says to many, "Depart from me, ye that work iniquity." We know the Bible tells us that those who work iniquity will go to Hell. This day is not the Eternal Judgment, for Hell delivers up its dead at that time.

Solomon, speaking of the death of this body, Eccl. 12:7, says, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Now we see that this day Christ is speaking of is when we die in the flesh and our spirit goes back to God to be judged as to whether we go to Paradise or to Hell.

We know that many teach and tell us that if we believe and accept Christ as our personal Savior that we are saved then and there; Christ by his blood has cleansed us from all our sins.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Matt. 7:22. Now this "many" people think they believe in Christ and have accepted him their Savior. They call him, Lord, Lord, then they tell him about the wonderful things they have done in his name. They feel like they are now saved. What a pity, and how late. Let us see what answer Christ gives: "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." These "many" people were deceived by the traditions of their fathers from the beginning of the Reformation: Martin Luther, the first great reformer.

"And Jesus went out, and departed from the temple; and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Matt. 24:1-3.

Now, we shall try to find some of the signs of both questions; they are too numerous to quote all of them.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." I Thess. 4:14-17.

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:21-22.

"Behold, I will send my messenger, and he shall

prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." Mal. 3:1-2.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priests; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; 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. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Isa. 24:1-6.

A short summary of the above Scripture, showing some of the things that will happen when Christ comes again, raises the question about the faith He will find on earth at that time. We find that we who are living at that time will not prevent the dead from coming forth and we who are worthy will be caught up together with them to meet Jesus in the air. Then comes the great destruction of the earth, that the above Scripture shows. Christ says that, except those days be shortened there would be no flesh saved, and that for the elect's sake those days should be shortened. Isaiah, speaking of the days of destruction, says, "But few men left." No man can know how many days there will be in this destruction. I will give more Bible references on the destruction of the wicked when Christ comes.

"Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood come, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." Matt. 24:35-41. In this way, God will separate the righteous from the wicked; the righteous will be caught up to be with Christ in the air.

"Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made." Isa. 2:8.

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31.

When all of the above Scripture is fulfilled, then Satan is bound for a thousand years that he shall not deceive the nations for that time.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." (Rev. 20:1-4.) At this time, a great change has taken place. Satan is bound that he cannot deceive the nations for a thousand years. At this time, Christ reigns on the earth with the resurrected righteous; the destruction of the wicked ceased for the time being. Christ says, "For the elect's sake those days shall be shortened." Isaiah says, "But few men left." I believe there will be some left in all the nations of the earth. This great change of conditions, I believe, brings about a change of counting time. Up until this time, the Bible refers to it as the latter days. This change of condition brings us into what the Bible terms the last day.

"The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:1-4. I do not believe this prophecy could be fulfilled by the people of today in all of their wickedness with Satan having power over them. When Satan is bound, and most of the wicked people destroyed, and few men left, they being what Christ called the "elect," they will not be righteous enough to be caught up to meet Christ in the air, but they will be able to fulfill this prophecy, and many others; some of these prophecies I will quote.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will

answer; and while they are yet speaking, I will hear." Isa. 65:20-24.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:6-9. This people will no more be ruled by kings or dictators. At this time, God will give them judges to rule; they being His people and that being the way He wants them to be ruled. We will find this Bible reference in Isa. 1:26. "And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city."

After Christ comes and the most of the wickedness of the people and of the world has been destroyed, and those days shortened, as Christ said they would be for the elect's sake, and just a few men left, and Satan bound that he can not deceive the nations any more for a thousand years, the people will all serve the Lord, and in the Lord's dealings with them they will have only one church, and that will be called the House of the Lord, and all nations will flow unto it. At this time, I believe there will be some people left in all of the nations of the world.

You and I know that at this time there are many ways the people of the world claim to be worshipping the Lord, and they all believe that they are right; not one of them would want to take a chance on their own salvation with another's belief. Let us take the Reformation—we know that from the beginning they were very much divided in their teaching of the word of the Lord. No two of them believed or taught the word of God alike. As time went on, they became more and more divided among themselves, and as of today, they have thousands of churches and, of course, they have thousands of different ways of teaching the word of the Lord, and each one of them believes he is the Lord's and will be saved in the Kingdom of God. In the same manner, I believe Reformation will remain until Christ comes. At that time the wickedness of the world and the wicked people of the world will be mostly destroyed. The Bible says, "But few men left." Christ says, "For the elect's sake those days shall be shortened." Then Satan is bound for a thousand years.

