

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.

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No. 1

Righteousness

By Lucinda Scott

Tune: Bread of Life, No. 70, Saints' Hymnal



Thy Holy Spirit send, Dear Lord I pray;
Fill me with righteousness, from day to day.
Help me Thy path to tread; the narrow way;
The path that Jesus trod, for this I pray.

Thy righteousness I seek, Dear Lord I ask,
Help me to do my best at ev'ry task
Which You see fit to give, guide me each day;
Help me to do Thy will, Thy word obey.

Thy path is beautiful, help me to stay
Within its beauty great, from day to day;
Help me Thy faith to seek; live faithfully,
That thro' me may be led, lost souls to Thee.

Thy way is narrow Lord, Thy path is strait;
No room is found within for those who hate;
No room for those who seek, the world's broad way;
No room for Satan's wiles, to lead astray.

We hunger and we thirst, for righteousness;
Our wishes we do ask, for Thee to bless;
With us Thy Spirit fill, 'til room is left
For nothing but of Thee; from sin be reft.

Help us Thy kingdom here, to build on earth
As it in heaven is, thro' Your new birth;
Help us that we may cleanse our souls from sin,
That in Thy kingdom here, we'll dwell within.

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ZION'S ADVOCATE

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EDITORIAL

With the coming of each new year comes also the hope that it will be better in every way for us than was the last. It is a time of retrospect, both pleasant and unpleasant, and oftentimes, unpleasantness over-balances the good, so that we may wish we could relive those days; and perhaps improve our time. But, the past is done. It cannot be altered, and we receive the fruit of our doings, be they good or bad. Nevertheless, we can alter today's course in such a way as to insure good fruit tomorrow.

Truer words were never spoken than:

"For whatsoever a man soweth, that shall he also reap".

It was said of 1961, that it would be a year of decision; and so it has been. Great things have been done, and also mean; in the world, and perhaps in the church as well. If this be true of 1961, then 1962 will be a year of fruition.

The time of the "harvest" draws near, and according to all the holy prophets who have spoken of our time, the bulk of the fruit is bad; it must be gathered as well as the good, but will be kept separate, reserved for the fiery wrath of the indignation of God. His longsuffering must end, soon; how soon, is little realized by the masses.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief". II Thess. 5:4.

In the past several years, and especially the last, the general alarm has increased noticeably. We are trembling on the very brink of all-out war, and it will surely come as the evil forces of yesteryear have ordained.

Some have interpreted Bible prophecy relating to this terrible event as being fulfilled in 1962; it is reasonable, if not probable. But, whether this year, or next, or four years hence (certainly within the present decade), the Master commanded us to "watch" and "pray always", that, having done so, we might "stand", and not fall.

The world senses impending disaster and prepares

for battle, while also preparing for civilian defense; worldly wisdom so dictates. The fallacy of such human reasoning and preparation is that God has been left out of the picture. But, He will not be left out, for the Lord himself will bring to the battle all the wicked that they may destroy, and also that He may destroy all who have forgotten Him!

The name of the Lord will be magnified before all nations, but we are told explicitly by Nephi:

"And I would, my brethren, that ye should know that all the kindreds of the earth can not be blessed unless he shall make bare his arm in the eyes of the nations." I Nephi 7:21.

Coupled with this judgment of the nations will be the judgment of the Church; He will gather out all things which offend (false doctrines), and "them that do iniquity." The sanctuary (church) must be cleansed, according to Daniel.

If the Church has departed from the original institution of the Lord, it must be corrected, and to the sorrow of some. If we have harbored hatred or kindred evil such will be removed. Thus all will reap as they have sown, and the year ahead will reveal much of the outcome.

The next general conference may well be one of the most decisive in our time, and all should endeavor to come.

Let us determine, now, not alone for that time, but for each day allotted to us, to come closer in spirit to the Master, that the fruit of today's labor may be sweet, and not bitter, and that He will own us as His when He comes.

"For the day soon cometh, that the fullness of the wrath of God shall be poured out upon all the children of men:

"For he will not suffer that the wicked shall destroy the righteous.

"Wherefore, he will preserve the righteous by his power, even if it be so that the fullness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire.

"Wherefore, the righteous need not fear; for thus saith the prophet, They shall be saved, even if it so be as by fire."

"And it cometh unto men according to the flesh, if it so be that they will harden their hearts against the Holy One of Israel:

"For behold, the righteous shall not perish;

"For the time surely must come, that all they who fight against Zion, shall be cut off." I Nephi 7:33-37, 40-42.

The wicked in the Church are fighting against Zion, just as surely as are peoples and nations who reject the fullness of the Gospel; and their reward is sure.

"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.

William A. Sheldon

A CHALLENGE

I dare you to read Mormon's story
And find where polygamy,
Was ever a part of the glory
That God planned for you and me.

I dare you to open the cover
And point out the passage to me,
That tells us that **any** brother
Can marry with two or three.

I dare you to show me the infamous verse
That would thus go against their dear Lord,
And place on their heads a veritable curse
By smudging His most Holy Word.

I dare you—my friend—yes I dare you
To examine its pages today,
Then show—**if you can**—where the story is true
That it sanctions the things that you say.

For here and now I'll tell you this
God tells us—that wives—we'll have **one**,
And if we'll live in Heavenly bliss
Then concubines—we'll have **none**.*

Thus saith the Lord—in this respect—
That He abhors this act,
And if we'll look in retrospect
We'll find this is a fact.

For all through Bible history
He has reprimanded man,
For practicing this infamy
In defiance of His Command.

But, human beings, that they were
They had their arguments,
And it seemed that **nothing** could deter
The building of battlements.

Until—at last—contentions rife
They fought like fiends of hate,
Freely taking each other's life
Until it was too late.

Too late to listen to the pleas
Of Prophets of their time,
That war among them did not please
The God of Love Divine.

Until—at last—they fought unto
The final living man,
And, when **his** last deep breath **he** drew
That **fulfilled** God's Command.

Those who next claimed this fair land
Came from Jerusalem,
Crossed the sea at God's command
To this land prepared for them.

But, long before they got here
Contentions became rife,
That could only end in many a year
Of bitterness and strife.

And as the generations passed
The feeling amplified,
For bitterness will **always** last
When God's Word's nullified.

