

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."—1 Nephi 3:187.

Volume 38

Independence, Missouri, November, 1961

No. 11

The Better Plan

In speaking of a person's faults,
Pray don't forget your own;
Remember those in houses of glass,
Should never throw a stone.
If we have nothing else to do,
But talk of those who sin,
'Tis better to commence at home,
And from that point begin.

We have no right to judge a man,
Until he's fairly tried;
Should you not like his company,
You know the world is wide.
Some may have faults—who has none
The old as well as young;
We may perhaps, for ought we know,
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well;
To try my own defects to cure,
Before of others tell.
And tho' I sometimes hope to be,
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all when we commence
To slander friend or foe,
Think of the harm one word may do
To those who little know.
Remember, curses sometimes, like
Our chickens, "roost at home";
Don't speak of other's faults until
We have none of our own.

Author Unknown.

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ZION'S ADVOCATE

Official Publication of the Church of Christ

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PUBLISHED MONTHLY BY THE BOARD OF PUBLICATION, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

Second class postage paid at Independence, Missouri.

SUBSCRIPTION RATES: One Year, \$1.50 In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.75.

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and subscriptions for the Advocate to: The Church of Christ, (Temple Lot), Box 472, Independence, Missouri

EDITORIAL

In recent years, some of the major protestant Christian faiths have established what is popularly termed an ecumenical movement. This is a rather pretentious name attached to the effort to bring about Christian unity, and seemingly gaining momentum, as evidenced by the frequent newspaper accounts.

However, to describe the movement as a bonafide effort to return to primitive Christianity or the divine institution of Christ, would be an absurdity of the facts. Actually, it is a facade erected to cover the shame of centuries of disunity.

That there has been, and no doubt will continue to be, a physical union of the various protestant churches, we are not disposed to question. That you may even see a physical union between the "mother" church and her "daughters" is possible, if not probable.

This much is certain, as prophesied by the prophet Nephi: the time must come in the near future when there shall be "save two churches only":

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

In the Restoration movement, we have come to look for, and believe, that the honest in heart will be gathered together in one body, irrespective and exclusive of the various organizations. Just so, on the other hand, all who are found fighting against Zion, whether they belong to the "great and abominable church", either physically, or spiritually, shall be as one.

What is it, then, that will distinguish the one from the other? If it were a matter of purely human organization, as for instance, the two primary political parties in this country, we might well say, it matters not. Even were it to be a matter of conflicting ideology as typified in the present world struggle between democracy, so-called, and communism; if it could be resolved simply through human choice of one or the other, and then to live and let live, the matter would be of no great moment.

We are faced, rather, with the choice of the divine, or of the devilish; with light or darkness; with life or death. We will say, of course, that our choice is truth and life—the church of the Lamb of God. So also will those who we say cannot possibly belong to the divine Church of Christ.

This too, is certain: our loud affirmations of belief in Christ, and of his doctrine, and of the way of life exemplified by Him will be of no avail, if we are found of God to be fighting against Zion, or subverting its cause.

The waymarks of the church of the devil are the fruits of his spirit: pride, hatred, slothfulness, love of the world, greed, lying, unbelief, and such like, which also bring doctrinal error into the Church of Christ; and those who are motivated and continue in such spirit brand themselves as the children of satan.

Contrariwise, the waymarks of the church of the Lamb of God are the fruits of the Holy Spirit: humility, love, diligence in every good thing, hatred of worldly enticement, generosity, truthfulness, believing all things which are good; and those of such noble spirit are they who "continue" in the "words" of Christ until the end, and are known of all as the children of God.

These are they who will be armed with the Spirit and power of God, and they shall stand, while the wrath of God shall be poured out upon the "great and abominable church."

The Restoration movement was effected for the primary purpose of producing the church of the Lamb of God, which is the Church of Christ in perfection.

From its inception, it bore the stamp of divinity, God bearing witness by the unimpeachable testimony of the Holy Spirit in the proclamation of the truth. The truth has brought freedom, and unspeakable joy to the lives of many thousands; but more than this, it has produced a fruit in their lives which is most pleasing to our Heavenly Father—righteousness, faith and love. These things will endure, while the baseness of human experience can only result in sorrow and death.

The church of the Lamb of God, then, will be composed of those who have newly found, and those who have returned to the faith, and those who have kept the faith of our fathers; yes, the faith of our fathers of this Restoration of the Gospel; and they will have kept their spirits pure.

The saints "are led that in many instances they do err, because they are taught by the precepts of men", but this does not grieve the Lord nearly so much as that men will "contend" over doctrine and otherwise manifest the spirit of evil; for he who errs in mind, but not in heart, will be taught of God.

Of these, then, will God form the church of the Lamb, and will preserve it even to the destruction of the church of the devil.

William A. Sheldon.

NOTICE

A local Church of Christ (Temple Lot) was organized at Sandpoint, Idaho, September 5, 1961. Elder James M. Hartley, 330 South Florence, Sandpoint, was elected Pastor and Sr. Nora E. Evans, 1116 Pine Street, Sandpoint, was elected Secretary-Treasurer. Their meetings will be held beginning at 10:00 A. M. each Sunday. Sacrament Service will be held at 2:00 P. M. the first Sunday of each month so it will not interfere with the regular 10:00 o'clock service. Services will be held in the home of Bro. and Sr. James M. Hartley.

May this organization be the means of spreading the Gospel of Jesus Christ in that locality is our prayer.

Archie F. Bell

Missionary-in-charge of Idaho.

Y. C. P. L. NEWS

On August 24 the Young Peoples Christian League met at the church and discussed rules and necessary equipment for our annual outing. On Saturday morning, August 26, we boarded a rented school bus which took us to Knob Noster State Park. Everyone enjoyed the swimming, hiking and volley ball games. It was a wonderful experience for all who went. On Saturday evening and Sunday morning a group discussion was held on religious questions. Major topic of discussion was, "Honor Thy father and mother." We returned home about 5:00 p. m. Sunday afternoon. Our chaperones were Bro. LeRoy Wheaton and Sr. Mary SeEVERS.

On September 7 we had our semi-annual business meeting and elected the following officers for the coming six months.

James Hedrick—Leader

James Case—Assistant Leader.

Karma Wheaton—Secretary.

Caroline Hedrick—Treasurer.

Janice Sprague—Reporter-Recorder.

Konie Wheaton—Pianist.

Harold Gill—Parliamentarian.

Donna Gill—Social Committee.

A study program was started on September 14 with Bro. Leslie Case as our teacher. "What is man's purpose on earth" or "Why is man here on earth" will be our course of study for the coming six months. It is very interesting and quite often leads into many different channels of discussion.

Caroline Hedrick was in charge of an Educational on September 28. We drew pictures to represent books or persons or places named in the Bible and Book of Mormon. This was very enjoyable and often amusing.

Sr. Pat Eddy of Flint, Mich., visited at the home of Bro. and Sr. Harold Gill the week of September 25. While here she visited in several homes and attended our meetings. We were all very shocked and sorry to hear of her unfortunate accident which occurred on her way home. We thank God she was not killed and pray she will completely recover soon.

Respectfully,

Janice Sprague, Reporter

LOCAL NEWS**Wisconsin Reunion**

The Spirit of God was present and was felt by all those who attended the Wisconsin Reunion, August 12 and 13. Contention was left outside of our meetings and we all humbled ourselves to our God.

Saturday morning we began with a prayer meeting. Bro. Isaac Brockman was in charge, assisted by Bro. D. Ray Bryant. We had a peaceful service, each and all being strengthened by prayers, testimonies, or songs.

