

# 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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## *Too Far Up The Mountain*

By Forest Maley



The plains are lovely, lush and green,  
Caressed by wind and washed by rain.  
Abundant food to heaven springs  
From loam which warmly lies beneath.

Far down the slopes which drains the plains  
The jungle lurks with arms entwined.  
The hapless beast, the heedless man  
In search of food it snares and dines.

Above the jungle and the plains  
Its shoulders wrapped in fleecy clouds  
The mountains stands serene, unmoved,  
A sentry over all below.

A little band of men bedecked  
With mountain-climbing tackle spare  
The slope of mountain from the plain  
Ascend in order, one by one.

Soon trees and soil and grass make way  
For nothing but the barren rock,  
Where nothing grows to feed a man,  
To warm him, or to give him shade.

The air grows chill as higher they  
Pursue the rise by zig-zag path.  
The fissures and the precipice  
They skirt and press toward the top.

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## ZION'S ADVOCATE

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### EDITORIAL

Perhaps it is needless to remind us of the fact that we are living in the perilous times spoken of by Christ and the ancient prophets and apostles, and of which the priesthood of latter days have raised the voice of warning.

They said it would come and we, as well as right thinking people the world over, must know that the days of tribulation have come indeed. Yet, they have only begun, according to that which is written, foretelling in great detail the magnitude of events which must precede the ushering in of everlasting righteousness.

One of these events is comparable, but on a lesser scale, to the final division of the righteous from the wicked at the time of the final judgment of the human race before the bar of God.

Of this time, the prophet Nephi said:

"For the time cometh, saith the Lamb of God, that I will work a great and marvelous work among the children of men;

"A work which shall be everlasting, either on the one hand or on the other;

"Either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds, unto their being brought down into captivity and also unto destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken.

"And it came to pass that he said unto me, Look and behold that great and abominable church, which is the mother of abominations, whose founder is the Devil.

"And he said unto me, Behold there are save two churches only:

"The one is the church of the Lamb of God, and the other is the church of the Devil;

"Wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations;

"And she is the whore of all the earth." I Nephi 3:214-216; 219-223.

In the revelation given to the apostle John, this church is called "Babylon, the great, the mother of harlots and abominations of the earth."

While it is true that a specific church organization is thus alluded to, yet the term, Babylon, has an even broader significance. In general, it applies to world-wide carnality which is inexorably stifling, yes, crushing, the spiritual life of the indifferent.

The apostle Paul, in speaking of these very days, said, (please analyze and digest each item of this edictment):

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasures more than lovers of God.

"Having a form of godliness, but denying the power thereof". II Tim. 3:2-5.

In support of this general application of the term, Babylon, refer to section 108 of the Doctrine and Covenants, especially the first four paragraphs. In paragraph four:

"Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon."

Babylon is the deception and confusion in protestant Christianity as well; and sadly, the same conditions existing in the Restoration movement.

The time has not yet come when "There are save two churches only"; but it draws near. Before this can be, Zion shall have been "redeemed with judgment, and her converts with righteousness." (Isa. 1:26-27).

The "church of the Lamb of God" must endure a purifying process, a separation of the righteous from the wicked, if you please, even as the nations shall be purged in the coming world conflict.

Truly the earth "is defiled under the inhabitants thereof because of transgression," and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left" (Isa. 24:5-6).

The earth will be cleansed of wickedness and none but the more righteous part of the people will be spared, as it was among the Nephites at the crucifixion of Christ.

"And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end" (Dan. 11:35).

In all of this, God has but a single purpose: that He might show forth His power to the nations, and grace to His saints. He will destroy wickedness from the face of the earth and call His people from the ends thereof. And all who hear, and believe, and obey, of the honest-hearted righteous souls wherever they are, shall be gathered together in one.

For this purpose shall the Lord say:

"Come out of her (Babylon, W.A.S.) my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

Yes, they will come; honest-hearted saints of the Restoration will unite; the pure in heart of the great

and abominable church, and of the reformation, will hear, and they will come; and they who have believed, but could not stomach the vain philosophies of men; they will come, also.

"Then shall ye return and discern between the righteous and the wicked; between him that serveth God and him that serveth him not." Malachi 3:18.

William A. Sheldon

### TOO FAR UP THE MOUNTAIN

(Continued from front page)

The snow lies white before them now.  
The sun, unshaded yet by clouds  
With stabbing light their eyes assail,  
In rebound from the drifts below.

As if in vengeance come the clouds  
And heap more snow in swirling gusts.  
The climbers shudder from the cold,  
Renew assault upon the slope.

What drives these men to such a task?  
The leader of the troop will say,  
"The beauty of the view we seek;  
Achievement of a height sublime.

"No other men have climbed so high.  
A record must be set so they  
Who stayed behind will stand in awe.  
Our names will grace posterity.

"Such honor and such beauty, then,  
Is what we seek upon the mount;  
And furthermore, if we shall choose,  
We'll stay and live up here so high."

The air grows thin with altitude.  
A man must rest more often there.  
Yet bravely still the column moves  
So resolute—toward the peak.

The limits of the human frame  
Are reached. The straggling line of men  
Half buried in the drifts of snow  
The pangs of hunger start to feel.

A moment through the rift of clouds  
The vast expanse of fields and trees  
Are seen. From raptured hearts arise  
A gasp of sheer delight and joy.

"Let's stay here, never more to go  
Where fields are green and forest fair.  
The clouds might open up once more  
The view sublime for us to show."

The clouds no more disclosures make.  
The winds more chill become, and yet  
The line of men retain their place  
While drift on drift the snow is laid.

So day on day and night on night  
The climbers watched and all in vain  
For glimpses of the field and plain.  
The food runs out. All freeze to death.

Of all the ways to flee this life  
A paradox is found indeed,  
For freezing brings a pleasant end  
In sleep and numbness and in peace.

A later sorty finds the shells  
Of what had once been men of flesh,  
Who perished on the mountain's face  
From sun and cold and lack of air.

The valley lies all warm and lush  
The plain's abundant food supply  
Is there to nourish one and all  
Who stay among its fields so fair.

The mountain slope, the view sublime,  
Will not sustain the human life.  
A man needs warmth and food and light.  
The mountain he need never climb.

But if he climb, be well supplied  
And stay not long for only goats  
And beasts of other kinds may go  
To heights so wild and still survive.

A lesson here we wish to show:  
That heights sublime are wonderful  
In what men call theology;  
But risks are great; best not to go.

The atmosphere is rare and there  
Is need to make the visit brief,  
And take no pride nor credit ask  
For records set in time or height.

The human frame we make our home  
Replenishment requires betimes.  
No less our spirit's life depends  
On intermittent nourishment.

Come down for air, ye climbers all,  
Who seek to abstruse heights attain.  
What feeds the soul is found down here  
Where God has placed it—on the plain.

The jungle has its hazards too.  
The beauty of its blooms invite.  
Oh shun its gloom of sin so dank  
And walk the wide, free, open plain.

From there the mountain top you'll see;  
Be satisfied and go not far  
Upon the mountain side to climb,  
Nor down the jungle path explore.

For altitude is fine for birds  
And angels. Jungles are for snakes  
And insects. Far the better place  
Is midway—as our God designed.

The meat, the bread, potatoes too  
And all the green rich plants are there.  
The fruits, the vegetables bring life;  
Refresh and heal our spirits all.

This business of the Christian life  
Does not require that one should scale  
Some peak of theory, height of view,  
But Godly thought, words, actions show.

# ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative

manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief.

CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

## WHAT IS THE MEAT OF THE WORD?

By Elder Joseph W. Kidd

The above question will not be answered in this writing. The intent of this article is to begin an answer by process of elimination. In other words, establish a few things which is the milk of the word, eliminate the same, and thereby bring ourselves closer to the meat of the word.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." Heb. 5:12.

This gives us to understand that the "first principles of the oracles of God" are to be classified as milk.

When we are born into the kingdom of God, we become babes in Christ. Babes must be nourished with milk. "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

Faith, repentance, baptism, and laying on of hands are administered to babes in Christ, giving us knowledge that these things are indeed the milk of the word.

Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." John 6:53.

"Many therefore of his disciples, when they had heard this, said, this is an hard saying; who can hear it?" Verse 60.

"From that time many of his disciples went back, and walked no more with Him." Verse 66.

From this we can see the strength of the food had become so great, Christ's "disciples went back and walked no more with him." I am sure all will agree it was because of darkness and misunderstanding on the part of His disciples. Perhaps this is our problem today.

It seems, however, most churches of today have little trouble partaking of His flesh and blood.

Consider this: Is it possible for the orthodox churches of today to partake of, and endure the strong meat of the word? If not, we can simply eliminate the things they teach and accept. If so, we must conclude that the "unborn believers" can take the same strong nourishment as those who have been truly born into the kingdom of God, and nourished with the sincere milk of the word until strong enough to handle the meat. Unreasonable, is it not?

I shall leave the reader to arrive at his own conclusions as to what the meat of the word is, but to

determine the answer, the following rules seem both necessary and reasonable.

### The Meat of the Word Is:

1. That which the new born babes can not endure.
2. That which cannot be received by the orthodox churches of today.
3. That which causes many disciples to choke, even in our day.

## I AND MY FATHER ARE ONE

### Part Three

By Harvey E. Seibel

We have thus far completed our study from the Book of Mormon and the New Testament. Before this study can be complete we must delve into the Old Testament and into certain other sources for further evidence.

We must remember that the God of the Old Testament is the same God as the God of the New Testament, and that God changes not but is the same yesterday, today and for ever. Therefore, we cannot say that God in one case was a cruel God, while in the other case he was a God of love.

To begin, I am going to quote certain extracts from an article entitled, "In The Beginning God", written by Apostle C. L. Wheaton. I begin on Page 1, last paragraph and page 2, paragraph 1 and 2. Joseph was making his first attempt to pray audibly and had retired to the woods.

"It was on the morning of a beautiful day, early in the Spring of Eighteen Hundred and Twenty. It was the first time in my life that I had made such an attempt, for amidst my anxieties I had never as yet made the attempt to pray vocally.

"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 desires 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 sudden 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 to the power of some actual being from the unseen world who had such 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.""

(Outline History of the Church of Christ, pp. 15-16.)

"On this experience of this fifteen year old boy, Joseph Smith, Jr., and his testimony concerning it, hinges the truth and the divinity of the Restoration, which was effected through him. Was it true, or was it false? Did he tell the truth when he said "I saw two personages . . . standing above me in the air. One of them said . . . pointing to the other, "This Is My Beloved Son, Hear Him"? Or did he tell a falsehood? If this statement is not true, and if this experience never happened, then there is no other conclusion to be reached than this—that not one scintilla of confidence can be placed in any of the succeeding experiences he relates concerning the visitation of the Angel Moroni, and the subsequent coming forth and translation of the Book of Mormon. For this experience stands out before all the world as the genesis and beginning of the Restoration. If we deny it, we must also deny every subsequent testimony from him that followed. If this testimony did not transpire, and was only the figment of the imagination of an irresponsible boy, then to be fair with ourselves and the hundreds of thousands of people in the last one hundred and thirty years, throughout the world, who have believed this experience and accepted it at full value, we must confess our total delusion in all that came to the world through him, and brand him for all time as an impostor."

Again on page 33, paragraph 3 through 5 we read:

"Now we present another example of such a unity which strengthens our belief in the Trinity of the Godhead, of three distinct persons, yet one God, by calling attention to another important name in the Scripture applied to the Trinity as set forth by Dr. Wertheimer, a Hebrew Scholar, quoted in the Zion's Advocate, a Church of Christ publication, for August 1939, page 125:

"The Jews, (said Dr. Wertheimer) formerly believed in the Trinity, and the Talmud is said to teach it. God revealed Himself to Abraham as Almighty (Shaddai Elohim, Almighty God, CLW) . . . which in the Hebrew is Shaddai (meaning Mighty). The first letter of this word is a **shin**. It has three strokes joined together into one. (The readers will find this Hebrew letter at the head of Psalms 119:161). The Jews took this letter as symbolic of the Godhead, because it had three strokes, one for each person in the Trinity but joined together to show unity"

"This writer goes on to say that Unitarianism, or a belief in One Person Only in the Godhead, among the Jews, did not come into existence until the Spanish Inquisition of the 12th Century: etc."

In examining the scriptures of the Old Testament it is necessary to take into consideration the origin of words and their meanings as they are given in the Hebrew language.

In the Hebrew several terms are used to designate the ruler of all the earth each of which have been translated into English as God singular. Let's consider some of these terms as found in Young's Analytical Concordance.

Page 411, "el"—a singular term meaning "Mighty One".

Page 411, "elah"—Also a singular term—(God, an object of worship).

Page 412, "elohim"—A plural term but translated into English as, God. But elohim, when it is used for heathen gods, is translated into English as Gods. "Elohim"—objects of worship—Young's Analytical Concordance.

Page 418, "eloah"—A singular term for God, object of worship.

Page 418, "Jehovah"—(read by Jews elohim, probably Yahwah)—LORD GOD. The term is apparently both plural and singular.

Page 616, "adon"—A singular term meaning Lord, sir, master.

Page 617, "adoni" LORD GOD, also LORD. A plural term.

Page 617, "Yahweh"—He (who) is—Read Adonai.

Page 617, "Jah" (a contraction of Jehovah) Yah.

For further light on these terms we now turn to the Pulpit Commentary by Eerdmans.

On page 209, Vol. 1, Gen. 14:18 we find the following: **"And Melchisedeck . . . King of Salem . . . brought forth bread and wine. . . . And he was the priest . . . of the Most High God.**—Literally, El-Elion, a proper name for the Supreme Deity . . . of which the first term El, from the same root as Elohim . . . signifies the Strong One, and is seldom applied to God without some qualifying attribute or cognomen, as El Shaddai, or El, the God of Israel; and the second 'Elion . . . describes God as the High, the Highest, the Exalted, the Supreme, and is sometimes used in conjunction with Jehovah (Ps. VII. 18), and with Elohim (Ps. XXI 8)."

**"And Abraham said unto the king of Sodom, I have lifted up mine hand . . . unto the Lord (Jehovah) . . . the most high God—El-Elion; thus identifying Jehovah with the God of Melchisedeck, etc." Vol. 1, Page 210, Gen. 14:22.**

**"Unto us a child is born . . . The government shall be upon his shoulder . . . His named shall be called . . . Wonderful, Counsellor . . . The Everlasting Father; rather, Everlasting or Eternal Father. But here, again, there is a singularity in the idea, which makes the omission of the article unimportant; for how could there be more than one Everlasting Father, —one Creator, Preserver, Protector of mankind who was absolutely eternal? If the term "Father," applied to our Lord, grates on our ears, we must remember that the distinction of Persons in the Godhead had not yet been revealed . . . etc." Vol. 10, page 166, Isa. 9:6.**

**"But there is a God in heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar what**

shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these . . . No nation in ancient times was so addicted to the study of the stars of heaven and to the future as were the Chaldeans. Here Daniel announces that the God of heaven, Jehovah, the God of oppressed Judah and conquered Jerusalem, was the God that ruled all the stars from which the Chaldeans derived the knowledge of the future they thought they had, etc." Vol. 13, page 63, Dan. 2:28.