Why should a segment of Scripture
Preach what **is** against His Wish,
When it should be painting a picture
Of HIM and HIS Holy Bliss?

This BOOK—my friend—was desecrated
By the ones who brought it forth,
When it **REALLY** should have been consecrated
By the men who wore the cloth.

And consequently—folks today
Have a feeling of repulsion,
When the BOOK OF MORMON comes their way
To preach against corruption.

In these latter days—we've got to show
How wrong these concepts be,
We've got to let these people know
This BOOK is history.

As the BIBLE preaches history
Of the old world's varied ways,
This BOOK solves the mystery
Of prehistoric days.

Of civilization's mirth and tears
On **this** side of the seas,
Ancient people in ancient years
Who faced **their** destinies.

The very first people GOD sent here
Came from Babylon,
That they might worship without fear
Of being spied upon.

There were years of peace and years of war
There were rulers—good and bad,
There were those who lived by Heaven's law
And those who wished they had.

Crime was rife—and peace of mind
Most surely was forbidden,
And seldom—if ever—could one find
God's word—for it was hidden.

A few good men tried hard to preach
The word of God from Heaven,
Did their very best to teach
That sins **could** be forgiven.

True repentance was the way
To Everlasting Life,
This—to folks—they'd always say
Would offset earthly strife.

But, the people would not listen
They continued their lustful way,
Worshiping things that glisten
Just as we do today.

For—if you'll read this story through
And compare it with today,
You won't find anything that's new
For we walk the self-same way.

We're onery—big headed—stubborn fools
Who think that the world is ours,
And most of us are Satan's tools
Disguised as hearts and flowers.

And going back to my starting lines
Of the feeling against this book,
Can you deny that **Concubines**
Are here—if you but look?

And also friend—let me tell you
Man's law—not that of God,
Deters most folks in what they do
While they are on this sod.

So—don't blame the Book of Mormon
For things that are common today.
It tries to preach a sermon
Not lead you to decay.

It tries to tell what we **should** know
Each era is the same,
Back then—'twas mankind's ego
That drove him on to "fame".

And today—who doubts the statement
That the same thing still exists,
There **has** been not abatement
In "sin" man still persists.

Brotherly love—back then—as now
Was held in low esteem,
And man—it seemed—did not care how
He gained the heights—supreme.

If a brother was hurt in his climb to the top
He was bothered not at all,
For another's feelings—he would not stop
He was at the Devil's call.

And—here again—you must recognize
The story that I've just told,
For the Devil—today—has organized
And army of willing souls.

Written by: Harry S. Tordoff

AN OPEN LETTER

To Our Brothers, Sisters and Friends
In The Gospel of Christ:

YOUR PRAYERS

Your prayers have comfort brought to me,
Through many a weary day,
When skies were dark and stormy,
And dreary seemed the way;
When disappointment, trial and pain,
Seemed all too great to bear,
I found a comfort, faith and strength,
In the promise of your prayer.

We take this way to send greetings to all of you, and to thank you for the many beautiful cards and letters and other tokens of friendship and love that was sent to me during my long confinement in the hospital. We had this accident June 15, when we were crowded off the pavement, and into the ditch, by a large truck, while we were in our missionary field down in Tennessee.

Truly those letters and cards expressing an interest in my speedy recovery were a wonderful help and comfort to me; and to all of you, who were so thoughtful to offer up a prayer in our behalf, we say thanks, many times, for those prayers were a great comfort to us, and gave us assurance that God would not forsake us, but would give us strength and endurance to bear our burdens whatever they might be.

We regret we were unable to write and acknowledge each letter or gift we received. We are still unable to do much writing, so we take this way of letting you know how much we appreciate your kindness and your prayers; and we pray God's blessings may be yours, because of your thoughtful kindness to us. We are home now, and it is indeed good to be home, even if it is to be in a wheel chair for a while. So again we say, thanks for your kindness and prayers. We truly thank God for His blessing we received, and for the many, many friends who remembered us in our hour of trial and distress. May God bless each and everyone of you is our prayer.

Your Sister in the Gospel Bonds of Christ,

Sr. A. M. Smith
Route 5
Ava, Missouri

Ledbetter-Webster

Mr. and Mrs. Raymond Ledbetter of Moore, Oklahoma announce the marriage of their daughter, Marie Ann, to Robert Jackson Webster, son of Mr. and Mrs. J. V. Webster, of Pauls Valley, Oklahoma.

The wedding took place at 10:00 A. M. on October 28 in the First Methodist Church of Pauls Valley.

Rev. Charles Wells read the exchange of vows beneath an archway of greenery, white mums and tuber-roses, flanked by baskets of white mums and tuber-roses.

Mrs. Bryan Wright, organist, presented traditional nuptial music.

Given in marriage by her father, the bride wore a dress of chantilly lace and tulle over satin. She wore a lace tierra embellished with sequins and seed pearls from which a fingertip veil of illusion cascaded, and she carried a white Bible topped with gardenias, stephanatis, white satin ribbon and maline.

Mrs. Harvey Biggs, sister of the bride, was the bride's only attendant.

Jimmie Webster, brother of the groom, served as best man. Harvey Biggs, brother-in-law of the bride, and Ralph Ward served as ushers. Mrs. Ralph Ward registered the guests.

A reception was held in the church parlor.

Mrs. Noble Pair, cousin of the groom and Mrs. Jerry Edwards served cake and punch to the guests.

A wedding dinner was served, buffet style, in the home of the bridegroom's parents, to twenty members of the two families.

After going on a trip to Lake Murry, the couple are now at home at 921 North Washington, Ardmore, Oklahoma, where Mr. Webster is assistant manager with a finance company. Marie plans to take up her work as a dental assistant.

OBITUARY

Frieda June Larsen

The following account is taken from The Sidney Telegraph of Sidney, Nebraska.

"A grain bin tragedy shortly after noon on Saturday, November 25, took the life of a 13-year-old Gurley farm girl—Frieda June Larsen, daughter of Mr. and Mrs. Lowell Larsen.

"The young girl who, with two of her brothers, was walking on top of wheat in a full bin was sucked into the grain as it was being emptied into a truck. One brother, Tim, 11, was drawn in to the waist but he was holding on to a rafter and managed to stay out of the force of the flow of wheat. Another brother, Tommy, was not drawn in and ran to his father for help.