Bro. D. Ray Bryant was our first reunion speaker, occupying after the prayer service. In the Church of Christ we are not baptized for the church name and record only, but we are baptized unto the body and fellowship of God. The officers in the church are called and ordained by God, but are servants of God and must live faithful and give guidance to all members. God's blessings can be with us in abundance only if we keep his commandments and learn and practice obedience, love, and charity.

Bro. B. C. Flint occupied the afternoon hour. He began by asking us the question, "What kind of God do we believe in?" He then dwelt on as his talk, it isn't only for us to know God, but to know how to serve him.

In the evening, Bro. Leon Yates more or less carried through on the same idea as Bro. Flint, except he said that there were entirely too many who were only lukewarm, who felt only indifference. If we know how to serve God, we will not feel this way.

Sunday morning we began with a Sacrament service. The Spirit of God was not only present in our meeting, but was manifest to us through God's servant, Bro. B. C. Flint, in speaking in tongues. After this we immediately had a season of prayer, after which God revealed the interpretation thereof, again, speaking through Bro. Flint. This Spirit was strongly felt by all and we were made to know by testimony that this gift from God was a witness for some in our congregation who had begun to doubt the church because of so much contention throughout.

Bro. Leon Yates again spoke to us at our afternoon service. The opening song of the service, "Just As I Am," seemed to pave the way for our brother. As he spoke, he asked us if we came just as we were, willing to accept the outgrowing of the Spirit without any reservation. The Spirit is present with us as we witnessed in the sacrament service, therefore it is up to us to come willingly and accept. These gifts we experience are signs for believers and followers of Christ.

Our closing reunion sermon was given by Bro. Glenn Gill. God is the source for our learning and our teaching. Therefore, we must go to Jesus' feet to learn. There is opposition in all things and we must be the

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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.

The Unpardonable Sin

WHAT IS IT? WHO CAN COMMIT IT?

By Apostle B. C. Flint

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for that." (1 John 5:16).

"All unrighteousness is sin; and there is a sin not unto death." (1 John 5:17).

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. 12:31-32).

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." (Mark 3:28-29).

"And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost it shall not be forgiven." (Luke 12:10).

"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 scriptures might be fulfilled." (John 17:12).

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame." (Hebrews 6:4-6).

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." (Hebrews 10:26).

"For behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it; behold this is a sin which is unpardonable." (Alma 19:8).

It would seem that all of these texts are self explanatory, yet in order to get the full meaning it is necessary for us to examine carefully the officework of the Holy Ghost and so determine what it means to actually sin against the Holy Ghost and also WHO are the ones indicated in these scriptures, that are thus able to commit this unpardonable sin.

In the first place; What is the Holy Ghost, and what is its relationship to mankind, and to God, and his Son Jesus Christ? In scripture the Holy Ghost is spoken of as the third person in the Trinity. He is the Comforter that Jesus promised to send to earth when he went away. It is also indicated that the work of the Holy Ghost is twofold. First, it is that influence from God that entices and leads men to do right and to come to understand God: "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 show you things to come. He shall glorify me, for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you." (John 16:13-15).

"These things have I spoken unto you, being yet present with you. 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 14:25-26).

Thus in addition to being the power of God from on high to lead and direct, the Holy Ghost may, through obedience to the gospel, become to each individual who has been baptized into Christ, an abiding Comforter. In enumerating the initiatory principles of the gospel, the Apostle Paul in Hebrews 6:1-2, gives us six such principles, e.g., Faith, Repentance, Baptism, Laying on of Hands, Resurrection of the Dead, and Eternal Judgment. Each of these principles is fundamentally a part of the gospel and each fills a definite place and purpose in the plan of salvation that Christ gave his life on the cross to make effective for man's final destiny. So concerning the fourth principle, the laying on of Hands, we find that it was designed to be an ordinance in the process of man becoming a child of God and a citizen in the kingdom of God. So we read; "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they

might receive the Holy Ghost; (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through the laying on the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." (Acts 8:14-19.)

"And it came to pass, that, while Apollos was in Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve. (Acts 19:1-7.)

The results of thus becoming citizens in the kingdom of God by complying with the requirements of entrance, is given in a promise of the Master himself wherein he says: "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.) (Emphasis mine B.C.F.) Again; "For as many as are lead by the Spirit of God, THEY ARE THE SONS OF GOD." (Romans 8:14.) (Emphasis mine, B.C.F.)

Now we are beginning to see why a sin against the Holy Ghost, is an unpardonable sin, because it is now clear WHO IT IS THAT CAN commit this sin. It is only those who have been baptized into Christ and have become members of the Church of Christ, or are citizens of the Kingdom of God, who could possibly sin against the Holy Ghost, because no one could sin against something that they never had, and Christ has said as indicated, that the world cannot do so, because, "Whom the world cannot receive because it seeth him not, neither knoweth him." And we may add right here that since the above is true, no one but members of the Church of Christ, and have had the new birth of water and the Spirit, are in any way subject to the "Second Death," or the lake of fire and brimstone, prepared for the devil and his angels, but more on that later.

Paul tells us in Galatians 3:27, "For as many of you as have been baptized into Christ have put on Christ." Then Peter tells us; "For Christ also hath ONCE suffer-

ed for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." (I Peter 3:18) (Emphasis mine B.C.F.) So having been baptized INTO Christ, and so having "put on Christ," we become citizens of the kingdom of Christ after we have been sealed his by the reception of the Holy Ghost, hence we NOW receive the "will of adoption as sons;" "But when the fullness of the time was come, God send forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into our hearts, crying, Abba, Father. Wherefore thou are no more a servant, but a son; and if a son, then an heir of God through Christ. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire AGAIN to be in bondage." (Galatians 4:4-9.) (Emphasis mine, B.C.F.). From the above we can see what Paul means when he gives this warning; "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Hebrews 6:4-6.)

So, when we become the sons of God, heirs with Christ, we are then in the family of God, and to disinherit ourselves by going back on the whole thing and denying our sonship, we DO then place ourselves outside, and having ONCE put on Christ, and having ONCE ACCEPTED of the offering of His precious blood, and HE having ONLY ONCE suffered for sin we can then have absolutely no claim on Christ but DO crucify Him to ourselves afresh and so become sons of perdition, and have committed the unpardonable sin, and in this we become the angels of the devil; "And it shall come to pass, that when all men shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel; and then cometh the judgment; and then must they be judged according to the holy judgment of God. And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is His eternal word, which cannot pass away, that they who are righteous shall be righteous still, and they who are filthy shall be filthy still; wherefore, they who are filthy are the devil and his angels; and they shall go away into everlasting fire, prepared FOR THEM; and their torment is as a lake of fire and brimstone, whose flames ascendeth up for ever and ever; and has no end." (II Nephi 6:36-40.) (Emphasis mine, B.C.F.)

Who may become angels of the devil? Only the brethren who are baptized into Christ; yet later fall away.

"O, my brethren, hearken unto my word; arouse the faculties of your soul; shake yourselves, that ye may

awake from the slumber of death, and loose yourselves from the pains of hell, that ye may not become angels of the devil, to be cast into that lake of fire and brimstone, which is the second death." (Jacob 2:64-65.)

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Revelation 20:13-15.)

It will be noted from the above scriptures, especially from that found in the Book of Mormon, that in every instance, this warning of an eternal hell, is addressed to those who were members of the church, or those who were enjoying their day of probation in this mortal life, hence has no bearing whatsoever, on the human race as a whole. This is true of the writings of Alma, Mosiah, Nephi, Moroni and all others who speak of the final destiny of man. Just an example or two. The 19th chapter of Alma is given over exclusively to Alma's concept of the hereafter, and at the very first of this chapter, we find him addressing himself not only to those in the church, but to his own son Corianton in particular, and this son is not only a member of the church but a member of the priesthood as well, and he has become so filled with sin that Alma is fearful of him eventually committing the unpardonable sin as noticed in the 7th and 8th verses: "Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins, save it be the shedding of innocent blood, or DENYING THE HOLY GHOST? For behold, if ye deny the Holy Ghost WHEN IT ONCE HAS HAD PLACE IN YOU, AND YE KNOW THAT YE DENY IT; behold, this is a sin which is unpardonable." (Emphasis mine, B.C.F.)