"In the beginning, (Bereshith) . . . God. Elohim (either the highest Being to be feared, from *alah*, to fear, . . . or, more probably, the strong and mighty one from *aul*, to be strong . . . is the most frequent designation of the Supreme Being in the Old Testament, occurring upwards of 2,000 times, and is exclusively employed in the present section. Its plural form is to be explained neither as a remnant of polytheism (Gesenius), nor as indicating a plurality of beings through whom the Deity reveals himself (Baumgarten, Lange), nor as a plural of majesty (Aben Ezra, Kalisch, Alford), like the royal "we" of earthly potentates, a usage which the best Hebraists affirm to have no existence in the Scriptures (Macdonald), nor as a cumulative plural, answering the same purpose as a repetition of the Divine name (Hengstenberg, Dreschler, and others); but (1) as a pluralis intensitatis, expressive of the fulness of the Divine nature, and the multiplicity of the Divine powers (Delitzsch, Murphy, Macdonald); or (2) notwithstanding Calvin's dread of Sabellianism, as a pluralis trinitatis, intended to foreshadow the threefold personality of the Godhead (Luther, Cocceius, Peter Lombard, Murphy, Candlish, and etc); or (3) both. The suggestion of Tayler Lewis, that the term may be a contraction for *El-Elohim*, the God of all superhuman powers, is inconsistent with neither of the above interpretations. That the Divine name should adjust itself without difficulty to all subsequent discoveries of the fulness of the Divine personality and nature is only what we should expect in a God-given revelation. Unless where it refers to the angels (Ps. 8:5), or to heathen deities (Gen. 31:32; . . . or to earthly rulers . . . Elohim is conjoined with verbs and adjectives in the singular, an anomaly in language which has been explained as suggesting the unity of the Godhead." Vol. 1, page 2, Gen 1:1.

"The Spirit of God moved upon the face of the waters. That the *Ruach Elohim*, or breath of God, was not "a great wind", or "a wind of God," is determined by the non-existence of the air at this particular stage in the earth's development. In accordance with Biblical usage generally, it must be regarded as a designation not simply "of the Divine Power, which, like the wind and the breath cannot be perceived" (Gesenius), but of the Holy Spirit, who is, etc." Vol. 1, page 4, Gen. 1:2.

"The importance assigned in the Biblical record to the creation of man is indicated by the manner in which it is introduced. **And God said, Let us make man.** Having already explained the significance of the term *Elohim*, as suggesting the fulness of the Divine personality, and foreshadowing the doctrine of the Trinity (ver. 1), other interpretations, such as that God takes counsel with the angels . . . or with the earth . . . or with himself . . . must be set aside in favor of

that which detects in the peculiar phraseology an allusion to sublime concilium among the persons of the Godhead . . . etc." Vol. 1, Page 29, Gen. 1:26.

"And the Lord said . . . Behold, the man is become as one of us. Not the angels (Kalisch), but the Divine person (cf ch. i. 26)". Vol. 1, page 73, Gen. 3:22.

"So Abraham prayed unto God. Literally, the *Elohim*, the personal and true God, and not *Elohim*, or Deity in general, to whom belonged the cure of Abimelech and his household (Keil), as the next clause shows. **And God** (*Elohim*, without the art.) **healed Abimelech, and his wife, and his maid-servants; . . . For the Lord** (*Jehovah*; . . .) **had fast closed up all the wombs . . . etc."** Vol. 1, page 226, Gen. 20:17-18.

"And Abram said, Lord God. *Adonai Jehovah*; the first use of these terms in combination, the second, which usually has the vowel-points of the first, being here written with the vocalisation of *Elohim*. *Adonai*, an older plural form of *Odonim*, pluralis excellentiae (Gesenius) . . . etc." Vol. 1, page 216, Gen. 15:2.

"I have not spoken in secret from the beginning. From the time that it was, there, there am I; **And now the Lord God, and his Spirit, hath sent me.** Dr. Kay supposes that "one Divine Personage is here sent by another"—the Second Person of the Holy Trinity by the First and by the Third; but it is against the analogy of faith that the Third Person should send the Second. Probably Mr. Chyne is right in his supposition that the fresh speaker is "the prophet himself, . . . and is sent to deliver his message by God (the Father) and his (Holy) Spirit." Vol. 10, page 216, Isa. 48:16.

"These are the generations . . . of the heavens and the earth . . . when they were created . . . in the day that the Lord God (*Jehovah Elohim*) made the earth and the heavens . . . and in this thought will be found the key to the significance of the new name for the Divine Being which is used exclusively throughout the present section—**JEHOVAH ELOHIM**. From the frequency of its use, and the circumstance that it never has the article, *Jehovah* may be regarded as the proper personal name of God. Either falsely interpreting . . . or following some ancient superstition (mysterious names of deities were used generally in the East; the Egyptian *Hermes* had a name which . . . durst not be uttered: . . .) the later Hebrews invested this nomen tetragrammaton with such sanctity that it might not be pronounced . . . etc. Accordingly, it was their custom to write it in the sacred text with the vowel points of *Adonai*, or, if that preceded, *Elohim*. Hence considerable doubt now exists as to its correct pronunciation. Etymologically viewed it is a future form of *havah*, an old form of *hayah*; uncertainty as to what future has occasioned many different suggestions as to what constituted its primitive vocalisation. According to the evidence which scholars have collected, the choice lies between (1) *Jahveh* . . . (2) *Yehveh* or *Yeheveh* . . . (3) *Jehovah* . . . Murphy thinks that the substitution of *Adonai* for *Jehovah* was facilitated by the agreement of their vowel points . . . May not all these ideas be more or less involved in the fulness of the Divine name? As distinguished from *Elohim*, *Deus omnipotens*, the mighty One, *Jehovah* is the absolute, self-existent One, who manifests himself to man, and, in particular, enters into distinct covenant engagements for his redemption, which he in due time fulfills.

In the present section the names are conjoined partly to identify Jehovah with Elohim, and partly because the subject of which it treats is the history of man." Vol. 1, page 40, Gen. 2:4.

**"And the Lord God (Jehovah Elohim) formed man of the dust of the ground.** Literally, dust from the ground." Vol. 1, page 41, Gen. 2:7.

**"God is my salvation . . .** The employment of the abstract "salvation" for the concrete "Saviour" is extremely common. The Lord Jehovah; literally, Jah Jehovah—a combination which occurs only here and in chapter 26:4, where it is again used as an encouragement to perfect confidence and trust." Vol. 10, page 218, Isa. 12:2.

Beginning with Gen. 14:18, as found above, we find that since a singular term was used, then only one of the three Gods must be referred to. We are told that it was the Most High God. Therefore it could not be Jesus. The Book of Mormon states that Jesus is the Son of the Most High God.

In Isa. 9:6, We know that it is Christ who is being referred to, therefore singular terms are again used.

However in Dan. 2:28, God is taken from the term "Jehovah". It is not easy to say which God is referred to here, possibly both, as Jehovah is both a plural and singular term. This we shall see later on from context.