Now let us begin to look for this great Reformation, with its many churches, with their many names and their many ways of teaching the word of the Lord; all of them being right in their own mind, with their great pride, their much learning taught by man, their great wisdom and knowledge, with their great boasting: "I am saved; I know that I am saved; my sins have been washed away by the blood of Jesus." With all of the glorious things they claim to be and to have, after the destruction mentioned above, and Satan being bound for a thousand years, this great Reformation will not exist during the entire thousand years that Satan is

bound. During this time, we can find only one church, called the House of the Lord, and the Bible says that all nations flow unto it.

I said earlier in this article, speaking of the few men, the elect Christ called them, that I believed that there would be a few men left in all of the nations of the world. In Isa. 2:2: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." I believe this Scripture has the beginning of its fulfillment in the beginning of the thousand years that Satan is bound. Rev. 20:7-8 shows what is done at the end of the thousand years Satan is bound. "And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." I believe the two Scriptures justify my belief.

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9. I do not believe that the knowledge of the Lord is divided or could be divided in many, many ways and be the knowledge of the Lord. It would have to be if Reformation still existed. After the Scripture quoted here, and many others, have had their fulfillment, then Satan must be loosed a little season. "And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire come down from God out of heaven, and devoured them." Rev. 20:7-9. We can see what great power Satan has over the weakness of man. We do not know how long a little season is, it may be 30 or 50 years, even a hundred years.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." II Peter 3:10-13.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21:1. I believe that if you and I are found righteous enough to inherit one of the three heavens or glories, it will be here on this earth when it has been made new by God.

Some may say, Bro. Kidd, "Why do you not quote the Book of Mormon in your articles?" I will say, "I love the Book of Mormon and I get much pleasure and spiritual understanding in the studying of the Book of Mormon and I am sure it is a witness given by God to the Bible." My answer to the question is, "If we can-

not convert people to believe the Bible, and when I say believe, I mean all of the Bible, the Book they claim to believe in, how can we convert them to believe in a book they say they do not believe in?" If they will believe the Bible, I mean all of the Bible, they will accept the Book of Mormon as an added witness to the Bible, given by God. If any one wants to know where this witness is found in the Bible, I will give you Ezek. 37:15-20, and Isa. 29; better read all of the chapter.

Does the Book of Mormon contain the fullness of the gospel? Let us see what Mormon, the writer of the book, says (Authorized Edition, III Nephi 12:1-5): "And now there can not be written in this book, even a hundredth part of the things which Jesus did truly teach unto the people; but behold the plates of Nephi do contain the more part of the things which he taught the people; And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken. 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. Behold I were about to write them all which were engraven upon the plates of Nephi, but the Lord forbid it, saying, I will try the faith of my people; therefore I, Mormon, do write the things which have been commanded me of the Lord." This shows that the Book of Mormon contains only a small portion of the word of Christ and the plates of Nephi. As a Church, I feel that we have miserably failed the Lord, the American Indian and the Jews in our duty in keeping this commandment: "So let us not strain at a gnat and swallow a camel." You and I will never know the fullness of the gospel in this life.

We will not and cannot know the fullness of the gospel until the Scripture I am about to quote has its fulfillment as a Church, and you and I are a part of the Church. "And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:" (how long shall this last) "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:11-13. Christ has not finished his work with you and me, and the Church has not finished its work with you and me until we have come to the fullness of the above Scripture. Then, and not until then, will you and I know the fullness of the Gospel of Christ. One requirement is that we must come to the unity of the faith, and when God says unity, that does not leave room for a shadow of division. Another requirement is that we must come to the knowledge of the Son of God. We could not then be lacking in anything—we would then be a perfect man. Now I want to say there is enough of the gospel in the Bible that if you and I will believe and obey all that is in the Bible, we will qualify for a beginning of full salvation; and, if you and I will believe and obey all there is in the Book of Mormon, we will qualify for a beginning of full salvation.

THE PRODIGAL SON

By Lily Shirk

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15:7.

"And he said, A certain man had two sons;

"And the younger of them said to his father, Father give me the portion of goods which falleth to me. And he divided unto them his living.

"And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

"And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

"And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

"And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger.

"I will arise and go to my father, and I will say unto him, Father, I have sinned against heaven, and before thee,

"And am no more worthy to be called thy son: make me as one of thy hired servants.

"And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

"And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

"But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet;

"And bring hither the fatted calf, and kill it; and let us eat, and be merry;

"For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

"Now his elder son was in the field, and as he came and drew nigh to the house, he heard music and dancing.