"The machinery sucking out the wheat was immediately shut off and Timmy was rescued. However, frantic efforts to draw out the little girl were fruitless because of the heavy weight of the grain. A hole was hastily knocked in the side of the bin and June was pulled out far enough so that mouth to mouth artificial respiration could be applied. But it was too late."

Funeral services were held at the Craig Mortuary in Sidney, Nebraska, and interment was in the Greenwood Cemetery of the same city. The services were conducted by Elder Archie F. Bell of Independence, Missouri. His subject was "Hope". A solo, "The Lord Knows Why", was sung. The large attendance at the funeral extended great comfort to the bereaved.

The Church of Christ extends its sympathy to the

Larsen family and relatives, and prays that they may be comforted in their sorrow. May the Lord grant them the strength to carry their burden.

Frieda June Larsen was born at Gurley, Nebraska, May 23, 1948, and passed from this life, November 25, 1961, at the age of 13 years, 6 months and 2 days. She was the eldest daughter of Lowell F. and Alice Mae Larsen.

She leaves to mourn her departure, besides her parents, three brothers, Lowell Timothy, age 11, Thomas Harvey, age 10, and David Dean, age 7, one sister, Alvina Jean, age 9 months; two grandparents, Elder and Mrs. Harvey J. Bell, of Grand Junction, Colorado; three great grandparents, Mrs. John F. Bell of Blue Springs, Missouri, and Mr. and Mrs. Fred Burkey, of Ava, Missouri; fifteen uncles and aunts and a host of other relatives and friends.

I may not know why death should come
To take the dear ones from my home,
But, tho' mine eyes with tears be dim,
The Lord knows why—I'll trust in Him.

INDEPENDENCE LOCAL NEWS

On November 26, the baby daughter of Bro. and Sr. Richard Wheaton was blessed by her grandfathers, Bro. Oren Caviness and Bro. C. L. Wheaton, Sr. With all her dark curly hair she looked like a life-sized doll.

Our pastor, Bro. Rolland Sprague, was in the hospital for a time during the month of November, but was able to come home for Thanksgiving day. We all rejoice with them in the fact that he seems to be recovering so well.

The local had an all day meeting the 26th of November, to spend the day together as a family of the children of God, giving thanks to Him for His many blessings. Everyone enjoyed it.

The speakers during the month of November were Bro. Rolland Sprague, Bro. Forest Maley, Bro. Denver Chapman and Bro. J. M. Case, all of which were very good, and, if we can but strive harder to follow their admonitions, we will become a better people.

In a recent article the following comments appeared: "Stop whining that you can't. Remember who you are. You are children of God. You are Americans. With God's help you can overcome all difficulties. You can if you think you can." As individuals and as a church, let us start this new year with a more positive attitude that: "You are children of God. * * * With God's help you can overcome all difficulties." Shall We add: God's will be done, not ours.

Happy New Year Everyone!

Mary Seevers, Reporter

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.

In The Beginning God

By Clarence L. Wheaton

Part Four

Christ Was In The Beginning With God

We have shown in previous chapters that Almighty God, Jehovah, was an Infinite Being, that He had neither beginning nor end, that He was the First Great Cause of all causes, and unlimited in His dominion over the Universe. This description however, when applied to His Son Jesus Christ, who is the true Messiah, is limited in that He, Christ, had a beginning, and there will be an end of His work. He was the Alpha and Omega of all the work of His Father, and when He shall have completed the work the Father gave Him to do, then He shall deliver up the kingdom, which He shall establish, to God. In this connection let us read what John the Revelator wrote to the seven churches of Asia, in which he set forth that which was revealed to him through the Spirit, as the direct revelation of Jesus Christ to him:

"The Revelation of Jesus Christ, which God gave to him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: . . . **I am Alpha and Omega, the beginning and the ending,** saith the Lord, which is, and which was, and which is to come, the Almighty . . . I (John) was in the Spirit on the Lord's Day, and heard behind me a great voice, as of a trumpet, saying, **I am Alpha and Omega, the first and the last;** and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; . . . And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks **one like unto the Son of man,** clothed with a garment down to the foot, and girt about the paps with a golden girdle. . . . And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, **Fear not; I am the first and the last: I am he that liveth, and was dead: and behold, am alive for evermore, Amen.**" (Rev. 1:1-18.)

From these passages we learn that Jesus Christ, the Son of God, was Alpha and Omega, the beginning and the ending, that He was the first and the last, that He had lived upon the earth, had died and risen to become alive for ever more. Who then can doubt but that this was Christ, the Messiah, the very Son of God, of whom all the prophets of the Bible from Moses to John had testified?

The terms Alpha and Omega, thus applied to Christ, are symbolic. Being the first and last letters of the Greek Alphabet, and the New Testament having been originally written in the Greek, they thus become strik-

ingly descriptive of the role of Christ in the Godhead. These names imply that He was the beginning and the ending of the actual creation of God, Jehovah. He was the first and the last. He was the **Only Begotten**, or the sole creation of the Father, and being such, He was a Finite Being, having a beginning, and having limits and restrictions as compared to the Almighty God, the Lord God Jehovah, who is His Father.

And later John, in conveying the revelation of Jesus Christ, the Messiah, to the church at Laodicea, gives these words from the lips of Christ:

"These things saith the Amen, the faithful and true witness, the beginning of the creation of God." (Rev. 3:14.)

This pinpoints the fact in the words of Jesus, that He was the true witness and beginning of the creation of God. Therefore we have the word of the true witness of the Father that He was the beginning and also the ending of those things created by His Father, God. Thus being the Only Begotten, He was the sole witness, and mediator between mankind and God His Father. A witness is a person who knows or sees something; one personally present when an event transpired. Thus Christ testifies from personal experience and knowledge that He was not the Father, but was the beginning of the creation of God. In answer to the question of Pilate He said:

"Thou sayest that I am a king. **To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.**" (John 18:37.)

The great **truth** which He came into the world to witness, was that He was the Son of God—not God, as He witnessed before the high priest:

"Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Mark 14:61-62, also, Matt. 24:30, 26:63-64, Luke 22:69.)