The first occurrence of a plural term being used in the scriptures is found in Gen 1:1; "In the beginning God." God in this case is translated from the plural term Elohim. Notice the faulty reasoning used to explain the plurality of this term. The reason that Elohim a plural form (which incidentally means more than one), is used for the God of the universe is because it's true. And yet this term which describes the Godhead perfectly is used more than any other term in referring to God. Now what revealing statement does the unbeliever make and which he unwittingly admits of a three person God? He goes on to say that "Elohim" is conjoined with verbs and adjectives in the singular, an anomaly in language which is explained as suggesting the unity of the Godhead. This is exactly true. The plural term for the three Gods is used with adjectives and verbs in the singular to show unity of the three person God. And yet when Elohim is used in referring to the angels or to the heathen gods or dieties, then it is conjoined with adjectives and verbs in the plural. What an astounding revelation of the truth. Who can say what heathen gods were ever in unity of doctrine?

Going on down to Gen. 15:2 a new term is introduced which is also a plural form and in this case is used in combination with Jehovah. However we will find that the term Adonai is used alone many times in speaking to the Lord. We will bear this fact out in a further quotation.

Additional evidence in support of our position is to be found in the experience of Abraham in the plains of Mamre. I quote now from the Pulpit Commentary by Eerdmans, Vol. 1, page 240, beginning with the 18th chapter of Genesis, verse 1.

Beginning with verse 1, we read:

**"And the Lord—Jehovah, the Divine name employed throughout the present and succeeding chapters, which are accordingly assigned to the Jehovist . . . appeared unto him."**

**"Ver. 2.—And he lift up his eyes and looked, and, lo, three men stood by him.** Not in addition to (Kalisch), but including (Keil), Jehovah, whose appearance to the patriarch, having in the previous verse been first generally stated, is now minutely described. That these three men were not manifestations of the three persons of the Godhead (Justin Martyr, Ambrose, Cyril), but Jehovah accompanied by two created angels etc."

The fallacy of this last statement will be seen as we continue.

**"Ver. 3.—And said, My Lord—Adonai, literally, Lord, etc."**

**"Ver. 9.—And they said unto him** (i.e. the Principal One of the three, speaking for the others etc."

**"Ver. 14.—Is anything too hard for the Lord?** Literally, Is any word too wonderful, i.e. impossible, for Jehovah?"

**"Ver. 22.—And the men turned their faces from thence and went toward Sodom** (i.e. two of the three proceeding on their way towards the Jordan Valley, while the third was detained by the patriarch, probably on the heights overlooking the plain, for a sublime act of intercession which is thus briefly but suggestively described): **but Abraham stood yet before the Lord."**

**"Ver. 27.—"And Abraham answered and said** (being emboldened by the success of his first petition), **Behold now, I have taken upon me—literally, I have begun, though here perhaps used in a more emphatic sense: I have undertaken or ventured** (vide Gesenius, p. 326)—**to speak unto the Lord—Adonai."**

**Ver. 33.—And the Lord (Jehovah) went his way"**

**"Chapter XIX Ver. 1—And there came two angels—literally, the two angels, i.e. the two men of the preceding chapter who accompanied Jehovah to Mamre;**

**"Ver. 13.—"for we will destroy this place . . . because the cry of them . . . is waxen great before the face of the Lord . . . and the Lord (Jehovah) hath sent us . . . to destroy it."**

Notice here that these two men spoke the name of Jehovah in speaking of God whereas Abraham addressed God by Adonai. The term Jehovah was not incommunicable to these two men. This is not strange considering that they were Jesus and the Holy Ghost, two of the triune Godhead.

**"Ver. 18.—And Lot said unto them, Oh, not so, my Lord.** Adonai, which should rather be translated Lord; whence it would almost seem as if Lot knew that his interlocutor was Jehovah."

**"Ver. 24.—Then the Lord rained—Literally, and Jehovah caused it to rain; . . . upon Sodom and upon Gomorrah . . . brimstone and fire . . . from the Lord—i. e. Jehovah (the Son) rained down from Jehovah (the Father), as if suggesting a distinction of persons in the Godhead, (Justin Martyr, Tertullian, Athanasius, et alii, Delitzsch, Lange, Wordsworth); otherwise the phrase is regarded as "an elegancy of speech . . . etc."**

If Jehovah on earth called fire down from Jehovah in heaven how can we say that this is merely an elegancy of speech and thus persist in the false belief that God is one person when this so clearly contradicts such an idea?

"Ver. 29.—**And it came to pass . . . when God—Elohim . . . destroyed** (Literally, in the destroying by Elohim or in Elohim's destroying) **the cities of the plain, that God remembered Abraham.**"

Who destroyed Sodom and Gomorrah? The two Angels (Christ and the Holy Ghost) or rather Jehovah called fire down from Jehovah (the Most High) and destroyed Sodom and Gomorrah. And thus we find that it was Elohim or the three Gods that performed this destruction.

Jehovah or Yahweh was the incummunicable name for God which the Jews held too holy to be pronounced. This term is derived from the four letter word JHVH or YHWH by substituting the vowels from either Adonai or Elohim according to the vowels points by which it was accompanied. But when Adonai is given in combination with JHVH it is Elohim meaning of the Gods. Elohim occurs about 2200 times in the Old Testament while the Adonai JHVH combination occurs over 8000 times.

Notice that in nearly every case God is referred to in the 18th chapter of Genesis (Verses 14, 19, 20, 22, 26, and 33), it is JHVH (or Jehovah). But when Abraham addresses him he invariably uses the term "Adonai" (Verses 3, 27, 30, 31, and 32). Why was it that Abraham never used the term "Jehovah" in addressing God? It was because he held the name in too great reverence to pronounce. So he substituted the term "Adonai".

Elohim is the plural term for Gods, whereas Adonai is the plural term for Lords. Jehovah or Yahweh, on the other hand, is the incommunicable name for God either individually or collectively.

One other item of interest is found in Malachi 3:1 . . . "and the Lord whom ye seek shall suddenly come to his temple." We of the restoration know this to be speaking of Christ. But here is some further evidence in support of this belief. The term "Lord" in this instance is translated from the Hebrew term "Adon" which is a singular term. And since it is in the singular then it must be specifically speaking of one particular person of the Godhead, namely Christ.

In connection with the above statements we take the following from the Popol Vuh, the sacred book of the ancient Quiche-Maya of Central America. We begin with Part 1, Chapter 1, pages 81 and 82.

"This is the account of how all was in suspense, all calm, in silence; all motionless; still, and the expanse of the sky was empty. This is the first account, the first narrative. There was neither man, nor animal, birds, fishes, crabs, trees, stones, caves, ravines, grasses, nor forests; there was only the sky.

"The surface of the earth had not appeared. There was only the calm sea and the great expanse of the sky.

"There was nothing brought together, nothing which could make a noise, nor anything which might move, or tremble, or could make noise in the sky.

"There was nothing standing; only the calm water, the placid sea, alone and tranquil. Nothing existed.

"There was only immobility and silence in the darkness, in the night. Only the Creator, the Maker, Tepeu, Gucumatz, the Fore-fathers, were in the water sur-

rounded with light. They were hidden under green and blue feathers, and were therefore called Gucumatz. By nature they were great sages and great thinkers. In this manner the sky existed and also the Heart of Heaven, which is the name of God and thus He is called.

"Then came the word. Tepeu and Gucumatz came together in the darkness, in the night, and Tepeu and Gucumatz talked together. They talked then, discussing and deliberating; they agreed, they united their words and their thoughts.

"Then while they meditated, it became clear to them that when dawn would break, man must appear. Then they planned the creation, and the growth of the trees and the thickets and the birth of life and the creation of man. Thus it was arranged in the darkness and in the night by the Heart of Heaven who is called Huracan.

"The first is called Caculha Huracan. The second is Chipi-Caculha. The third is Raxa-Caculha. And these three are the Heart of Heaven."

The foregoing is self evident enough to show clearly that the Mayan Heart of Heaven was composed of three persons, just as the Godhead of our scriptures is composed of three persons.