"And he called one of the servants, and asked what these things meant.

"And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

"And he was angry, and would not go in; therefore came his father out, and entreated him.

"And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandments; and yet thou never gavest me a kid, that I might make merry with my friends:

"But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

"And he said unto him, Son, thou art ever with me, and all that I have is thine.

"It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found." Luke 15:11-30.

Inasmuch as Jesus taught in parables, using the human as a symbol, we assume that the same is true of the above parable.

Then these boys were members of the Kingdom of God on the earth, and by faith in God, and obedience to His laws and commandments, had become the sons of God.

So let us examine this Kingdom of God, that possibly we might understand why this younger son would ever want to return to it.

What Is a Kingdom?

There are four things requisite to constitute any kingdom, in heaven or on earth; (1) a king; (2) commissioned officers duly qualified to execute his ordinances and laws; (3) a code of laws by which the citizens are governed; (4) subjects who are governed.

Here, in the Father, Son and Holy Ghost, we have the greatest Insurance Company that ever existed, and may we add, one that is guaranteed never to go bankrupt.

Now the officers of this Kingdom: Twelve of them—called Apostles, then Prophets, Evangelists, Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying the body of Christ; till we, in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. (Eph. 4:11-12-13.)

And God calls each one of these officers by revelation, properly ordained and appointed to their respective offices, as He wills—First apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues, etc. (I Cor. 12:28.)

The ordinances, or doctrine of Christ, by which we are admitted into God's kingdom, are Faith, Repentance, baptism in water and of the Holy Ghost, Laying on of hands for the gift of the Holy Ghost, Resurrection of the dead and Eternal Judgment. (Hebrews 6:1-2.)

"With all lowliness and meekness, with long suffering, forbearing one another in love;

"Endeavoring to keep the unity of the Spirit in the bond of peace.

"There is one body, and one Spirit, even as ye are called in one hope of your calling." Eph. 4:2-4.

Great Insurance Policy

There are certain powers, privileges, and blessings, pertaining to the Kingdom of God, which are found in no other kingdom, nor enjoyed by any other people. By these things it was always distinguished from all other kingdoms and systems, insomuch that the inquirer who is seeking the Kingdom of God, being once acquainted with these peculiarities concerning it, need never be at a loss to know when he has found it.

Among the variety of objects which attract the attention of mankind, there is one thing of more value than all others; a principle, which if once possessed,

greatly assists in obtaining all other things worth possessing.

This, dear reader, is foreknowledge.

Thus, this Great Insurance Policy (Holy Spirit) journeys along life's pathway with us, to comfort, bless and protect us, as we live worthy.

Now let us rehearse some of its workings.

We are promised that if we serve God, we shall prosper in the land, and inasmuch as we do not serve him we shall be cut off from His presence. (II Nephi 3:8-9.)

"I will not succor by people in the day of their transgression; but I will hedge up their ways, that they prosper not." Mosiah 5:48.

"But behold, all nations, kindreds, tongues, and people, shall dwell safely in the Holy One of Israel, if it so be that they will repent." I Nephi 7:64.

Now let us examine one of the ordinances of God's Kingdom, called the Lord's Supper, or Sacrament. We will quote the words that Jesus commanded to be used—one of the most beautiful of all prayers.

"And they administered it according to the commandments of Christ; wherefore we know the manner to be true; and the elder or priest did minister it.

"And they did kneel down with the church, and pray to the Father in the name of Christ, saying,

"O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen." Moroni 4:2-4.

The prayer for the wine is about the same.

Taking the Sacrament is a very sacred thing and we should use great care lest we partake of it unworthily.

"That the Lord Jesus the same night in which he was betrayed took bread;

"And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me.

"After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as often as ye drink it, in remembrance of me.

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

"But let a man examine himself, and so let him eat of that bread, and drink of that cup.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

"For this cause many are weak and sickly among you and many sleep." (die) I Cor. 11:23-30.

So here again is that Great Insurance Policy, working our behalf to bring us God's blessings, or reprove us of our sins—as we have so lived.

Citizens of That Country

Now back to this younger son—because of his wayward ways, the blessings of his Father's Kingdom did not continue with him, and he experienced not only a lack perhaps, of his material needs of life, but a famine for the bread of life that cometh down from heaven, so he joined himself to a citizen of that country, in hope of finding that which he had lost.

Might it be possible that this citizen constituted what might be called a religious institution, or church? Let us examine it.