In this manner Jesus bore witness that He was the Son of God. Not only that, but that after His death He would arise, who said, I am He that liveth, and was dead; and behold, I am alive forever more. And also He here witnessed to the high priest that he, the high priest, would see the Son of man sitting on the **right hand of power**, and coming in the clouds of heaven. What is this **power** thus spoken of? There are those who have said that it was His **own power**, that He was Jehovah, that he would sit on **his own right hand**. But this is not the truth to which He, the Son of Man, came to bear witness. No! For no person can sit on the right hand side of himself. This is a physical impossibility. We find a more rational interpretation in the scriptures:

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and the great glory." (Matt. 24:30).

And again, Luke gives it as follows:

"And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their counsel, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. **Hereafter shall the Son of man sit on the right hand of the power of God.**" (Luke 22:66-69).

Thus we see, that the power to which Jesus referred, was not that of His own, but of the Father who sent Him, and of which he bore witness. This power of God was in His throne, from which all things pertaining to the universe was, is, and shall be administered, for it is everlasting, forever and forever. (Heb. 1:8, Psa. 45:6-7). Stephen, when he was being stoned to death:

"Being full of the Holy Ghost, looked up steadfastly into heaven, and **saw the glory of God, and Jesus standing on the right hand of God,** and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:55-56).

This was also prophetically verified by David:

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

Peter also testified of this fact, concerning Christ:

"Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject to him." (I Peter 3:22).

Paul, also an apostle of Jesus Christ witnessed thus to the Hebrews:

"GOD, who at sundry times and in divers manner spake in time past unto the fathers by the prophets. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, **by whom also he made the worlds;** who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, **sat down on the right hand of the Majesty on high;** . . . For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, **I will be to him a Father, and he shall be to me a Son?**" . . . (see Psa. 2:7). . . . "But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. . . . **Sit on my right hand,** until I make thine enemies thy footstool." (Heb. 1: excerpts, read it all).

This is the testimony of the servants of the Lord, immediately after His death and resurrection; servants, who were cast into prison and became martyrs rather than deny that Christ was the Son of God.

Thus we find Jesus, the Christ, the Only Begotten of the Father, having witnessed from His personal knowledge of His Father, that He was the Son of God, and not the Father; that his Father, Jehovah God, was the Supreme and Infinite Being above all others; and sealed that testimony with His own blood upon the cross, and the third day arose, to sit on the right hand of the throne of God in the heavens. (Luke 22:69). He, Christ, was the same person of whom Daniel spoke:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and

a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7:13-14).

And in another instance Daniel relates that certain Jews refused to worship the gods of Nebuchadnezzar and three were cast into the fiery furnace, bound. Their captors were burned to death as they put them into the fire, but the three were not harmed by the flame:

"Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and **the form of the fourth is like the Son of God.**" (Dan. 3:24-25).

By this testimony we see that Daniel knew that God had a Son, who was the Messiah (Dan. 9:25-26), who would come into the world and take upon himself mortality and become as a man, who is called Jesus Christ. Because of that relationship, as a Son, Christ was able with unquestioned authority to testify to the Jews:

"Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, **I am the Son of God?**" (John 10:34-36).

We will now analyze another scripture, which very definitely links Christ, as the Son of God, with the Trinity in the Godhead, having laid the foundation for this examination in the scriptures above quoted from both the Old and New Testaments. It is found in John the 1st chapter as follows:

"**In the beginning was the Word,** and the Word was with God, and the Word was God. The same was in the beginning with God. **All things were made by him; and without him was not anything made that was made.**

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:1-3, 14.)

From this scripture, we learn several things relative to Christ and His relation to God.

FIRST: "In the beginning was the Word." The Greek equivalent for the term **word**, as here given, is **Logos**. Thus, Christ, the Logos was present with God at the beginning of the creation of the heavens and the earth. This statement of John harmonizes with that which Jesus revealed to him in Revelations quoted above.

SECOND: "The Word (Logos) was with God." Webster defines the preposition **with** as accompanying, beside, etc. Thus, the Word, or Christ, accompanied, or was with God at the creation. Another definition by Webster is, being together or in company of; companionship; company; association. So with equal propriety we could say, the Word, Christ, accompanied God as an associate or companion. Accordingly we find a definite line of separation between two persons, the Word **with** God, the Word **beside** God, the Word **accompanying** God. Any one of these phrases would properly describe the association of

God the Father, and Christ, the Son, as being together at the Creation in the beginning.

THIRD: "The Word was God." Literally, this passage translated from the Greek, would be, the Word (the Logos or Christ) **was**, or had an existence before the creation of the earth, as a God. According, **Christ was a God**, as these words of John fully demonstrate. And it is thus given in the Emphatic Diaglott. Therefore Christ, the Logos, partaking of the Divine Nature, was "a God" and, "being in the form of God, thought it not robbery to be equal with God." (Phil. 2:6). And for that reason the Jews accused Him of blasphemy for saying, "God was His Father, making him equal with God." (John 5:18).

FOURTH: "The same (Christ the Logos, or Divine Word) was in the beginning with God." And we repeat, Christ was present at the Creation of the heavens and the earth in the beginning, an associate with God, Jehovah, as the second person in the Holy Trinity, of the Father, Son and Holy Ghost, composing the Godhead.

FIFTH: "All things were made by him. (Christ) and without him was not anything made that was made." In this we find the hidden meaning of Genesis 1:1-27, where, in numerous instances the expression was used, **God said, Let us make man, etc.**, which clearly indicates that God, who is the Father of us all, was not talking to himself or into His beard, for when a person becomes articulate, and gives vocal expression to his thoughts, so as to include in the action he contemplates that which affects others, it is a definite conclusion that he is addressing another person or persons present. And this other person (or persons, for the Holy Spirit was already indicated in the second verse, Gen. 1:2) was therefore in this instance His Son to whom He spoke since He was with Him in the beginning, for without Him was not anything made that was made.

The fact that Christ was associated with the Father, Jehovah God, in the Creation, is also borne out by the Book of Mormon; wherein He testified to the Nephites:

"Behold I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name." (III Nephi 4:44-45).

Christ as the Son of God was not infinite, as was the Father, Jehovah God. Almighty God, the Eternal Father, was the Infinite God, because He had no beginning, and will have no ending. On the other hand, the Son, as the Only Begotten of the Father, had a beginning, and was the ending of God's creation, and through Him (Christ) all things were made which were made. Therefore, Christ, as the One Begotten, was excelled by His Creator, even the Father who begot Him. For that reason Christ said, "I came down from heaven, not to do my will, but the will of Him who sent Me." (John 6:38). And again, "ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: **for my Father is greater than I.**" (John 14:28). This indicates that Christ acknowledged One

who was above Him in power and authority over the creation of which He, Christ, was the firstborn, and Only Begotten Son, therefore, the second person next to His Father in the Deity.