Lastly, consider the Hebrew term "Elohim" in comparison with the Quiche Mayan term "E Alom" and also the moslem "Allah" which is a contraction of "Al Ilah". Both terms are plural forms and are derived from the Old Testament Elohim.

God the Father is the primal or first great cause of all things that are. He is the originator, designer, and director of all creation. It is by his power that Jesus carried out his great plan. For Jesus said "I can of mine ownself do nothing."

Jesus is the name by which we are saved for there is none other name under heaven given whereby man can be saved. He (the Son) was with God the Father from the beginning. He was and is subject unto him and does his Father's will, obeying all His commandments because he "knew it was life everlasting". It pleased God to bruise his Son and also to set him at his own right hand.

The Holy Ghost is the power by which we live above the world. He is the giver of gifts to man severally as He will. Signs follow them that believe so that they shall cast out devils, heal the sick and raise the dead. We understand, too, that those who are born of the Spirit manifest its fruits which are love, joy, peace, longsuffering, etc. It is by his power that we confess that Jesus is the Christ and this to the glory of God the Father.

Now notice the distinguishing characteristics of the following:

Son	Satan
1. Gave all honor to God.	Wanted the honor for himself
2. Right hand of God	Left hand of God
3. Rose	Fell
4. Inherited	Cast out
5. Humble	Proud
6. Righteousness	Wickedness
7. Prince of Peace	Father of lies



Thousands have made the mistake of believing that God and his Son Jesus (who sits at his right hand) are one person. But how many people have ever thought that God and Satan (who stood at one time at his left hand) were one person?

Further evidence of the plurality of God is found in the Old Testament which the translators failed to alter.

"Thus saith the LORD the King of Israel and his Redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God. Fear ye not, neither be afraid; have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God, I know not any." Isa. 44:6-8.

This can only be the Father and the Son. And that God who is the first and last includes both the Father and Son. In other words there is no Godhead besides the Father, Son and Holy Ghost. They are one God.

"Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Ps. 45:6-7.

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Ps. 110:1.

We have completed our study of God, and shown by scripture the three-fold existence of God as the Father, Son and the Holy Ghost. We have seen that the Bibel and Book of Mormon are one (not in number). They are in agreement as to the teachings of the gospel of Christ which was given unto him from the Father. We have seen too that the Old Testament is in agreement with the new and that the Hebrew people understood their God to be composed of three persons. It is because of mistranslation that we have so much confusion today and this because the translators refused to understand the truth even though the language

from which they were translating admitted of a three person God. And so they added "stumbling blocks" to the truth. We have seen that even the sacred religion of the Quiche Mayas bears solemn witness in clear ringing tones of the truth of the triune Godhead. And so we are forced to make a choice between being "convinced" or "confounded". Let us not be found against God, but for Him.

The central theme of all scriptures is Jesus Christ the Son of God. We see that He was sent by one whom He calls the Father. He came to fulfill the great plan of his God, that mankind might have life through His name. Once we as a people accept and are baptized unto him, we are given another comforter (the Holy Ghost) who gives gifts unto us that we who have chosen righteousness might have the power and strength to live above the world and endure unto the end. This is the work of God to bring to pass our soul's salvation. But, what is a summary of the teachings of Christ but a conclusion? Therefore let our conclusion stand as follows:

There are three separate and distinct beings in the Godhead, for there are three that bear record in heaven. These are the Father the highest, the Son of the highest, and the Holy Ghost, called interchangeably the Spirit of God or the Spirit of Christ, the Holy Spirit, the Spirit of Truth and also the Comforter.

The Holy Ghost is a spiritual being separate from the Father and the Son, who bears record of them but does not bear record of Himself. We find that like Jesus He is also a being subject to the Almighty for He "shall not speak of himself; but whatsoever he shall hear, that shall he speak." John 16:13.

We learned that the Father in heaven is greater than Christ and that Christ was subject to His will. Jesus said, "I do nothing of myself: but as my Father hath taught me, I speak these things." And again, "He gave me a commandment, what I should say, and

(Continued on page 139)

#### OFFICE WORK OF THE FATHER, SON, AND HOLY GHOST COMPARED

Father	Son	Holy Ghost
1. Bears record of the Son.	Bears record of the Father.	Bears record both of the Father and the Son
2. Sent His Son.	Was Sent from God.	Is Sent by God and Christ
3. Sends the Holy Ghost	Sends the Holy Ghost	Does not send the Father or the Son.
4. All are OF God	All are BY the Son	
5. Originator and Creator	Creator	Creator
6.	Comforter	Another Comforter
7. Sends blessing or chastisements	Makes intercession for us.	Makes intercession for us.
8.	Prays to the Father	Prays to God for us.
9. Most High God	Jesus says—My Father is greater than I.	Give praises to God
	Does nothing of himself but what he sees his Father do.	Does not bear record of himself. Speaks only that which he hears from God.

10. God is a Spirit	Christ is spirit and body	Holy Ghost is a Spirit
11. Has set Christ at own right hand.	Sat down at the right hand of His Father.	
12. Honored His Son	Gave honor to his Father Did not take honor for himself.	Gave praises to God
13. Gave commandments to Son Gives Holy Ghost what to say	Does the Father's will	Does the Father's will
14. Gave Son a name above every name that is named.	None other name under heaven whereby man can be saved.	
15. Made His Son both Lord and Christ.	Received these things by inheritance.	
16. Called His Son God.	Also called everlasting Father	
17. Has committed all judgment to the Son.	Our Judge	Did not give judgment to the Son.
18. All things done according to the Father's will.	All things done in name of Christ	As we are led by the Holy Ghost.
19. Our Father and God	Our Father, God, Brother and Comforter	Our Comforter and God
20.	Mediator between God and Man	Power by which we gain new birth and strength to endure.
21. Has life in himself	Given power to have life in himself.	
22. Pleased to bruise His Son.	Took on flesh	Did not take on flesh
23. Raised His Son from the dead	Firstborn of the Dead	Did not suffer death
24.	Is our Elder brother	
25. Source of all power	All power given to Son	
26.	Was with God from Beginning	Was with God from Beginning
27. Father not limited.	Jesus limited Matt. 20:23 Mark 13:32	
28. Gave commandments to Son	Did according to the commandments because he knew it was life everlasting	
29. Originator of the Gospel	Executor of the Gospel	Power of the Gospel, Gifts, Signs followed by the fruits of the Spirit
30.	Son to be subject unto the Father— deliver up the kingdom to God spotless.	
31.	Blasphemy forgivable	Blasphemy not forgivable
32. We are not baptized with Father.	We are not baptized with the Son.	We are baptized with the (power of) Holy Ghost.
33. Primal Cause	Christ is name	Holy Ghost is power
34. Honored and glorified Son	Gave honor to God	
35. We pray to Father	Not to Christ	or the Holy Ghost
36. Is not our redeemer, directly. Christ makes a claim of mercy for us.	Christ is our redeemer	Not the Holy Ghost
37. We are heirs of God.	But Joint Heirs with Christ.	

## I AND MY FATHER

(Continued from page 137)

what I shall speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." John 12:49-50, John 5:19-22, and John 8:28-29.

The oneness of God is revealed to us in the statement made by Christ when he prayed thusly to his Father, "that they (his disciples) may be one even as we are one."

We feel that it is very important to know the truth no matter what it may be. All things written in the bible are for our learning and our salvation and God would not have put it there if it was not so. God says "study to show thyself approved," "prove all things, hold fast to that which is good", and "be ye perfect." How shall we be perfect if we do not know the truth. We should be able to give a reason for the hope that is within us; therefore let us not be slothful servants. If we are going to teach the Gospel to the world, let us not teach for doctrines the commandments of men, but let us teach men as we are led by the power of His Spirit that the truth, the whole truth and nothing but the truth may go out to the world.