Again; "And now, my brethren, I would that after ye have received so many witnesses, seeing that the holy scriptures testify of these things, come forth and bring fruit unto repentance; yea, I would that ye would come forth and harden not your hearts any longer; for behold, now is the time, and the day of your salvation; and therefore, if ye will repent and harden not your hearts, immediately shall the great plan of redemption be brought about unto you. For behold, this life is the time for men to prepare to meet God: yea, behold the day of this life is the day for men to perform their labors." (Alma 16:226-229.)

Then after more warning that these, his brethren, were NOW under gospel law, and in THEIR day of probation, he proves all I have said in the 233rd and 234th verses where he warns them thus: "For behold, if YE have procrastinated the day of your repentance, even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore the SPIRIT OF THE LORD HATH WITHDRAWN FROM YOU, and had no place in you, and the devil HATH ALL POWER OVER YOU; and this

is the FINAL STATE OF THE WICKED." (Alma 16:233-234.) (Emphasis mine, B.C.F.) All of the above shows that while this life IS TO BE man's day of probation and there is only one day of probation for mankind, whether in life or in death, yet the above texts show beyond the shadow of a doubt that the ones addressed by Alma were HIS BRETHREN, and so HAD HAD the Spirit of God or the Holy Ghost, and Alma was warning them to beware lest they lose it; and in this connection, let it be remembered that in most Book of Mormon writings, it was to a people where church and state were united, and so Enos gives us the key to this whole study, when he says: "And it come to pass that the people of Nephi did till the land, and raise all manner of grain, and of fruit, and flocks of herds, and flocks of all manner of cattle, of every kind, and goats, and wild goats, and also many horses. And there were exceeding many prophets among us. And the people were a stiff-necked people, hard to understand. And there was nothing save it was exceeding harshness, preaching and prophesying of wars, and contentions, and destructions, and continually reminding them OF DEATH, AND THE DURATION OF ETERNITY, AND THE JUDGMENTS AND THE POWER OF GOD; and all these things stirring them up continually, to KEEP THEM IN THE FEAR OF THE LORD. I say there was nothing short of these things, and exceeding great plainness of speech, would keep them from going down SPEEDILY TO DESTRUCTION." (Enos 1:34-39.) (Emphasis mine, B.C.F.) Now, to clinch all I have said so far, concerning WHO CAN COMMIT the unpardonable sin, we recommend the reading of the entire 9th chapter of Alma. Remember the rule in interpreting scripture is this: first, who is speaking; second, who is spoken to; and third, the subject matter discussed; together with all related texts.

Now, we feel that since there is no doubt that the number of earth's mortals who have contacted and obeyed the gospel in this life, and who thus become subject to the gospel law, and so CAN commit the unpardonable sin, from the days of Adam down til now, are so few in comparison to the millions who have died without even a knowledge that such a person as our blessed Master Jesus Christ ever lived, we are faced with a problem that can only be answered from the pages of scripture themselves. Furthermore, even in this there is much yet to be revealed concerning it, as the scriptures themselves tell us plainly that much of this is not recorded as yet, and refusing to speculate beyond what the scriptures DO TELL us, we will stay strictly within scriptural bounds. In I Nephi 3:238-251, this man of God, Nephi, was shown about ALL that God had in store for the final destiny of mankind. He saw everything down to the end of the world, but he says that he was forbidden to write the things he saw, and he further explains that he saw by angelic vision, "One of the Twelve apostles of the Lamb," and was informed that

this apostle of the Lamb, who he was told was named "John", should also see all of these things, and that he should write them; so he sends us to John's writings. In the Book of Revelation, John DOES give us some light on the matter, but even that does not cover all the mysteries of God, and so in each dispensation of the gospel, even in our own dispensation, some more of this information is given.

It seems so easy for mankind to generally follow the path of least resistance, and so jump at conclusions. As an example, we read therefore: "Wherefore he hath given a law; and where there is no law given there is no punishment; and where there is no punishment, there is no condemnation; and where there is no condemnation, the mercies of the Holy One of Israel have claim upon them, BECAUSE OF THE ATONEMENT: (Query: If the death of the mortal body ends ALL opportunity to contact Christ, and millions die without ever having heard about Christ, where the contact?) for they are delivered by the power of him: for the atonement satisfied the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment, and they are restored to that God who gave them breath, which is the Holy One of Israel. (II Nephi 6:51-55.)

So now, if we stop here, we are prone to conclude that this means that all of those millions who have died without a knowledge of God are thus saved in ignorance. This is the easy path, but does it correctly represent what is here written? If it does, we are then confronted with these texts; "Yea, behold, I say unto you, that as these things are true, and as the Lord liveth, there is none other name given under heaven, save it be this Jesus Christ, of which I have spoken, whereby man can be saved." (II Nephi 11:39.) "And now behold, my beloved brethren, this is the way; AND THERE IS NONE OTHER WAY NOR NAME GIVEN UNDER HEAVEN, WHEREBY MAN CAN BE SAVED IN THE KINGDOM OF GOD. And now behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end." (II Nephi 13:31-32.) (Emphasis mine, B.C.F.) "And moreover, I say unto you, that THERE SHALL BE NO OTHER NAME GIVEN, NOR ANY OTHER WAY NOR MEANS whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent." (Mosiah 1:16.) (Emphasis mine, B.C.F.)

Acts 4:12 also makes it plain that there is ONLY ONE plan of salvation and that is through Christ; "Neither is there salvation is any other; for there is none other name under heaven given among men, whereby we MUST be saved." And right here we can revert to the statement in II Nephi 6:55, and the thought closes with this statement: "AND THEY ARE

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The Dead Sea Scrolls and Book of Mormon



By Robert L. Maley

The following article compares the recent archeological findings among the remains of the "Dead Sea Scroll people" and the Book of Mormon story. It is not intended to show that the Essenes, as they were known, supported the Book of Mormon, or vice versa. Bear in mind as you read that archeological findings are not all 100% conclusive proof, as there are some answers to questions that the dust of ages will not surrender. The scientist is forced to bridge these gaps of knowledge himself, sometimes recklessly. Indian archeology is significantly this way.

Nevertheless, enough has been discovered to indicate definite patterns of what existed formerly and put to rout the claims that no such thing EVER was. To see that there was another people who knew, learned, taught and worshipped in Christ in a period of history wherein the learned say no such thing could possibly have existed, is encouraging to those who have taken to heart the Book of Mormon. To each person who has thus expoused that sacred work this article is hopefully dedicated.—The Author.

Part I

On the arid plateau about the west shores of the Dead Sea in the years 1947-48, one of this century's most significant discoveries in religion was made. Quite by accident (or providence) an Arab shepherd boy, said to be a member of a tribe engaged in running contraband into Bethlehem, came upon a cave containing a cache of ancient writings deposited in stone jars.

Neither they nor the ones who bought the ancient scrolls from them were immediately aware of their value. In a short time, however, these old scriptures came into the hands of scholars and it became obvious that this was one of religion's truly significant finds.

Slowly the story, as nearly all of us have read, began to unfold as the ancient scrolls (some of parchment, some of copper) in the hands of careful scholars, were pieced together to be translated. As the parts of the puzzle moved into shape they formed a picture of the affairs and teachings of a religious people, a Hebrew sect called by historians "Essenes." (Pronounced

Ess-en-ees). Long since extinct, they once lived in a community near the Dead Sea named Qumran (kwum-ran), which lay now as it has for nineteen-hundred years, in mute ruin.