The definition of the term **father** is one who begets—a progenitor. Therefore a father is a person who begets, or brings into being anything. He may be the progenitor of children, the author of a book, an inventor of a machine, or a creator of most anything. George Washington has been called the Father of our Country (the U.S.A.). In each instance such a person becomes a father, one who creates or begets. A child, a plot for a book, an invention, or a nation, becomes the progeny, child, creature of a progenitor. Consequently, God the Eternal Father would do violence to the laws of nature which He instituted, should He become His own father, as some would reason, who have concluded that God the Father and Christ the Son were the self-same person. God could not beget himself as a Son, since a son is a progeny, a creature created or brought into being by some intelligence or vital force outside of itself.

Christ, the only Begotten Son of the Father, the Logos (a God), was the off-spring of God, who was his ancestor, progenitor and forefather. He was the creature of the Supreme Creator, Jehovah God, who was the First Cause of all Causes. Christ, thus being associated together with His Father, and the Holy Spirit, in the creation, was in every sense of the word, a Father and Creator. "All things were made by him; and without him was not anything made that was made." (John 1:3).

This is the testimony of Jesus Christ, who is the faithful witness (Rev. 3:14), and when the Spirit of God "moved upon the waters" (brooded, hovered, or breathed, as several translations give it), it too was a father infusing into inanimate substance that vital principle of life that vivified it and made it a living substance, thus becoming a Father and part of that great Fatherhood of the Creation of this earth designated by the original Hebrew name, Elohim—the Gods.

Abinadi (a prophet of the Book of Mormon) understood this relationship perfectly. He proclaimed against the Unitarian doctrine of his day when he said, "They are one God," (Mos. 8:31), for the pronoun **they** is the plural of the third person. If there be but one person in the Godhead (a dual combination of Father-Son as some have contended), then Abinadi would have said, **He** is god, not **they** are God. This shows that Abinadi was versed in the Hebrew language as the Book of Mormon maintains. E Alom, also a plural, is used in the Quiche-Maya language to denote the same Godhead. They both describe the true nature of the God of Israel as consisting of three persons, the Father, the Son, and the Holy Ghost. If Abinadi had used language which had put any other construction than **they are one God**, it would not have agreed with the Scriptures found in the Stick of Judah (the Holy Bible) parts of which were taken to America by Lehi and his colony (the Nephites and Lamanites). He would then

have been out of harmony with all other Scripture, for the Lord said to Nephi, "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** (in this case the Jews and Nephites or Lamanites, CLW) **shall run together also.**" (II Nephi 12:60-61). Nor does this interpretation permit or teach polytheism or the plurality of gods; but rather monotheism or the doctrine of there being one God, consisting of three degrees or persons in the Godhead as the name Elohim implies.

Here is another evidence from the Book of Mormon which substantiates the Hebrew use of the name **Elohim**, (a plural term), as given through the Lamanite prophet Samuel:

"Yea, for ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and Eternal Head." (Hel. 5:52).

The very use of this title by Samuel, "our great and Eternal Head" for the Father, Almighty God, reveals among other prerogatives that He is the chief or principal person, the **Eternal Head** in the hierarchy of the Deity, "God of Gods," who, according to Webster's definition of Head, has the **first rank or place and to whom others subordinate.**

We will now take from the Book of Mormon an exact parallel or analogy, which proves that these conclusions are correct concerning the relationship existing between the Father, and His Only Begotten Son, Jesus Christ, whom we proclaim as the Messiah:

"For, for this intent have we written these things, that they may know that we knew of Christ, and we had a hope of his glory, many hundred years before his coming (circa 450 B.C.), and not only we, ourselves, had a hope of his glory, but also all the holy prophets, which were before us. Behold, they believed in Christ, and worshiped the Father in his name; and also, we worship the Father in His name. And for this intent, we keep the law of Moses, it pointing our souls to him; and for this cause, it is sanctified unto us, for righteousness, even as it was accounted unto Abraham in the wilderness, to be obedient unto the commands of God, in offering up his son Isaac, **which is a similitude to God and his only Begotten Son.**" (Jacob 3:4-6).

Here we have a concrete example of the true relationship of Christ to the Father in the form of a **similitude** or counterpart, set forth in this passage from the Book of Mormon concerning Abraham and Isaac, in which we see the exact parallel of the two circumstances of progenitor and progeny, father and son. In the Genesis account of Abraham and Isaac we read:

"And he (God) said, Take now thy son, **thine only son Isaac**, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." (Gen. 22:2).

Here Isaac is portrayed as the only son of Abraham, to be offered up as a sacrifice unto God; and Christ, the Only Begotten of the Father, was later in like manner to be offered up as a sacrifice for the sin of the whole world. In both instances it presents the analogy of a father and son relationship. Abraham so loved God that he was willing to give his only son

that he might prove worthy of the greater blessing of God to come. But God so loved mankind that He gave His Only Son for the salvation of us all:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16).

We will now carry this similitude a step further. Abraham, being the father of Isaac, did not preclude him, even though he was a son, from becoming a father also. He became the father of Jacob, who became the father of the Twelve Tribes of Israel. God, the Eternal Father, was the Universal Father of us all, and though Christ was the Son of God, He also became the Father of His own creation or off-spring. Isaiah, in speaking of the Messiah said:

"Yet it pleased the LORD to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand." (Isa. 53:10).

This clearly indicates that Christ, the Messiah, would have an offspring, which of course was a spiritual one, for it says here that **he shall see his seed**, and by thus having seed or progeny, He becomes a father; therefore, it is not inappropriate to call Him a Father, even an associate with God, as the very Eternal Father. Isaiah again speaks in accord with this thought:

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, **The Mighty God, The everlasting Father, The Prince of Peace.**" (Isa. 9:6).