This wayward son's work was to feed swine, and he would fain have filled his belly with the husks which swine did eat, and no man gave unto him.

Those of us who have had experience in feeding hogs, know that they will not eat corn husks, especially if they are ripe, so this statement, of necessity must be a symbol, comparing the substance (husks) which the boy found in this citizen to what he knew existed in his Father's home—"and no man gave unto him." Why? Because that which he wanted and needed was not there to give. So when he came to himself, he decided to repent of his sins and go back to his Father and confess that "he had sinned against heaven."

Now if this citizen which he joined had just represented a job of honest manual labor to provide the necessities of this life, he would not have sinned against heaven, in order to perform that labor.

In order to sin against heaven, he would have had to break some of heaven's laws, would he not? The first of which would be—Exodus 20:3: "Thou shalt have no other gods before me." Exodus 34:14: "For thou shalt worship no other God; for the Lord, whose name is jealous, is a jealous God."

This, then, is one of the laws of heaven that this boy sinned against.

Now the words of his Father as he returned home, "For this my son was dead, and is alive again." That Great Insurance Policy did not attend him in his wicked way—failed to intercede, and so far as the spiritual life was concerned, he was dead.

Well, some ask, don't these other churches do good? Yes, they heal the sick and even have power to appear as an angel of light, and we should give credit where credit is due, and had it not been for the Reformers—Wesley, Knox, Luther, Calvin and many others to pave the way, the Restoration of the Gospel by the Angel (Rev. 14:6) may never have been able to weather the persecution that would have been hurled upon it.

But, to profess the right to induct honest souls into the Kingdom of God with out that authority brought back to earth by the Angel is another thing.

Remember it was taken from the earth for 1260 years.

Let us pray for one another
For the day is fading fast;
And the night is growing darker
While the scourge goes flaming past.

"I AND MY FATHER ARE ONE"

By Harvey E. Seibel, Jr.

(Continued from May Advocate)

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." John 14:16-17.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John 15:26.

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John 16:7-8.

In the first, Jesus (one person) is praying to the Father in heaven (a second person) to send yet a third person called the Comforter. The purpose of the Holy Spirit on earth is to bring to our minds the words of Jesus and to testify of him. A distinction is made here between the Father and the Holy Ghost as well as the Son. Notice that the Holy Ghost is referred to as "another Comforter". Jesus was the first Comforter. When the Comforter was sent to the earth the Father remained in Heaven with his Son who sat at his right hand.

Another point of interest is that the Spirit of Truth is referred to as "He", and "Him", therefore giving him a personality. We know, too, that the Holy Spirit has the ability to speak, give commands, touch, to be seen of men, to have his own will just as Jesus did, to hear, to move, to be offended if sin enters into us, to have knowledge and wisdom and to possess his own intelligence, etc. Are the terms "Him", "He", and "Whom" characteristic of a power without life or personality?

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them." Acts 13:2.

If this had been Jesus or the Father speaking to them they would surely have stated so.

"The Spirit itself beareth witness with our spirit, that we are the children of God. . . . Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: BUT THE SPIRIT ITSELF MAKETH INTERCESSION FOR US WITH GROANINGS WHICH CANNOT BE UTTERED." Romans 8:16-26.

The Spirit not only bears witness that we are the children of God, but also, he prays and makes intercession for us. The question is, to whom does the Spirit make intercession and to whom does he pray? Can we vainly imagine that it could be to Christ, or even to himself? Or rather, is it not even to a being which is above both himself and Jesus? For does not even Jesus make intercession with this same God, who is the most high?

Consider John 16:13, "HOWBEIT WHEN HE, THE SPIRIT OF TRUTH, IS COME, HE WILL GUIDE YOU INTO ALL TRUTH: FOR HE SHALL NOT SPEAK OF HIMSELF; BUT WHATSOEVER HE SHALL HEAR, THAT SHALL HE SPEAK: AND HE WILL SHEW YOU THINGS TO COME."

This statement is very similar to the ones made by Christ concerning himself. In John 5:19-22 and John 12:49-50, Jesus made the statement that he can do nothing of himself but what he sees his Father do and also that the Father gave him what he should say. Now we find that the same is true of the Spirit of God, except he will not speak of himself but will speak only that which is given him to speak. Therefore, he is subordinate to the most high God. Remember that the Book of Mormon says that the Father bears witness of the Son and the Son bears witness of the Father and the Holy Ghost bears witness of both the Father and the Son. If the Holy Ghost bears witness of both the Father and the Son, but not himself, then he cannot be the same individual as either the Father or the Son.