Some of us read the accounts of this drama with much interest wondering if these curious discoveries might have some remote bearing upon the Book of Mormon story. Could these findings possibly add to or detract from the book? Do they establish or defeat the Book of Mormon, which like the Bible, we hold most sacred? Can there possibly be a link of similarity?

Pouring over these recent finding, questions such as these are foremost among the hundreds bursting suddenly before us as a flushed covey of quail. We know it to be true that the Book of Mormon carries with it the very flame of our belief in Christ and is THE one sacred writing (other writings considered) to prevent the true Church of Christ from being but another bit of flotsam pitched about on sectarian seas. Our whole existence and identity as well as our hope in eternity pivots upon this book; therefore each scrap of new religious evidence introduces new questions with vital answers.

Now to the Question

For some years it has been held that the Book of Mormon is false when it shows the Church of Christ existing during the Mosaic Dispensation before Christ came. (Mos. 9:49-50.) Regretably, this question has not only been heard from deriding enemies without, but it has been whispered as well within the household of faith. Doubts have been born.

Flatly stated, the question amounts to this:

"But people could not be joined to Christ until the law was dead, and until they were dead to that law." "The New Covenant could not be in force before Christ's death," and "To attempt to be bound by both (Christ's Law and the Mosaic Law, RLM) was spiritual adultery." "Therefore the Book of Mormon is false since it represents the Church of Christ which is the New Testament Church, as being in existence as a living, functioning institution long before Christ's death." (Book of Mormon by Bales.)

This is one of the few challenges to the Book of Mormon of any standing merit. Until now, the Book of Mormon has had to stand alone on this point and some saw cause to reject it on this ground. Presenting its own explanation of the matter to an unbeliever was like proving to a heathen the Christian message from the Bible which he doesn't believe. The reasons for the Church existing in pre-Christian times as written and explained by Nephi, Mosiah and Alma present small evidence to any who might not believe the book in which they are written. This is where the records of the Essene loom into importance. As a sort of a "disinterested third-party" they reveal shocking new evidence which the world of religion has not formerly considered.

From a distant age among the Essenes, a whole continent away, we find amazing new evidences. Only briefly mentioned by historians such as Josephus, this sect called themselves "the sons of Zadok." See Eze-

kiel. They maintained a highly Christianized culture a hundred or more years prior to Christ's coming to the earth. Before John the Baptist was born they taught, "There shall come a prophet and the Messiahs of Aaron and Israel." (Essenes and Christianity, p. 139). Unto the arrival of this Messiah they cleansed themselves by baptism, leading fastidious lives. "Here they took up their communal way of life, separated from the world, believing that through the study of the Torah and the practice of holy living they were preparing the way for the Messiah." (Essenes and Christianity, p. 113). They strictly taught the Torah and the prophets, adhering to a rigid "Manual of Discipline" far above their Jewish contemporaries from whose wickedness they chose to withdraw to a desert retreat.

Early in the second century B. C. a great priest to whom the refer only as "The Teacher of Righteousness" led the movement which was to later establish the community at Qumran. Beyond this great priest, the history of their teachings reaches back to an obscure past to one Zadok who was of the same priesthood, hence the name "Sons of Zadok" as the Essenes were prone to call themselves.

In desert sanctuary they sought to turn away from the strict Mosaic code of the Temple sacrifice, etc. They turned rather to serve God "without the flesh of burnt offerings and the fat of sacrifice," where prayer "the offering of the lips" was to take the place of the "odor of justice" and "perfect conduct would be considered as an agreeable offering." (Discovery in the Jordan Desert: Vermes, p. 39.)

The culmination of their "holy life" was their practiced rite of baptism to make man fully pure. However, they were cautioned in these words that cleansing of baptism was essentially the outward expression of an inward grace: "He may not enter into the water to touch the purity of the Holy men, for he will not be cleansed unless he has turned from his wickedness, for uncleanness is with the transgressors of his word." Qumran Community, Fritsch, p. 66.) "Anyone who refuses to enter the (ideal) society of God and persists in walking in the stubbornness of his heart shall not be admitted to this community of God's truth—he has shown no real strength in amending his way of life." (The Manual of Discipline: Gaster.) Later John the Baptist came baptizing with the same message: "Bring forth therefore fruits worthy of repentance." "The Baptism of the Essenes, like that of John, was on repentance of sins into the eschatological community of God." (Kingdom of God, R.L.M) (The Ancient Library of Qumran: Cross, p. 152.) Thus the cry "Prepare ye, Prepare ye the way of the Lord and make his paths straight" reached farther into antiquity than the time of John it would seem. The main difference between these two heralds of the Messiah was that the message of John was declared before the world while that of the Essene was confined to smaller groups of proselites. But the difference in technique did not disguise strong threads of similarity.

Unique among other pre-Christian sects was the Qumran "common meal." It was a ceremonial meal held in solemnity where the priest blessed bread and wine which was then distributed to the members present. During this feast the Spirit of the Messiah was claimed to have been in their midst. (The Qumran Community, p. 67.) No record remains of this having been practiced among the disciples of John or the pre-Christian Nephites, nevertheless it is certain that this was a type of what was later to be universally taught among the Christians as the partaking of the Lord's Supper. Where did the Essene learn it?

A General Overseer was the administrative head of the Qumran Community. It was to this priest that the prospective member made application. If accepted the candidate was then placed on a three-year probationary term before being accepted by the congregation.

The leading judicial body of the group called "The Council of the Community" was made up of "Twelve men, three are priests, perfect in all that is revealed of the whole Torah (Law of Moses, R.L.M.) to practice the truth and righteousness, and justice and loving devotion, and to walk humbly with his neighbor, to guard faithfulness in the land with a strong purpose and a broken spirit . . ." (The Qumran Community, p. 63.)

"The laity, which evidently included both women and children were divided into groups of thousands, hundreds, fifties and tens." (Ibid, p. 62.) Over each group of ten a priest was appointed to instruct them in the Torah and to present himself as an example before them in all righteousness. Yet in spite of the close function of the priest in the lives of the membership, the supreme power of the community lay in the hands of the congregation where each man was allowed his voice in turn. "All members of the community, in democratic fashion, were allowed to vote on matters concerning the Torah, property, or laws." (Ibid, p. 62.)

Many interesting facts concerning the Qumran people could yet be given. Surely there are many yet to be discovered. Their calendar, manner of administration, study and records, their peculiarities of doctrine, etc., are all interesting. It is truly amazing that such a "Christianized" people could have flourished in the very lap of hide-bound Mosiac Judaism 200 years B.C. Further discoveries may reveal even more startling facts (such as comparing the Qumran Isaiah with the Book of Mormon Isaiah quotations, etc.) but sufficient has been outlined here to show strong similarities between this people and our friends of the Book of Mormon.

Notice step-by-step the striking resemblances between the Essene and the Nephite:

(1) Both were led in their beginning by men who were fleeing the persecutions of a sinful and corrupt nation. (Judah).

(2) In his sanctuary the Essene turned away from burnt offering and sacrifice with the elaborate trap-

pings of the Levitical Priesthood to take up definitely Christian practices. This movement, it is thought, started somewhere during the years 135-105 B.C. in the reign of John Hyrancus. (Essenes and Christianity. Howlett, p. 48.) The year 122 B.C., the mid-point of this period, also saw the establishment of the Church of Christ among the Zarahemla-Nephites. Beyond this, until the time of Christ, when burnt offerings and sacrifices were done away within the fulfilling of the Mosaic Law, there is but brief mention of it made. Alma discussed sacrifices (Alma 16:207, 217) in drawing a parallelism to Christ. One might well assume this to be a withdrawing from the practice; preferring the teaching of righteousness as Alma and those who came after were so profound to declare.