He was called the mighty God because He was **a God, Theos**, and with God in the beginning (John 1:1), and the everlasting Father for all things were made by Him and without Him was not anything made that was made (John 1:3). Not only that, but after He had made His soul an offering for sin (by crucifixion and resurrection), He was to see His seed. Having created or begotten all things which were made, as directed by His Father and having brought about the conditions by which we became His spiritual seed by obedience to the gospel, He was a Father, and it does not behoove us to deny Him this honor as the Son of God. This is also clearly supported in the Book of Mormon:

"Behold, I say unto you, that when his soul has been made an offering for sin, he shall see his seed. And now what say ye? And who shall be his seed? Behold, I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord: I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins; I say unto you, that these are his seed, or they are heirs of the kingdom of God; for these are they whose sins he has borne; these are they for whom he said died, to redeem them from their transgressions. And now, are they not his seed? Yea, and are not the prophets, every one that has opened his mouth to prophesy, that has not fallen into transgression; I mean all the holy prophets ever since the world began? I say unto you that they are his seed; and these are they who have published peace, who have brought good tidings of good, who have published salvation; and said unto Zion, Thy God reigneth!" (Mosiah 8:39-47).

ABOUT THE SEER STONE, AND DAVID WHITMER

By B. C. Flint

All members of the latter day restoration are deeply interested in the coming forth of the Book of Mormon, together with incidents in connection with it. Therefore, when anything attracts our attention which is conflicting, it is well to look into the record and see if the conflict is real or only imagined.

Before me lies a brochure allegedly written by David Whitmer, one of the three witnesses of the angel visit to Joseph Smith and the divine means of translation of the Book of Mormon. In an introductory preface to this book, by Elder John J. Snyder, who acted as scribe for David Whitmer in the production of this booklet, which is called, "An Address to All Believers in Christ," we read this rather striking statement: "I mention the following matter to avoid correspondence about it: Many of the Latter Day Saints believe that the Book of Mormon was translated by means of the interpreters, and not as David Whitmer says in his book, by a Seer Stone. . . . David Whitmer told me that the translation of the book was commenced by Joseph using the Interpreters, 115 pages of the manuscript being thus translated. And because of Joseph's transgression in giving these pages to Martin Harris to show to his family, they were lost. He said that Martin Harris put them in a drawer one night and the next morning they were gone. Concerning the matter of these lost pages, and the Lord taking from Joseph the gift to translate for a season, and his being chastised, see two revelations in the Book of Commandments being chapters 2 and 9; they are chapters 2 and 3 in the Book of Doctrine and Covenants. David Whitmer said to me that because of Joseph's transgression in this matter, the Interpreters were taken from him, and after a time, after he had been chastised and his gift to translate was restored (after weeping much over it and repenting), he was furnished by the heavenly Messenger who had charge of the work with a chocolate colored stone, and was told by the Messenger that he would be enabled to finish the translation of the book by means of this Seer Stone. David Whitmer said it was about the size of an egg, and was shaped like an egg somewhat flattened out."

If this is so it certainly seems that it was a strange way for God Almighty to act. The conclusion could be readily drawn that IF Joseph Smith through transgression became unworthy to again receive the Interpreters or Urim and Thummim, that he would also be unworthy to continue in any capacity in the matter of translation, and such a substitution might throw suspicion on the whole transaction as being doubtful in its nature, and lay the whole thing open to consistent criticism by its opponents.

In the first place, there is nothing to indicate that David Whitmer was present but very little during the translation of the Book of Mormon, hence he could not know of a surety as to the above statement attributed to him by his scribe J. J. Snyder. Oliver Cowdery wrote nearly the entire Book of Mormon, acting as scribe for

Joseph Smith. Yet, added to this statement by Synder, Whitmer DOES so indicate all the way through this pamphlet.

Now what about the interpreters or Urim and Thummim? In his account Joseph Smith says: "With the records was found a curious instrument which the ancient called 'Urim and Thummim,' which consisted of two transparent stones set in the rim of a bow fastened to a breastplate. Through the medium of the Urim and Thummim I translated the record, by the gift and power of God." From a letter by Joseph Smith to John Wentworth, editor of the Chicago Democrat, and dated at Nauvoo, Illinois, March 1, 1842. This agrees with every statement we have from Joseph Smith on this matter and nowhere does he mention a "seer stone" as having been in his possession, nor by which he was able to translate. Either his testimony or that of David Whitmer is at fault. It should be to our interest to discover which it is.

We will therefore refer to the writings of Oliver Cowdery, who not only was present at the translation, but was the actual scribe. Here is what he says: "Friends and brethren, my name is Cowdery—Oliver Cowdery. In the early history of this church I stood identified with her, and one in her councils. True it is that the gifts and callings of God are without repentance. Not because I was better than the rest of mankind was I called, but to fulfill the purposes of God, He called me to a high and holy calling. I wrote with my own pen, the entire Book of Mormon (save a few pages), as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by the means of the Urim and Thummim, or, as it is called by that book, 'holy interpreters.' I BEHELD WITH MY EYES AND HANDLED WITH MY HANDS THE GOLD PLATES FROM WHICH IT WAS TRANSLATED. I also saw with my eyes and handled with my hands the 'holy interpreters.' That book is **true**. Sidney Rigdon did not write it. Mr. Spaulding did not write it. I wrote it myself as it fell from the lips of the prophet."—Speech by Oliver Cowdery at a special conference at Council Bluffs, Iowa, October 21, 1848. Reorganized History, volume 1, page 50.

Again: "These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated, with the Urim and Thummim, or, as the Nephites would have said, 'interpreters,' the history, or record called 'The Book of Mormon'."—Oliver Cowdery in Messenger and Advocate, volume 1, page 14.

Here we do not find Oliver Cowdery, as scribe for Joseph Smith, making any mention of a chocolate colored 'seer stone.' Certainly both Joseph Smith and Oliver Cowdery who were DIRECTLY IN CONTACT with the translation of the Book of Mormon would have a better knowledge of the facts in the case than David Whitmer could possibly have.