For our conclusion of the New Testament scripture, I present the following for your thought and consideration. The scripture I am about to quote tells some of the very reasons why we should believe correctly the Godhead. The emphasis I place is my own.

"That the God our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, AND SET HIM AT HIS OWN RIGHT HAND IN THE HEAVENLY PLACES, FAR ABOVE ALL PRINCIPALITY, AND POWER, AND MIGHT, AND DOMINION, AND EVERY NAME THAT IS NAMED, NOT ONLY IN THIS WORLD, BUT ALSO IN THAT WHICH IS TO COME: AND HATH PUT ALL THINGS UNDER HIS FEET, AND GAVE HIM TO BE THE HEAD OVER ALL THINGS TO THE CHURCH." Eph. 1:17-22.

As it pleased the Lord to bruise his Son (Isa. 53:10), so also it pleased him to set him at his own right hand and to give him a name which is above every name. We see now in what manner Christ is our Father for God his Father had given him to be the head over all things to the Church, had put all things under his feet, and had set him far above all principality, power, might, dominion and name both in heaven and earth. It is in these things that God our Father has made his Son Jesus also our God and Father.

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. 3:9.

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

WHEREFORE GOD ALSO HATH HIGHLY EXALTED HIM, AND GIVEN HIM A NAME WHICH IS ABOVE EVERY NAME: THAT AT THE NAME OF JESUS EVERY KNEE SHOULD BOW, OF THINGS IN HEAVEN, AND THINGS IN EARTH, AND THINGS UNDER THE EARTH; AND THAT EVERY TONGUE SHOULD CONFESS THAT JESUS CHRIST IS LORD, TO THE GLORY OF GOD THE FATHER." Phil. 2:5-11.

Jesus thought it not robbery to be equal with God. If He were that God, the God which is his Father, then this statement becomes meaningless. The statement that he found himself in the fashion of a man means that he had taken upon himself flesh and blood. Therefore he humbled himself, and became obedient unto death, even the death of the cross.

Until we can confess that Jesus Christ is the Lord and this because he was made Lord by that same God who sent him then we will continue in our error.

"Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. . . . Who is the image of the invisible God, the firstborn of every creature: FOR BY HIM were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created BY HIM, AND FOR HIM: (H.E.S.—notice that it doesn't say all things were created of him. See I Cor. 8:6). AND HE IS BEFORE ALL THINGS, AND BY HIM ALL THINGS CONSIST. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. FOR IT PLEASSED THE FATHER THAT IN HIM SHOULD ALL FULNESS DWELL." Col. 1:12-13, 15-19.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. FOR IN HIM DWELLETH ALL THE FULNESS OF THE GOD-HEAD BODILY." Col. 2:8-9.

This means that Jesus has the same characteristics, love, power or more specifically, the same attributes, as that which exists in the rest of the Godhead or in the Godhead of the three. The following verse shows more clearly how Jesus has the fulness of the Godhead Bodily.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets. Hath in these last days spoken unto us by his Son, WHOM HE HATH APPOINTED HEIR OF ALL THINGS, BY WHOM ALSO HE MADE THE WORLDS; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on THE RIGHT HAND OF THE MAJESTY ON HIGH; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. FOR UNTO WHICH OF THE ANGELS SAID HE AT ANY TIME, THOU ART MY SON, THIS DAY HAVE I BEGOTTEN THEE? AND AGAIN, I WILL BE TO HIM A FATHER, AND HE SHALL BE TO ME A SON? And again, when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him. And of the angels he saith, Who

maketh his angels spirits, and his ministers a flame of fire. BUT UNTO THE SON HE SAITH, THY THRONE, O GOD, IS FOR EVER AND EVER: A SCEPTRE OF RIGHTEOUSNESS IS THE SCEPTRE OF THY KINGDOM. THOU HAST LOVED RIGHTEOUSNESS, AND HATED INIQUITY; THEREFORE GOD, EVEN THY GOD, HATH ANOINTED THEE WITH THE OIL OF GLADNESS ABOVE THY FELLOWS. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: But thou art the same, and thy years shall not fail. BUT TO WHICH OF THE ANGELS SAID HE AT ANY TIME, SIT ON MY RIGHT HAND, UNTIL I MAKE THINE ENEMIES THY FOOTSTOOL? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:1-14.