(3) Both believed a righteousness of life to be the most desirable offering to God.

(4) Both believed in the near coming of Israel's Messiah. "The (Messiah, R.L.M.) idea was still new in the time of John the Baptist. In fact, down to the discovery of the Dead Sea Scrolls, many scholars felt that in spite of the references in Enoch (First Century B.C., R.L.M.) the fully developed messianic idea did not appear at all until after the beginning of the Christian Era." (Essenes and Christianity: Howlett, p. 139.)

(5) Both continued to observe the Mosaic commandments although at the same time practicing uniquely Christian ordinances and teaching Christian doctrine. (Ibid. p. 158). The Essenes taught the "New Covenant" while the Nephite taught the Kingdom of God. (Habakkuk Commentary: Gaster) (II Nephi 11:45-59; Mosiah 7:90-124; Mosiah 8:1-7.)

(6) Both groups were led by a priest. The Qumrans had a priest-overseer while the Nephites had at different times a priest-king, a priest-judge and a priest-overseer (Alma), who was the high priest over the church.

(7) Over each group, teaching-priests were appointed in ratio to the number of members. The Essenes appointed one priest per ten members while the Nephite Church of Christ had one priest for every fifty members. (Mosiah 9:51; Mosiah 4:4.)

(8) Both baptized upon the terms of SINCERE repentance. The Qumran was baptized into the "eschatological community of God" (The Ancient Library of Qumran: Cross, p. 177) while the Nephite used the term "Kingdom of God" or "Kingdom of Heaven." All three of these terms have the same idea and meaning. The remarkable significance of them is that heretofore the term was thought to be uniquely "New Testament" teaching in the Bible.

(9) In departing to their haven in the wilderness (135-105 B.C.) the Essene at Qumran was drawing a line between his sect and the corrupt state of Judah. Since they were morally strict, even by Mosaic standards superior to their contemporaries, they were tolerated. The Nephite for the same reason was led out of the same decadent nation.

(9a) The mid-point of this same period (122 B.C.) saw a line being drawn between the Zarahemla-Nephite State and the new Church of Christ although under quite different circumstances. While the members of the Church were governed by the same state laws as the non-member (Alma 1:20; Mosiah 11:152) they were regulated within the Church by the laws of God. (Mosiah 11:142.) The civil law of Mosiah II drew the line between the Church and State refusing to overstep it except in cases where state law was violated. (Mosiah 11:112-119). The law was retained during the reign of judges (Alma 1:25-27) until it was put to abuse during the account of Helaman II, the great-grandson of Alma I. (III Nephi 1:9.) Thus the Essene with his Manual of Discipline and the Church of Christ with the Commandments of God governed their own internal church affairs within the State in which they each existed.

(10) In both cases baptism was administered upon the same strict terms: only after suitable evidence had been shown by the candidates (II Nephi 13:13-18; Mosiah 1:120; Mosiah 3:3-12.) After they were received, in both cases they were taught salvation and admonished to continue in the course they had undertaken. (Mosiah 3:6; II Nephi 13:21.) "Once-saved-always-saved" doctrine was unknown among them. The Essene reserved his strongest contempt for backsliders.

(11) The Qumran people were definitely more communistic than the Alma Church of Christ or even the Essene community at Damascus for that matter. "They shall also bring all their knowledge and their strength and their wealth into the community of God. Their possessions were turned over to the 'supervisor of the property of the many' and then became the property of the community." (The Qumran Community: Fritsch, p. 62.) Yet the vote as to questions concerning property and other matters was retained democratically by the congregations. Very similarly, but MORE democratically, the Alma Church of Christ was commanded "that the people of the church should impart of their substance, every one according to that which he had;" they were instructed that they "should impart of their substance of their own free will and good desires toward God . . . to every needy naked soul." (Mosiah 9:60-64.) While there was a shade of difference between the two in technique, one cannot deny that the teaching of a "social equality" existed in both cases. The idea is virtually unknown in the Bible Old Testament.

We are pleasantly amazed at the unique coincidence between these two widely separated peoples living at the same period in history. Surely our answer will be found in the words of Alma who said,

"Yea, and the voice of the Lord, by the mouth of angels, doth declare it, (the coming of Christ and the remission of sins, RLM) unto all nations: yea, doth declare it, that they may have glad tidings of great joy;" "And it shall be made known unto just and holy men, by the mouth of angels, at the time of his coming," etc. (Alma 10:19, 26.)

"For behold, angels are declaring it unto many at this time in our land; and this is for the purpose of preparing

the hearts of the children of men to receive his word, at the time of his coming in his glory." (Alma 10:23.) (Estimated 82 B. C.)

"... For the Lord did pour out his Spirit on all the face of the land, to prepare the minds of the children of men, or to prepare their hearts to receive the word which should be taught among them at the time of his coming, that they might not be hardened against the word, that they might not be unbelieving, and go on to destruction." (Alma 11:26-27.)

At the coming of Christ, when he was with the more righteous remnant of the Nephite people, they were told by the Master,

"I perceive that ye are weak, that ye can not understand all my words which I am commanded of the Father to speak unto you at this time; therefore, go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand; and **prepare** your minds for the morrow, and I come unto you again." (III Nephi 8:2-3.)

So if there is a conclusion to be gleaned from what has been given here in evidence between these two peoples, we would have to say that both instances amounted to a preparatory ministry to condition the minds of the children of men for the near arrival of Israel's Messiah.

THE UNPARDONABLE SIN

(continued from page 167)

RESTORED to that God who gave them breath, which is the Holy One of Israel." Now what could this being "restored" to the God, who gave them breath, mean, if the death of the mortal body, forever broke the contact with that God that and there is to be no probation after death for those who never heard about Christ in this life?

Does the scripture give us an answer? We think it does. Peter tells us that: "For, for this cause was the gospel preached also to them that are dead that they might be judged according to men in the flesh, but live according to God in the spirit." I Peter 4:6. And, if this isn't enough, we are told in II Nephi 6:11-18, and a number of other places that the ATONEMENT OF CHRIST, is an INFINITE ATONEMENT. Infinite, is defined by Webster as being "Not Finite, Unlimited, as related to time or space." If is it not limited by time or space, then we can understand what Paul means in Romans 8:38-39, where he says; "For I am persuaded, that neither DEATH nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, now any other creature shall be able to separate us from the love of God, which is in Jesus Christ our Lord."

But by going again to the Book of Mormon, we have further explanation of this matter. "And for this cause I write unto you, that ye may know that ye must all stand before the judgment seat of Christ; yea, EVERY SOUL WHO BELONGS TO THE WHOLE HUMAN FAMILY OF ADAM; And ye must stand to be judged of your works, whether they be good or evil;

and also that ye may believe the gospel of Jesus Christ, WHICH YE SHALL HAVE AMONG YOU." Book of Mormon 1:86-87. (Emphasis mine, B.C.F.)

Now this should forever answer the question concerning the millions who have died without having heard about Christ in this life. When they died as to the flesh, THEY KNEW NO LAW, HENCE WERE SUBJECT TO NO LAW, but because of the mercies of God and the atonement of Christ, who died that through his name, ALL mankind might someday, somewhere, "be restored to the God who gave them breath," be taught the law so that the TIME would come, when "every soul who belongs to the whole family of Adam," having heard and understood, will become subject to the gospel law, and so be qualified to stand before the judgment bar of God and be judged according to their works, whether they be good or evil, and when they shall hear and believe the gospel of Jesus Christ "Which they shall have among them," which will be THEIR DAY OF PROBATION, because they did not have one in this life (and the message of the angels to the shepherds at the birth of our Saviour was to be a message of great joy to ALL MEN), and since ALL men do not have, and millions never had the knowledge of Christ in this life. Peter who was with Christ on the mount of transfiguration, knew whereof he spoke, when he said that, the Gospel was to be "preached to the dead that they might be judged according to men in the flesh, but live according to God in the Spirit." Being judged according to the deeds done in the body whether they be good or bad, implies a division of rewards also according to what those deeds would indicate as being just, and Christ plainly taught that, "In my Father's house are many mansions;" but even with that statement he indicated to them that they were to inhabit a place yet unprepared for them, because he closed that thought with the thought that he would go and PREPARE A PLACE FOR THEM, and then he would come again and receive them unto himself that where he was there they might be also. John 14:2-3.