## IN THE BEGINNING GOD

By Clarence L. Wheaton

### Forward

It is the purpose of this treatise to set forth in a concise affirmation the teachings of the Church of Christ, with headquarters upon the Temple Lot, Independence, Missouri, concerning the God-head, and the relations between God, the Eternal Father; Jesus Christ, his Only Begotten Son; and the Holy Ghost. In so doing, it is hoped to guide the membership of the Church of Christ, the Lamanites (or American Indians who are the descendants of the tribe of Joseph), as well as the Jews and all the house of Israel, and also the Gentiles who will hearken, on this vital subject, concerning which so much error has been generated by those who would subvert the doctrines of the Gospel by the teachings of Anti-Christ, which denies the belief in the Trinity of the God-head, and would lead the unwary into accepting the heresy that Jesus Christ our Lord, and Jehovah God, the Eternal Father are one person, thus denying the mission of Jesus Christ into the world, the Son of God who is the true Messiah to the Jews as well as to the Gentiles, of whom we should not look for another.

For that purpose, "that they may be persuaded that Jesus is the Christ, the Son of the living God," we wish to draw attention of all men to the studious examination of the Scriptures which are used by this Church of Christ, as the standard of our faith, by quoting from the Articles of Faith and Practice which have been approved by conference action, and later confirmed by the referendum action of the whole church:

"We believe that in the Bible is contained the Word of God, that the Book of Mormon is an added witness for Christ, and that these contain the 'fulness of the Gospel.'

"We believe in the principle of continuous revelation, that the canon of scripture is not full, that God inspires men in every age and among all people, and that he speaks when, where, and through whom he may choose." (Articles 9 and 10).

In the Holy Bible, we find that the Lord, in speaking to Israel through the prophet Ezekiel of the things which would transpire in the latter days, told of two records which would be in the hands of his servants when he shall "take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land," etc. (Ezek. 37:21).

These two records were to grow together, that is, their teachings and doctrine would blend together as a composite testimony of the Lord in regard to those events which were to transpire when this gathering should take place, as noted from the following in Ezekiel:

"The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus sayeth the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus sayeth the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them." etc. (Ezekiel 37:15-24).

In quoting this prophecy at such length, we do so that we may have a clear understanding of the broad scope and implications of the promises of the Lord GOD (Jehovah God) to the house of Israel, when these two "sticks" or records shall be brought together in the last days, as the instruments of uniting Israel, and preparing them for the second advent of the descendant of David, the true Messiah, who will be their king and

shepherd, even Jesus Christ the Only Begotten Son of God.

An examination of this prophesy, shows there were to be two sticks, or two records. One "for Judah, and for the children of Israel his companions," and the other "for Joseph, the stick of Ephraim, and for all the house of Israel his companions." It will require no argument to show that this Stick of Judah, is the Holy Bible, for a study of its contents from Genesis to Revelations shows conclusively that it is a record of the Jews, by the Jews, and for the Jews, and those of the children of Israel, associated with them. It remains therefore, to bring to light the second stick, the Stick of Joseph that was to be associated with it. We affirm, without fear of successful contradiction, that this Stick of Joseph is the Book of Mormon, which is the record of the posterity of Joseph, who migrated to America just a short time before the destruction of the First Temple, and the Babylonish captivity which took place 587 B. C. as will be noted from the following:

"For it came to pass, in the commencement of the first year of the reign of Zedekiah, king of Judah (my father Lehi having dwelt at Jerusalem in all his days); and in that same year there came many prophets, prophesying unto the people that they must repent, or the great city of Jerusalem must be destroyed . . . And it came to pass that the Lord commanded my father, in a dream, that he should take his family and depart into the wilderness . . . My father Lehi took the records which were engraven upon the plates of brass, and he did search them from the beginning. And he held that they did contain the five books of Moses," etc . . . and "my father Lehi also found upon the plates of brass a genealogy of his fathers; wherefore he knew that he was a descendant of Joseph; yea, even that Joseph who was the son of Jacob, who was sold into Egypt, and who was preserved by the hand of the Lord, that he might preserve his father Jacob and all his household from perishing with famine." (I Nephi 1:3, 26, 158, 164).

And it further related that Nephi, who was the son of Lehi, who came out of the land of Jerusalem . . . was a descendant of "Manasseh, who was the son of Joseph, who was sold into Egypt by the hands of his brethren," (Alma 8:3), which establishes the fact that these two books, the Holy Bible and the Book of Mormon, were the two sticks, the instruments of God in preparing the way for the return of Israel to her ancient heritage and the acceptance of Jesus Christ as the true Messiah. And just as Ezekiel prophesied that these two books would thus be used, so also does the Book of Mormon:

"Wherefore, the fruits of thy loins (Lehi, Nephi, etc., of the seed of Joseph), shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowl-

edge of my covenants saith the Lord." II Nephi 2:19-23).

Therefore, inasmuch as both the Bible and the Book of Mormon testify that they would be "one in his hand," or "grow together" for the purpose of uniting his people, Israel, they will be the means of bringing them together in the knowledge of the true Messiah and his relationship to the great and Living God, and it is only logical to conclude, also, that at the time these records would be brought together and made one, as a composite unit of the word of God, that he would again revive among men his prophets who would call upon the people to repent and turn again to their God.

And indeed, such has been the case, for as we read in the Psalms of David, that just before Palestine should be restored to its former fruitfulness, the Lord was to mark that era by a demonstration of his power:

"Truth shall spring out of the earth; and righteousness shall look down from heaven, Yea, the LORD shall give that which is good and our land shall give her increase. Righteousness shall go before him; and shall set us in his steps." (Psalms 85:11-13).

Thus it was, the Book of Mormon was brought forth from its hiding place in the earth, "truth shall spring out of the earth," and the heavens were opened and God revealed to a young man that which was to come to pass, through dreams, visions, and the word of God through revelation, just as he had done through his prophets of old. For we find in these latter days that God had remembered his covenants with Israel, that he had not changed his manner of revealing himself to the children of men. So when the time came when this great stirring event was to transpire, when he would "set his hand again the second time to recover the remnant of his people" (Isa. 11:11), he spake to a young man (read Zechariah 2:4), through whom he chose to bring to light and translate the ancient record of the seed of Joseph in America and to establish his church in these last days. This young man says in part:

"I was one day reading the Epistle of James, 1st chapter, 5th verse . . . 'If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him' . . . I kneeled down and began to offer up the desires of my heart to God . . . I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me . . . 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 spoke unto me, called me by name, and said—pointing to the other,

**This is my Beloved Son, Hear Him!"**

This experience is in harmony with the Scriptures which are plain on this subject and those who can read therein should not be deceived. In the Book of Mor-

mon we find the word of God to the children of men which bear witness of these things, and on the premise, of the revealments of God, we predicate our beliefs concerning God:

"For I command all men, both in the east, and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them: for out of the books which shall be written, I will judge the world, every man according to their works, according to that which is written. For behold, I shall speak to the Jews, and they shall write it; and I shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth, and they shall write it. And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have words of the Jews: and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews. And it shall come to pass that my people which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And will shew unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham, that I would remember his seed for ever." (II Nephi 12:65-74).

And again the Book of Mormon states:

"Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also. And I (the LORD) do this that I may prove unto many, that I am the same yesterday, today, and for ever; and that I speak forth my words according to mine own pleasure." (I Nephi 12:59-62).