As God had in times past spoken by his prophets to us so now he speaks to us by his Son. Since Christ was appointed heir of all things he must have been appointed by one who is even above him, even that God of whom Jesus is the express image. Consider the statement about Jesus "being made so much better than the angels." Does this mean that at one time Jesus Christ, our God and Father was created? OR does it more probably mean, that since he hath BY INHERITANCE obtained a more excellent name than they, that this inheritance is what made him so much better than the angels? And this because God has exalted him above every name. If Jesus was able to obtain a more excellent name than the angels, then at one time he did not have this name. But it was by INHERITANCE that he received it. How did Jesus obtain a more excellent name except it was given to him? And how could it be given him except by one from above?

Are the following statements made by God characteristic of a singular being? Thou art my Son, this day have I begotten thee? And again, I will be to him a Father and He shall be to me a Son? Apparently God and Christ were two individuals who existed together and who were Gods. But the greater being sent the lesser to fulfill his great plan of creation and salvation. It was at this time that the two Gods took on a Father and Son relationship. The Most High became the Father and the lesser became the Son. You may say, well, we are all sons of God. But God said of this Jesus, "This day have I BEGOTTEN thee." We all may be the sons of God but Jesus is the ONLY BEGOTTEN SON OF GOD. God speaking further of his Son calls him God for he says of Jesus, "thy throne O God, is for ever and ever", etc. Then the Most High God speaking to God the Son states, "Therefore God, even thy God, hath anointed thee with gladness above thy fellows". What further proof do we desire of the separate individualities of the two Gods, the Father and the Son?

And again to which of the angels did God the highest say, sit thou on my right hand until I make thine enemies thy footstool? There can be no doubt but that the being that is speaking here is greater than the one spoken to. And thus is borne out in what Jesus himself stated, "For my Father is greater than I".

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee: For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that THEY MAY BE ONE, AS WE ARE. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. . . . Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. . . . Neither pray I for these alone; but for them also which shall believe on me through their word; That they ALL MAY BE ONE; AS THOU, FATHER, ART IN ME, AND I IN THEE, THAT THEY ALSO MAY BE ONE IN US: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; THAT THEY MAY BE ONE, EVEN AS WE ARE ONE; I in them; and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: For thou lovest me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." John 17:3-26.

It is very important that we rightly know God. It is life eternal. Notice that as Jesus prays to his heavenly Father he tells in what manner that He and God are one, for He says "Holy Father, keep through thine own name those whom thou hast given me, that THEY MAY BE ONE, AS WE ARE." "And the glory which thou gavest me, I have given them; THAT THEY MAY BE ONE, EVEN AS WE ARE ONE; I in them, and thou in me," etc. The disciples certainly were not one in number but they were one in spirit and purpose. Again Jesus gives us another parallel for he says, "As thou hast sent me into the world, EVEN SO HAVE I ALSO SENT THEM INTO THE WORLD."

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. BUT THESE ARE WRITTEN, THAT YE MIGHT BELIEVE

THAT JESUS IS THE CHRIST, THE SON OF GOD; and that believing ye might have life through his name." John 20:30-31.

This is the object of our writing, the sum of our purposes that the things which are written are for our convincing that we might believe that JESUS IS THE CHRIST, THE SON OF GOD.

I KNOW SOMETHING GOOD ABOUT YOU

Wouldn't this old world be better
If the folks we meet would say
"I know something good about you!"
And treat us just that way?

Wouldn't it be fine and dandy
If each handclasp, fond and true,
Carried with it this assurance—
"I know something good about you!"

Wouldn't life be lots more happy
If the good that's in us all
Were the only thing about us
That folks bothered to recall?

Wouldn't life be lots more happy
If we praised the good we see?
For there's such a lot of goodness
In the worst of you and me!

Wouldn't it be nice to practice
That fine way of thinking, too?
You know something good about me,
I know something good about you?

—Unknown.

The more ideas a man has the fewer words he takes to express them. Wise men never talk to make time, they talk to save it.

APPRECIATION

Dear brothers and sisters and friends:

We wish to take this opportunity to express our gratitude to our many friends for their thoughtfulness of us during our recent misfortune and trial. At this writing we are much improved, but confined to home and a wheel chair. We feel in spite of it all, God has been very good to us and blessed us with a great blessing, many friends and fellow kinsmen over the broad land. God bless each one of you dear ones and thank you for your many cards and well wishes.

Brother and Sister Kenneth J. Smith

It's the other guy who always has a silver lining in his cloud.

Robert H. Jensen
2230 Clay
Bellevue, Nebraska
M

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