Paul also, in I Corinthians 15, discussing the resurrection, says that it will be with every man, "in his own order." And it is there that he gives the symbolic degrees of rewards as typified by the sun, moon, and the stars.

Where do little children appear in this study? Much has been written on this phase of the subject. We are told in Mosiah 8:60; "And little children also have eternal life." And Moroni becomes very eloquent in his denunciation of those who would teach infant Baptism, and he makes this declaration amid a long discussion of the state of little children; "For behold that little children are alive in Christ, and also all they that are without law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such baptism availeth nothing." Moroni 8:25-26.

It would seem that this is as clear as language could make it, and certainly no one would care to dispute it. We might add that baptism availeth nothing to anyone who was not a fit subject for baptism, nor one who did not understand its purpose.

Yet, when we examine closely the implications of these scriptures, we feel that we have already discussed this phase of the subject wherein we discuss the fact of the millions who have died without a knowledge of the gospel or a knowledge of Christ. These ALL must have an opportunity to contact Christ and his gospel sometime, somewhere, in order to make them responsible to stand before the judgment seat of Christ and be judged according to their deeds whether they be good or evil. Remember that little children and heathen are members of the family of Adam, and are not excluded from Mormon's statement that the whole human family of Adam MUST so stand and be judged. Mormon 1:86-87. This then proves that they will not ALWAYS remain as little children, no yet will heathen ALWAYS remain as heathen. Take a child who dies almost at birth. They are absolutely helpless, can neither think nor reason, could not under any manner of reasoning, be in a position to experience either joy nor misery. Yet we are told that: "Adam fell that men might be; and men are, that they might have joy." II Nephi 1:115. We might try to solve this difficulty by saying that the state of little children at death are the same as was that of Adam and Eve before they fell, but remember that while death had not yet appeared in God's creation, and that it was man's transgression that brought death into being, ADAM WAS TEMPTED, before and NOT AFTER he became in a dying condition, so if little children will be like Adam was before he fell, they too are subject to temptation and in danger of falling; besides the picture as given us by Nephi, of our first parents in the Garden of Eden is one of complete stagnation. We read: "And now, behold, if Adam had not transgressed he would not have fallen; but he would have remained in the Garden of Eden. And all things which were created, must have remained in the same state which they were after they were created; and they must have remained forever, and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, HAVING NO JOY, FOR THEY KNEW NO MISERY; DOING NO GOOD, FOR THEY KNEW NO SIN." II Nephi 1:111-113. (Emphasis Mine, B.C.F.) Certainly this does not solve the problem as to the fate of little children. The first part of this scripture explains why it was necessary for God to provide a state for His creation, wherein there would be AN OPPOSITION IN ALL THINGS, in order for mankind to be capable of making a choice. Also, that this life WAS INTENDED to be the day of man's probation, which no one denies; yet God foreknew exactly what man would do with his agency, so made provision for all of the exigencies that he knew would follow. Jesus was a lamb slain from the foundation of the world, and

it was God's plan that sometime, somewhere, ALL mankind might contact the gospel of Christ, and so it was to be an infinite atonement, not limited by either time or space.

Another clear statement is found in the fact, that, as a part of God's treatment of mankind AFTER the fall, he "placed a flaming sword which turned every way, to keep the tree of life." Genesis 3:24. This we are told was to keep man, after he had partaken of the tree of knowledge of good and evil, from ALSO partaking of the tree of life, and so live forever, in the state into which he had fallen. Then we are told by the beloved disciple of the Lamb, who was to see and write concerning the end of the world, according to Nephi's vision, that "the tree of life IS IN THE MIDST OF PARADISE." Revelation 2:7. (Emphasis mine, B.C.F.) Then this; "He that hath an ear, let him hear what the Spirit sayeth unto the churches; To him that OVERCOMETH WILL I GIVE TO EAT OF THE TREE OF LIFE, WHICH IS IN THE MIDST OF THE PARADISE OF GOD." (Same verse, emphasis mine, B.C.F.) And even with this much information, John tells us that no man in heaven or on earth had yet been given the whole story. Revelation 5:3. So why speculate beyond what is plainly written. Certainly this scripture plainly indicates that ONLY those who have had and understood the gospel and obeyed it, will qualify to thus partake of the fruit of the tree of life. None others have (overcome the world), as the scriptures everywhere teach. This also shows plainly WHO it is that can commit the unpardonable sin.

So after ALL of this testimony we have this, as a part of the great restoration of the gospel in these last days;

"And now after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for WE SAW HIM, even on the right hand of God; and **we heard** the voice bearing record that he is the only begotten of the Father; that by him, and through him, and of him, the worlds were made and were created; and the inhabitants thereof were begotten sons and daughters of God. This we saw also and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the only begotten Son, (whom the Father loved and who was in the bosom of the Father) and was thrust down from the presence of God and the son was called Perdition! for the heavens wept over him; for he was Lucifer, even the son of the morning; and we beheld and lo, he is fallen! is fallen! even the son of the morning. And while we were yet in the Spirit, the LORD COMMANDED US THAT WE SHOULD WRITE THE VISION; for behold satan, the old serpent, even the devil, who rebelled against God and sought to take kingdoms of our God, and his Christ; wherefore he maketh war with the saints of God, and encompassed them about; and we saw a vision of the eternal sufferings of those with

whom he maketh war and overcome, for thus came the voice of the Lord unto us.

"Thus saith the Lord, concerning all those who know my power, and who have been made partakers thereof, and have suffered themselves, through the power of the devil, to be overcome unto the DENYING of the truth and the DEFYING of my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath doomed to suffer the wrath of God, with the devil and his angels, throughout eternity; concerning whom I have said there is no forgiveness for them in this world nor in the world to come; having denied the Holy Ghost after having received it, and having denied the only begotten Son of the Father, crucifying him unto themselves, and putting him to an open shame; these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath, who shall be brought forth by the resurrection of the dead, through the triumph and glory of the Lamb; who was slain, who was in the bosom of the Father before the worlds were made. And this is the Gospel, the glad tidings which the voice out of heaven bore record to us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world and to cleanse it from all unrighteousness; that through him all might be saved whom the Father hath put into his power; and made by him who glorifieth the Father and saveth all the works of his hands, except those sons of perdition, who denieth the Son after the Father hath revealed him; wherefore he saveth all save them, and these shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels throughout eternity, where their worm dieth not and fire is not quenched, which is their torment, but the end thereof, neither the place thereof, and their torment no man knoweth, neither was revealed, neither is, neither will be revealed unto man, save to them who are made partakers thereof; nevertheless I the Lord showeth it by vision unto many, but straightway shutteth it up again; wherefore the end, the width, the height, the depth, and the misery thereof, he understandeth not, neither any man save them who are ordained unto this condemnation. And we heard the voice saying, Write the Vision for lo, this is the end of the vision of the eternal sufferings of the ungodly!" (Emphasis mine, B.C.F.) From "Vision" had by Joseph Smith and Sidney Ridgon, Feb. 16th, 1832. Doc. & Cov. Section 76. (Also, E. & M. S., July, 1832.)

Now there is not a single statement in the above so far that we have not already given ample scripture from both the Bible and the Book of Mormon, to substantiate.