A brief history of events leading up to this matter will help us greatly in solving this seeming conflict. The plates of gold on which was engraven the record of the ancient Americans, was first seen in September, 1823. Four years later, in 1827, Joseph Smith obtained the plates. Joseph Smith began translating with Martin Harris as scribe. When 116 pages had been translated sometime in the early part of 1828 Martin Harris desired to take the manuscript home to show to his wife. Joseph reluctantly permitted him to do so, with the result that Harris lost the record. For this, as Snyder, (Whitmer's scribe) says, Joseph lost the plates, the Urim and Thummim, as well as the gift to translate; but, contrary to Whitmer's statement that Joseph received a chocolate colored 'seer stone' with which to complete the translation, when he had sufficiently repented; Joseph says he **again received** both the plates AND the Urim and Thummim. According to the prophet's mother Lucy Smith in her history, this occurred about September 22, 1828, and NOT LATER than December, 1828. Anyhow here is the account: "After the angel left me," said he, "I continued my supplications to God without cessation and on the twenty-second of September (1828 —B. C. F.) I had the joy and satisfaction of again receiving the Urim and Thummim, with which I again commenced translating, and Emma writes for me, but the angel said that the Lord would send me a scribe, and I trust his promise will be verified. The angel seemed pleased with me when he gave me back the Urim and Thummim, etc." Joseph Smith the Prophet, and His Progenitors, page 148-9.

With this, E. W. Tullidge, in his book, "Life of Joseph Smith the Prophet," on pages 35 to 41, is in full agreement. We also have much more, but this should suffice for our purpose. In all of this we wish the reader to give careful attention to the dates, and by this means we will be able to show conclusively that David Whitmer is wrong and that Joseph Smith never had any so-called "seer stone."

Martin Harris lost the manuscript that had been entrusted to him sometime about the early part of 1828. In July, 1828, Joseph Smith lost the plates, Urim and Thummim, etc. In September or later in that year of 1828 Joseph Smith received them again. Oliver Cowdery states that he first met Joseph Smith the Prophet on April 5, 1829, and began writing for him as he translated on the 7th day of April of that month. And as already noted he says he saw the Urim and Thummim and handled it, and so all of this incident of Joseph Smith losing the plates, the Urim and Thummim, and his right to translate, ALL occurred nearly a year before Cowdery ever knew Joseph Smith, so from HIS testimony it seems that Joseph Smith MUST HAVE AGAIN received this instrument before he contacted Oliver Cowdery, who says Joseph DID have the Urim and Thummim in his possession, and which completely refutes the statement of David Whitmer. But we will go farther in refuting this "seer stone" story of Whitmer's. According to the best authority I can find, David Whitmer never even knew Joseph Smith until sometime in

the early part of June, 1829, and by that time the Book of Mormon was almost completely translated, because it was finished in July and was in the hands of the printer in August of that year; so how can David Whitmer sustain his claims relative to Joseph Smith losing the Urim and Thummim, and using a "seer stone" instead? Before we conclude this article we will find David Whitmer and his followers making some more unfounded statements, that cannot be supported by historical facts.

Now what about this 'seer stone?' Was there such a thing, and if so who had it? Here is Joseph's account of it: "To our great grief, however, we soon found that Satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hiram Page had got in his possession a certain stone, by which he had obtained to certain revelations, concerning the upbuilding of Zion, the order of the church, etc., etc., all of which were entirely at variance with the order of God's house as is laid down in the New Testament, as well as in our late revelations. As a conference meeting had been appointed for the first day of September (1829) I thought it wisdom not to do much more than converse with the brethren on the subject, until conference should meet. Finding, however, that many, (especially the Whitmer family and Oliver Cowdery) were believing much in the things as set forth by this stone, we thought best to inquire of the Lord concerning so important a matter." Times and Seasons, volume 4, page 119.

Well the above is illuminating. First it is clear that this stone DID NOT appear AT ALL until after the plates had been translated, because the manuscript was in the hands of the printer already. This makes it clear that Cowdery was right in his statements that Joseph Smith translated the Book of Mormon by the Urim and Thummim. It also makes it clear that IT WAS WHITMER HIMSELF, who was interested in the 'Seer Stone' and not Joseph Smith at all. The result of Joseph's inquiring of the Lord, was a revelation to Oliver Cowdery, explaining God's methods in communicating to mankind. This revelation does not appear in either the Book of Commandments or any edition of the Doctrine and Covenants.

Here is how the matter was disposed of at the aforementioned conference: "At length our conference assembled; the subject of the stone mentioned in a previous number was discussed, and after considerable investigation, Brother Page, as well as the whole church, who were present renounced the said stone and all things connected therewith, much to our mutual satisfaction and happiness." Times and Seasons, volume 4, pages 146, 172.

On the above matter the Reorganized church historian makes this comment: "On September 1, the conference before referred to, met and the difficulty occasioned by Hiram Page being deceived by a seer stone was adjusted to the satisfaction of all." Volume 1, page 123.

And finally, E. W. Tullidge in his "Life of Joseph Smith the Prophet," says: "It was also about this time that spiritual manifestations from the opposing power began, establishing the experience among the saints that there were still, as in the past ages the two spiritual powers in warfare. The method of communication was through 'The Seer Stone,' and many were beguiled thereby, among them some of the witnesses of the Book of Mormon." Pages 90, 91.

Just one further item in connection with this matter, and which shows that Elder Whitmer was often mistaken himself, even if he was so voluble in his criticism of Joseph and associates. This is from the pen of Lucy Smith, she says: "One morning they sat down to work, as usual, and the first thing which presented itself through the Urim and Thummin, was a commandment for Joseph and Oliver to repair to the water and attend to the ordinance of baptism. They did so, and as **they were returning to the house, they overheard Samuel engaged in secret prayer.**" Joseph Smith the Prophet and His Progenitors. Page 155.

She goes on to tell that the result of this prayer was, that Samuel was the third person baptized into the kingdom in these last days. David Whitmer in his book claims that He was the third. This may not be an important matter, but it shows that the brother in his old age was not altogether reliable in all of his statements.

We will now notice some of these things, but first we wish to say that since David Whitmer and his followers have ever been quite profuse in the criticisms of the Prophet Joseph Smith, and even harsh at times, they should not object to our reading the record, and in which it will be found that errors in teaching was as characteristic of them as it is with Joseph Smith and the various branches of the Restoration church.

We are willing to concede and glad to record that David Whitmer lived to a good ripe old age and died at Richmond, Missouri, honored and respected by all who had known him during a long useful life time in that locality. We are also glad to be able to chronicle the fact that Brother Whitmer died bearing faithful testimony to the truthfulness of the Book of Mormon, and his knowledge of its divine inception. Here, however, is as far as any well-informed member of the restoration can go in taking the measure of the man. While, as already stated, during his entire career he was very voluble in pointing out errors in the course pursued by Joseph Smith and the various groups claiming Joseph as a prophet, the work of the restoration received NO impetus from his ministry subsequent to the expulsion of the saints from Missouri; while, on the other hand, the gospel has been preached, and thousands brought to a knowledge of God through the ministry of those who continued in the work started by Joseph Smith; and we who now are attempting to carry it on according to that originally given.