In this connection we call attention to the words of Isaiah, in which we are given to understand that the Jews, the Lamanites, and others will bring their records or witnesses of God together in these last days:

"For I am the LORD thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee; therefore will I give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth: even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. Bring forth the blind people that have eyes, and the deaf that

have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? Let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is the truth. Ye are my witnesses, sayeth the LORD, and my servant which I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me." (Isa. 43:3-10).

Therefore, we affirm, that the inspiration of the Almighty is neither confined to one nation, nor are we justified in accepting the testimony given to one nation in rejecting the testimony given to the other, for to have an unobstructed and composite picture in our minds of the true identity of the Deity, we must open our minds and hearts to receive the testimony given to all the house of Israel, wherever it is found; as we would examine every facet of a cut gem in order to appreciate its beauty; and, by the Spirit's direction, know the whole truth concerning this "mystery of Godliness" which has been revealed through the Son of God even Jesus the Christ, of whom the patriarch David said, "The LORD said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool" (Psalms 110:1); and unto whom the Lord Jehovah God said, "Unto the Son" "Thy throne, Oh God, is forever and ever; a scepter 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." (Heb. 1:8-10, see also Psalms 45:6-7).

Thus if God our Father, has called Jesus Christ both Lord and God, and he "being on the right hand of God exalted, and having received of the Father the promise of the Holy Ghost," etc., (Acts 2:33), and Christ himself bears record of the Father, that God is his Father, then by what spirit do we deny Christ his heritage as an associate and companion with God, even even being a God," to whom even the angels bow down and worship? And it is to the end that we may convert all men to the knowledge that Jesus Christ is the very Son of God, the Eternal Father of heaven and earth, of whom the Holy Spirit bears witness that both as Gods are associated together in their Majesty as Supreme Beings and Creators of the world, that we affirm these truths.

Therefore, having so great a cloud of witnesses to the eternal heritage of Jesus Christ who has overcome the world, death and the grave, and has risen forevermore to sit on the right hand of God, His Father, and our Father (John 20:17), in the heavens, by which victory, we also may attain to salvation and be made partakers of his glory as heirs and joint heirs (Rom. 8:11-17) with Christ, as sons and daughters also sitting at the right hand of God (Moroni 7:53, Mosiah 3:12); we affirm to all men, that according to these records, the Holy Scriptures of the Jews, the Book of Mormon of the seed of Joseph, and the revelations or testimony given to many of the Restoration in these last days by the Lord and placed on record as revelation to this generation:

**That in heaven there are three distinct and separate personages or entities, God the Father, God the Son, and God the Spirit, who are joined together in One Composite Unit as One God whom we shall call the God-head. I John 5:7.**

To deny the existence of these three distinct personalities or entities in the God-head, is Anti-Christ and would be to deny the Holy Word of God in all ages and to all nations whom he has blessed with the inspiration and revelation of the mystery of Godliness, for it is written;

"Who is a liar but he that denieth that Jesus is the Christ? He is Anti-Christ, that denieth the Father and Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also." (I John 2:22-23).

To wrest the Scripture in an unprofitable effort to prove otherwise, only gives support to Anti-Christ, the enemy of all righteousness, who would deny, even as they of old, the Christ, who has come already in the flesh, and suffered, been resurrected, ascended into heaven, and is soon to come to the earth again, in His exalted glory as the true Messiah and Son of the Living God, to gather together the elect before the destruction of the earth with its corruption and wickedness, when it shall be purified by fire and the Spirit of God. (Zech. 13:4-6; 14:1-6; Matt. 16:27-28; 24:30-31; 26:64; Mark 13:24-27; I Thess. 4:14-18).

Therefore, we say unto all the house of Israel, both to the Lamanites and to the Jews, and to all those who are scattered to the far ends of the earth, to the Gentiles, and to all nations of the earth to whom these words may come, Repent ye, Repent ye, and cease to fight against the Lamb of God, even Jesus Christ, the Son of the Eternal Father, who is the only true Messiah who has come already, and who shall soon come again in power and great glory to judge the quick and the dead and to establish his everlasting kingdom for ever and for ever, and who shall give the kingdom to the Father and His saints who shall possess it forever. (Dan. 7:13-27; I Cor. 15:24).

#### **An Admonition to the Children of Israel**

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be." (Gen. 49:10).

**Question:** Has there ever been a king of the loins of Judah since the coming of Christ, the Shiloh (the Messiah, the Prince of Peace)? **Answer:** No. And it has been to Christ that all nations have been gathered.

"I will raise them up a prophet from among their brethren, like unto thee, (Moses), and will put my words in his mouth, and he shall speak unto them all that I shall command him." (Deut. 18:18).

Christ, the King of the Jews, was the Prophet of whom Moses thus spoke. There will be no other like him.

## **MISSOURI REUNION**

The Missouri Reunion was held at Bro. G. R. Collins' place northeast of Independence July 28-30.

The prayer meetings were very well attended and seemingly spiritual. The preaching services were very good and directed by the Spirit of God. The main theme from the first to the last was, "Because of the condition of the world and the people of the Church of Christ, it is time that we put into operation the Gospel of Christ that we may be a blessed people of God."

The speakers were Apostle William A. Sheldon, Elder John Sweem, Elder August Schwegler, Apostle Leon Yates, Elder D. Ray Bryant, Elder Nicholas F. Denham and Elder Marvin M. Case.

The mingling of the saints and their conversation was good to hear. It was the best reunion that some of them had ever attended although there was not a great crowd.

The cooperation of all in helping to make the reunion a success could not be excelled. It was a joy working together, not only in putting up of the big tent and cook tent, but also in taking them down and storing them.

The kitchen committee did a wonderful job with the meals with the help of all the housewives and families bringing in food, cooked and ready to serve.

Elder James M. Case

NOTE: Apostle Archie F. Bell, missionary-in-charge of Missouri, appointed Bro. James M. Case to be in charge of the Missouri Reunion as he was leaving for other parts of his field.

## **LOCAL NEWS**

### **INDEPENDENCE DIARY**

We want to tell you what we've been doing all summer—but first we **must tell** you about Velma and Dick Wheaton's new daughter. She is Nanette Sue, born June 20th, weighing 8 pounds 2½ ounces. We are sure no little papoose ever displayed any more dark hair at an earlier age than Nanette had the first time we saw her. Another thing that makes her very special is that she brings the total number of children to seven at her house. Bro. and Sr. Oren Caviness paid us a visit shortly before Nanette's arrival. They have moved to Preston, Missouri, and have these seven grandchildren in our local church, so we look forward to seeing them often.

We tried to surprise Bro. and Sr. Archie Bell with a housewarming shortly before they left for their mission. There were approximately 35 of us. Their nice big living room held us all with room to spare. We felt real good that they have a comfortable house to come home to occasionally, enjoyed welcoming them as residents of our fair city—and forgave them for **not** being surprised. They were expecting us and we were right on time! Our social committee served refreshments and we left a few crumbs on Sr. Bell's new rug to give their home that "lived in" look.

Our "Auntie" Gentry has been able to worship with us again since her illness, for which we are all continually thankful.

Bro. Fernando Ojeda has been with us through the summer, returning home just a few days ago. A special prayer meeting was held in his behalf, preceding his trip to a local hospital for surgery to correct ailments caused by severe injuries received in an accident with his bicycle which he uses at home to travel about his part of the country. He received a blessing and he in turn has blessed us. We love him for his God-given ability to help us, in a kind and loving way, to see our faults and remind us of the need to be ever repentant. On July 16th he said, "Those who stay at home and sleep on Sunday morning are wakened by church bells. What we need is to find a way to wake those who come to church!" So, we rubbed our eyes a bit and listened.