We realize how easy it is for we now living to become skeptical, because this vision was given in our day, and to the major prophet of these latter days, Joseph Smith. Because Joseph lived in our day and, we know of his humanity and his human weaknesses, we can freely sit in judgment and reject according to our fancy. But do we realize that ALL of the prophets of the past were also human, the same as was Joseph, and had we lived then we would doubtless have been as quick to reject them as we now do our own prophet of latter days? In fact, those who DID live in the days of those other prophets DID reject and persecute, as see: "Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken; Ought not Christ to have suffered these things, (the words of the prophets B.C.F) and enter into his glory?" Luke 24:25-26. Also: "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before the coming of the Just One; of whom ye have been now the betrayers and murderers." Acts 7:52. We could give many more such warnings, but we realize that revelation is the very foundation of the Church of Christ, and the old Prophet Amos warns us thus: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." We have met the world on the proposition that without revelation from God there could be no restoration church.

In short we should thank God and be doubly grateful that HE HAS again sent his prophets to give us his light. Yet, we like others, can be very critical of even what so evidently God has done for us. There is not a single statement in this entire Vision given to Joseph Smith and Sidney Rigdon that contradicts scripture in any way. True it brings added light, but unless it did it would not be revelation. And now, just examine the claims made. They say: "which is the Son WHOM WE SAW AND WITH WHOM WE CONVERSED IN THE HEAVENLY VISION." Now did they so see and converse? If not they were only base deceivers. Again; "And while we were yet in the Spirit, the Lord COMMANDED us that we should write the Vision." Now did God so command or didn't He? If he didn't, what right have we to try to defend Joseph Smith as a prophet of this dispensation, or wherein can we accept anything he did, which would include the Book of Mormon? Remember, this was given as a vision in February 1832, and so was a real part of the beginning of the restoration. In my ministry, I have found skeptics converted to our message ENTIRELY because of the profoundness of this vision.

This vision has been the acknowledged teaching of the entire Restoration since it was received February 16, 1832. It was first published in the Evening and Morning Star for July, 1832. This old issue of the Star was reprinted by the Church of Christ in 1911, with the purpose of showing that the Church of Christ, was, in its teachings, in harmony with the teachings of the church of the Restoration in its very beginning.

NOTE: The above extract is from the Vision received by Joseph Smith and Sidney Rigdon on February 16, 1832, and is Section 76 in the Doctrine and Covenants, concerning which we find this in the "TRUTH TELLER", page 47, Granville Hedrick, Editor: "All revelations, INCLUDING the 4th paragraph Section 101 and thereafter, are false, in any book as coming through Joseph. THOSE BEFORE THAT HAVE BEEN RECEIVED BY THE CHURCH." (Emphasis mine, B.C.F.)

Certainly all before Sec. 101 would include Section 76, which Granville Hedrick says was accepted by the church, and further we do not find a single statement in the "TRUTH TELLER" nor the Evening and Morning Star, while John R. Haldeman was editor, nor even later, by any leading Church of Christ minister, attempting to refute the doctrine taught in this wonderful "Vision" of February, 1832. On the contrary we find it fully endorsed by each of them. In fact, we DO find Granville Hedrick, as editor, making this statement on page 35 of the Truth Teller. "The Truth Teller has made a declaration in favor of the primitive organization of the church, as is published in the first number. Also, that many of the members have strayed from the primitive order of the church, and that too at a much earlier period than generally has been supposed; and that the prophet Joseph Smith himself lost his prophetic gift IN THE MONTH OF FEBRUARY, A.D., 1834, and from that period false teachings and false doctrines and false revelations were continually imposed upon the church until the year of his death, whereby many have been deceived and also led into all manner of wicked practices from whence it is desirable that all should return who have not committed the UNPARDONABLE SIN which can only be accomplished by reviewing their former course and learn to know the truth from falsehood, and in a practical manner cleave unto all truth and forsake all unrighteousness." Truth Teller, page 35. (Emphasis mine, B.C.F.)

All of which being true, these statements completely commit the Church of Christ, at least in that period, to the doctrine found in this "Vision" of February 16, 1832. Further, in canvassing the early issues of the Truth Teller, we DO find tabulated some of the evil doctrines and practices above mentioned by Granville Hedrick, but not once do we find the doctrines found in Section 76, mentioned among these evils. What we do find on page 50, and continued criticism are: A plurality of gods, Adam god, and man becoming a god, polygamy, and other such evils. Of course, to this we all agree, yet the idea of Joseph Smith being a "fallen prophet," we can scarcely accept, because he never claimed to be anything but a human being, and so subject to err the same as other men. In fact, he himself, says that: "A prophet is only a prophet when acting as such."

In conclusion, we will give one extract from the teaching of Joseph Smith on the subject under consideration in this article. His subject was; "CHRIST PREACHED TO SPIRITS IN PRISON."

"The situation of the Christian nations after death, is a subject that has called forth all the wisdom and talent of the philosopher and the divine, and it is an opinion which is generally received, that the destiny of man is retrievably fixed at this death, and that he is made either eternally happy, or eternally miserable, that if a man dies without a knowledge of God, he must be eternally damned, without any mitigation of his punishment, alleviation of his pain, or the most latent hope of a deliverance while endless ages rolls along. However, how orthodox this principle may be, we shall find that it is at variance with the testimony of Holy Writ, for our Saviour says that; "all manner of sin and blasphemy shall be forgiven men wherewith they shall blaspheme; but the blaspheme against the Holy Ghost shall not be forgiven, neither in this world, nor in the world to come," evidently showing that there are sins which may be forgiven in the world to come, although the sin of blasphemy (against the Holy Ghost) cannot be forgiven. Peter, also, in speaking concerning our Savior, says: "He went and preached unto the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah." (I Peter 3:19-20.) Here then we have an account of our Savior preaching to the spirits in prison, to spirits that had been imprisoned from the days of Noah; and what did he preach to them? That they were to stay there? Certainly not! Let his own declaration testify; "He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." (Luke 4:18.) Isaiah has it—"To bring out the prisoners from the prison, and them that sit in darkness from the prison house." (Isaiah 42:7.) It is very evident from this, that he not only went to preach to them, but deliver, or bring them out of the prison house. Isaiah in testifying concerning the calamities that will overtake the earth, says: "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgressions thereof shall be heavy upon it; and it shall fall and not rise again. And it shall come to pass, in that day, that the Lord shall punish the high ones that are on high and the kings of the earth, upon the earth, and they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days they shall be visited." Thus we find that God will deal with all the whole human family, equally, and that the anti-diluvians had their day of visitations, so will those characters referred to by Isaiah, have their time of visitation and deliverance; after having been many days in prison."

This statement by the Prophet Joseph Smith, we find to be in full accord with all that has been said in this article, and it also rings true with all that I have ever heard on this subject from restoration preachers during the whole course of my life, and down until the just recent past, and have yet to hear a successful refutation of it from any one. May God bless his eternal truths to the good of mankind is my prayer.

TO THE ADVOCATE AND INTERESTED MEMBERS

When Bro. and Sr. Archie Bell were in Sandpoint last August, a small group, six in number, were organized for the purpose of studying the Book of Mormon and its relation to and with the Bible, King James Translation. Our starting was a bit haphazard as we had no outline to follow and so few of us to decide where to begin that our early efforts were slow and almost without form. Since then our study group has begun to grow and our greatest hope is to see it continue to grow. Last Sunday there were nine of us and we feel we need a lot of guidance.

Nora E. Evans, Reporter.

We stamp our own value upon ourselves and we cannot expect to pass for more.

A good father, finding his son on the wrong track, will provide switching facilities.

Worry is the interest paid on trouble before it comes due.

He who hesitates gets bumped from behind.