Our Missouri Reunion was held last week-end of July at Bro. Collins farm east of Independence. Our hillsides and valleys are beautifully green and it was surprisingly cool and comfortable under the reunion tent.

Bro. Levi Maley became ill during the Sunday morning services. He was administered to immediately, when it was apparent that he was in much need of our heavenly Father's blessing. He has suffered no further fainting spells; and takes the steps up to the services here a pace faster than some of us who haven't lived nearly as many years as he has.

Although our group was not as large as last year's, we enjoyed our meetings together with a good feeling of fellowship. We presume there will be a report of the reunion from some other source other than our diary, and will not duplicate.

Our Mother's Club held their annual picnic while the Leslie Case, Wm. Sheldon and Ed Wheaton's families were on vacation. We missed them very much. We tried a new picnic site this year, and patronized Jim and Caroline Hedrick's city park (Blue Springs). We left most of the work to Caroline Hedrick, and Donna and Harold Gill. We enjoyed the fruits of their labor, the nice little park, and our evening together.

The Children's Music group had a weiner roast and singing practice at Bro. and Sr. Marvin Case's one evening in July. A trip to the Children's Zoo is planned for them this month.

Bible School immediately followed Reunion. Bro. Clarence Thompson was our Superintendent. Jean Chapman and Peggy Wheaton did some art work; and Jean was busy every day with handcraft for the classes. Janice Sprague kept Denise Rudd and Danny Hedrick happy and busy (Cradle Roll). Fernando Ojeda taught the Primary Class with Caroline Hedrick teaching handcraft. Kay Matthews taught the Intermediate class, with Mildred Wheaton teaching handcraft. Harold Gill taught the Junior class, with Donna Gill as handcraft teacher. Kay Matthews directed the children's singing, with her daughter, Nola Kay's help at the piano. Bro. Ray Bryant furnished one of the stories told by Irene Maley, who wishes she had a better memory for stories of the blessings our own people have experienced, which she has heard and benefitted from through her own childhood and later years. My daughter, Rebecca, told one story during the week. Our picnic was held on Friday, the last day of Bible School; and our achievement program

took the place of the Sunday School hour the following Sunday. This was our year to study the Bible.

We have had a busy summer, and have had fairly good attendance in spite of family vacations. It is our prayer that world conditions will not be able to disrupt our peaceful, happy way of life, and this beautiful privilege of worshipping together and seeking to teach our children the joyous ways of love which our Master would have us to know in righteousness before Him. This is our prayer for the Church as a whole—not just the little handful on the Temple Lot.

Irene Maley, Reporter

### Sparta-Black River Falls Local News

We once again greet the Advocate readers from this busy corner of God's earth. I say busy, as at present we are making preparations for our coming reunion. Some Wednesdays we have been working on the church building, getting a roof put on, a new rostrum made, inside painting, kitchen cleaning, and other necessary items done. Other Wednesdays, we spent in reading and discussing the Bible, as we concluded our study of the Book of Commandments.

On June 21, a surprise bridal shower was sprung on Bro. and Sr. Glenn Gill. The evening was spent in singing hymns and visiting, and then presenting the newlyweds with a number of lovely gifts.

On Wednesday evening, July 26, we held a prayer meeting in Black River Falls at the home of Bro. and Sr. Clyde Babcock.

In our Sunday School, we have been reading and studying the Book of Mormon in both the adult and junior classes.

We had a visiting minister with us who spoke on June 25. He was Mr. Marvin Johnson, a priest in the Reorganized Church at Sparta. Some twenty books of the Bible have been removed, but if we desire this missing divine revelation, obey God's commandments and work to go forward, we can obtain that which has been taken out. God speaks to us, but to hear, we must live righteously.

We held an all day meeting on July 2, with a basket dinner at the church. Bro. Isaac Brockman delivered a sermon in place of holding Sunday School. This is the time for us to make our choice between worldliness and Godliness, for this is the time of our probation. If we let this chance pass without deciding, we are then in danger of not obtaining the salvation of God.

This was followed by our regular sacrament service.

Bro. Glenn Gill spoke in the afternoon. He likened our spiritual life of learning to our physical life of learning in school, except in our spiritual learning, we receive no regular progress report, and are therefore inclined to let slide that which is most important. Therefore we must keep up our repentance, even though we are baptized, for if we don't let God lead us, the devil will.

July 9, Bro. Glenn again spoke to us. We must believe in an unchanging God or we can have no belief and no God. God created us to act and to be acted upon, giving us our free will agency. Everything has an opposition, so we must use our free will agency and make our choice of good or evil.

Bro. Gill also spoke on July 16. Faith is the first stepping stone across the waters of the world in our lives. If we slip from it, we are apt to fall in the waters and get wet. Alma 16:143 says, "Faith, is not to have a perfect knowledge of things; therefore if ye have faith, ye hope for things which are not seen, which are true." Hebrews 11:1 says, "Now faith is the substance of things hoped for, the evidence of things not seen."

July 23, Bro. Isaac spoke to us of our hope of salvation in the hereafter. But to gain this salvation, we must lay down the pleasures of the world, and be an example to the world in our obedience to God's laws and commandments. If we gain the world and lose our soul, we are nothing. But if we lay down the things of the world, we gain the refuge given only by God, eternal life.

We were happy to witness the blessing of little Ricky Jo Olson at our July sacrament service. He is the son of Mr. and Sr. Emil Olson of Sparta.

Visitors for the month included Mr. Marvin Johnson of Sparta, and Bro. and Sr. John Davies of Madison.  
Sr. Margret Gill, Reporter

**OBITUARY**

Mr. Fred O. DeLong, the son of Isaac Newton DeLong and Editha Brooks DeLong, was born March 10, 1883, Decatur County, Iowa. When he was three years old his parents moved to Colorado, where they resided for a few years, then the family moved to Deepwater, Mo., his father being employed as a brick mason. They lived in Deepwater, Mo. until Fred was a young man then decided to make their home in Lamoni, Iowa.

Mr. DeLong became quite competent in three professions, having been a farmer in Casper, Wyoming and a plumber at Lamoni, Iowa. He spent the latter part of his life as a sales representative for the Brown Mfg. Co. of Woodbine, Iowa, over a five state area covering Kansas, Nebraska, Minnesota, South Dakota, and Iowa, selling farm implements. He retired from this activity in 1952.

During his time of residing in Independence, he has been a member of The Church of Christ.

Mr. DeLong was married to Louise B. Stewart on May 12, 1946 in Independence, Mo. Mr. and Mrs. De Long made their residence at 221 N. Chrysler, Independence, Mo., where he was living at the time of his death, August 6, 1961, at the age of 78 years.

He leaves, also, to mourn his passing, four daughters and one son, by a previous marriage, Mrs. Dorothy Cole, Lamoni, Iowa, Mrs. Bess Ultican and Mrs. Pauline Harper of Chico, California, Mrs. Jane Thom-an, Keokuk, Iowa, and Mr. Boyd DeLong, Long Beach, California.

He leaves two sisters, Mrs. Blanche Dexter, Independence, Mo. and Mrs. Josephine Webel, Davis City, Iowa. He is also survived by ten grandchildren.

The funeral service was conducted by Apostle W. F. Anderson, assisted by Elder Walter Chapman. Interment in Mound Grove Cemetery.

**CORRECTION**

It was stated in the "Harris-Gill" wedding announcement in the last issue that Elder Isaac Brockman is the pastor at Sparta, Wisc. This is incorrect, as Elder Clyde Babcock is the pastor there.

Robert H. Jensen  
2230 Clay  
Bellevue, Nebraska  
M

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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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