LOCAL NEWS

(continued from page 163)

one to make our choice. If we turn to God in prayer on choices, He will guide us in our decision. The ax of evil is laid at the foot of the tree. If we don't want to get hurt when it falls, we must obey God's commandments, so when "Timber" is hollered, we will be safe from destruction. Let's not be satisfied with ourselves, but keep moving; for if we are moving, the devil can't catch up to us.

At the close of the reunion, everyone knew and still felt the Spirit which had been with us in our meetings. We all left with a renewed feeling that even in our strife and contention with one another, God has not forsaken us, He only is disappointed. As we feel ashamed and repent, He will again make Himself manifest to show He is pleased.

Blessings Result from Service, Love

Bro. and Sr. Flint stayed with us the following week, and held cottage meetings at the home of Bro. and Sr. Charles Eddy.

Our acquaintances in life has an effect on our molding. Each contact can influence for good or for evil. If others have effects on us, then we must also have an effect on them. We have the most powerful means of communication with our fellow man, therefore let us set our Christian light out and influence for good before others can influence us for evil.

One evening he talked on the dispensation of time from Adam and Eve to the Restoration, and how each was ushered in by an angelic message. We are at present in the eleventh hour, so let us work diligently

that we might not be caught unawares when the clock strikes twelve.

For the remaining two meetings that we had Bro. Flint with us, he used two charts illustrating his talks on resurrection, judgment, and reward, and the lineage of the peoples of the world from Abraham, respectively.

We have enjoyed very good sermons by our Brethren, Isaac Brockman and Glenn Gill.

Do we believe? Can we open either the Bible or the Book of Mormon to any page, read a few verses, then ask ourselves, do we believe and answer yes? If we turn to any history, we have to believe it to believe in the existence of the books. If we read any doctrine and don't believe them, we don't believe in Christ; yet if we say we believe in the doctrine, we believe Christ only if we follow His law.

We on this earth are inclined to lay up earthly treasures and don't give enough consideration to what we are laying up in heavenly treasures. If we love this life we will lose it, but if we hate this life we will gain it. Let us go beyond the needs of ourselves and show charity; let us act as well as talk like Christians, ". . . not laying again the foundation of repentance . . . "but" . . . let us go on unto perfection . . ." (Heb. 6:1), and lay up heavenly treasures.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal, "but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also." (III Nephi 6:110-112.)

Satan gives steady temptations but with God's guidance we can bear all burdens. We hold the key to eternal life only if we work, so when God calls, we will be ready. Be wise in the days of your probation, for excuses will condemn rather than edify.

We also have had our regular sacrament services. In Sunday School we are still reading and studying the Book of Mormon in the adult class.

On Wednesday night, Bro. Isaac Brockman conducts a study class on the Bible at Black River Falls. Bro. Glenn Gill visits with a church family in Eau Claire on Wednesday nights where he is holding a Bible study class.

We were all so very glad to welcome a new member into our midst at Reunion time, Sr. Dougherty.

Sr. Margret Gill, Reporter

INDEPENDENCE NEWS

Forest and Irene Maley have a new addition to the family. His name is Mark Dean Maley and he was born on the 11th of September. The girls are very happy with him, of course, and I know that David feels quite proud to have a brother. We are happy for them all.

Bro. Vance Harris was taken to the hospital at Ames, Iowa, to undergo surgery. He seemed to be

doing well so they brought him home, but was taken back to the hospital because of a blood-clot. Our prayers are with him and we hope it will not be long before he is home again to stay.

Our parent class of the Sunday School had a picnic at the park in Sugar Creek on September 22. The weather was damp and cold, but all who attended enjoyed it and felt it was good to have social activities together as well as study and worship together.

On September 10, Bro. Leroy Wheaton spoke to us about the heathen nations not being satisfied with turning themselves from God but they also strive to turn others from Him. He asked the question: "Are we ready to stand firm in our belief and give a reason for the hope that lies within us?" It is a question we would all do well to examine and answer for ourselves.

Bro. Leslie Case spoke to us on September 17. His text was from Matthew 27:46. ". . . My God, my God, why hast thou forsaken me?" He pointed out that if we do as God has asked us our sick will be healed and if we humble ourselves we will not have afflictions and there will be no need to say: "My God, my God, why hast thou forsaken me?"

In the evening service of September 17 we had a discussion about what we must do to come closer to God and improve the spiritual condition of the church. It was well attended and it is something we are all concerned about.

On September 24 Bro. Nicholas Denham spoke on the subject of "What is the Church?" and how its spirituality is dependent on the individual members.

Fall is in the air and it is time to give our winter clothes a thorough examination and it is also time to give our spiritual lives a thorough examination. May God be with us all.

Mary Seevers, Reporter

Cranston Local

Cranston Branch—Church of Christ—has had the honor and pleasure of a visit from Bro. Clarence and Sr. Angela Wheaton for a short time.

While here, Bro. Wheaton conducted a series of meetings, which included both sermons and the showing of many of his slides taken during their stay in the Holy Land and Egypt. These slides were interspersed with ones of our own Central American territories, which prove beyond the shadow of a doubt the divine authenticity of the Book of Mormon.

We, here in Cranston, firmly believe they are doing more to promote good will among the general populace, by this type of preaching, than all the talk and reading that can be digested in the promotion of the Gospel of Jesus Christ, for we feel that whatever subject they are perusing, a person or a group can learn more by seeing as well as hearing, than they can by hearing alone.

We all enjoyed the meetings to the fullest, and gained much knowledge which will stand us in good stead as times goes by.

Although Sr. Rose I. Burlingame has been ill, and could not attend the meetings, Bro. Herman F. Burlingame led each one, and enjoyed them to the fullest with us.

This has been an introduction, as far as my husband and myself are concerned, as we did not come into the work until after the Wheatons were here the last time, but believe us when we say, we liked what we saw and heard.

The good that they have done here, coupled with each and every visit they have made and will make anywhere, should leave a lasting impression with all people with whom they come in contact.

Just six lines of a poem my husband wrote especially for them, denotes our feelings here.

They've done more to prove Mormon's story is true
 By showing these pictures to me and to you,
 And tellings the stories that brings them to life
 At a time when world troubles and tensions are rife,
 Than all of the reading a human can do
 To try to gain knowledge, and insight, too.

May God speed them on their way, wherever He decides to send them, and go with them all the way, and especially bring them safely back, is our prayer for "The Wheatons" from Cranston, Rhode Island.

Etna L. Tordoff

OBITUARY

Granville N. Hedrick

Granville N. Hedrick, of Independence, Mo., died October 12, 1961, at the Independence Sanitarium and Hospital in Independence, Mo. Bro. Hedrick was born at Gardner, Kansas, on December 27, 1900, to Bro. and Sr. James A. Hedrick. He lived in Independence for 33 years.

Bro. Hedrick was baptized into the Church of Christ on Sept. 25, 1909 by Bro. J. R. Haldeman.

He was married to Gladys Shedd on June 7, 1931, by Apostle Arthur M. Smith.

Surviving are his wife, Sr. Gladys Hedrick of the home; a daughter, Mrs. Linda Scherer of Independence; his stepmother, Sr. Estella Hedrick of Independence; six brothers, Cecil of Walnut, Kans., James of Palisade, Colo., Russell, of Independence, David of Hebo, Ore., Paul, of Duluth, Minn., and Joseph of Sugar Creek, Mo.; four sisters, Mrs. Ellen Mechling of Bartlesville, Okla., Sr. Rosalee Davis of Hinsdale, Ill., Sr. Winifred Hansen of Independence, Sr. Darlene Utterback of Independence; and a grandaughter, Julia.

Funeral services were held October 14, 1961. Interment was at Mound Grove Cemetery in Independence, Mo.

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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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