It might therefore be well to examine some of the inconsistencies of the claims of Whitmer and his followers, and with no desire to attack, but merely to keep the record straight.

First, it was hardly to the credit of the man to desert his brethren during the dark days of their persecution and expulsion from Missouri in the early 1830's. He had come here with the rest, and with the same ambitions. Was his conduct so much more righteous that he could exempt himself from the persecutions that overtook his brethren, and so remain undisturbed as a resident of Missouri for the remainder of his life, while his brethren and sisters and even little children were being slaughtered, persecuted, driven from their homes and from county to county, hunted like wild beasts, and finally driven from the state of Missouri? But Whitmer and his proponents tell us that the reason for this terrible persecution was because the saints were in "error," and he being righteous did not suffer with the rest. Just study the events of that period and this excuse looks cowardly.

The apologists for the mobsters claim that the reason for this persecution was that the saints were north-erners, and anti-slavery, while the Missourians were pro-slavery. Well, if that is true, the great Civil War decided that question and vindicated the saints as against Whitmer and the Missourians.

But, as against all of this, another witness of that period appears, and tells quite a different story, and this witness was a bitter opponent of the faith of the saints. Listen to what Professor Turner, of Illinois College, of that day, says about it: He asks: "Who began the quarrel? Was it the Mormons? Is it not notorious, on the contrary, that they were hunted like wild beasts, from county to county, before they made any desperate resistance? Did they ever, as a body refuse obedience to the laws when called upon to do so, until driven to desperation by repeated threats and assaults from the mob? Did the state ever make one decent effort to defend them as fellow citizens in their rights, or redress their wrongs? Let the conduct of its governors, attorneys, and the fate of their final petitions answer. Have any who plundered and openly massacred the Mormons ever been brought to the punishment due their crimes? Let the boasting murderers of begging and helpless childhood answer. Has the state ever remunerated even those known to be innocent, for the loss of their property or arms? Did either the pulpit or press throughout the state raise a note of remonstrance or alarm? Let the clergymen who abetted, and the editors who encouraged answer."

Just what light does the above, from an honorable opponent, place David Whitmer and his followers in, as critics? Were the slaughtered children, mentioned, in "error?" Well, we are not defending error, and we have no doubt that perhaps much error had crept into the church by that time. It would be surprising if there had not because the saints were human; but if there was, it was frankly admitted, and even revelations with rebukes personal and general in them were published, as witness the following: "Behold, you have been intrusted with these things, and how strict were your commandments, and remember, also, the promises

which were made unto you if you did not transgress them; and, behold how oft you have transgressed the commandments and the laws of God and have gone on in the persuasions of men; for behold you should not have feared man more than God although men set at nought the counsels of God, and despise his words, yet you should have been faithful and he would have extended his arm, and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble." Revelation to Joseph Smith, July, 1828. Book of Commandments, chapter 3.

Again: "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon, and the former commandments, which I have given them, not only to say but to do according to that which is written." Revelation to Joseph Smith, September, 1832.

Do these things, public admissions of error, and even attributed as coming from God, as revelations to the saints including the leaders, look like the work of religious charlatans, bent on deceiving the people? Nay, verily. They are the most manly and honorable statements known to the annals of history.

Oh, we grant that in the latter part of his career, (Joseph Smith was only thirty-eight when he was foully murdered in a jail) he, being human, yielded to the adulation of a faithful people grateful for his life and work, and did some unwise and unscriptural things, such as allowing himself to become a first president over the church, organizing a military unit and being its commander, running as a candidate for the presidency of the United States, and many other things; but we wonder if his critics had been in his place they would have done any better, or even, perhaps, as well.

And, were there NO "errors" on the Whitmer side of the story? Let us read the record and see. We have already mentioned some very outstanding ones, as for instance the matter of the "seer stone."

Here are some more. In this pamphlet, "An Address to All Believers in Christ," Brother Whitmer tells of "coming OUT" from the church, and being rebaptized. Think of it! Here is a man who had been visited by an angel from heaven, and according to his own testimony, it was under this angel's ministry that he was baptized into Christ. Yet he was rebaptized: Why? This very act shows his lack of understanding of the scriptures, or the meaning of baptism. Certainly in this Whitmer WAS IN ERROR, because there is no such thing as rebaptism taught anywhere in scripture. Christ calls the birth of the water and the spirit, the "new birth," and compares it to the physical birth of mankind; hence, we could no more be born a second time spiritually than we can physically. Paul tells us

that as many as have been baptized into Christ have "put on Christ," and Christ has suffered for sin ONCE, and once only; and by being baptized into him, he becomes our advocate with the Father, and the propitiation for our sins. Very well, then; did the fact of Joseph Smith organizing a physical church and erroneously later calling it the "Church of the Latter Day Saints," and becoming its President, vitiate the angel-endorsed baptism of David Whitmer, which he received PRIOR to this error being committed? What kind of a gospel does Brother Whitmer and his followers believe in, and what kind of a God do they worship?

Again, on pages sixty-two and sixty-three of Whitmer's pamphlet, the scriptural provision of having twelve apostles as the leading ministers of the Church of Christ on earth is scoffed at and denied, and it is insisted that the twelve apostles at Jerusalem were the only apostles in Christ's earthly kingdom. Why that would leave out the Apostle Paul, who himself claimed to be an apostle, and proved it by the type of his ministry. Whitmer also insists that the twelve disciples chosen by Christ among the Nephites were NOT apostles, hence he argues that twelve apostles in the church in latter days is, also, an innovation.

Let us examine this position a little. In the twelfth chapter of Paul's first letter to the Corinthians, and the 28th verse we read, "And God hath set some in the church, first apostles, secondarily prophets, etc." Whitmer quotes this but applies it to the church in Jerusalem only. But he does not quote the 18th verse which is a part of his analysis of the church of Christ and its parts in any age, and to delete it would be to delete all preceeding it, which would carry with it the working of the Holy Spirit for **all** people. The 18th verse reads: "But, now hath God set the members EVERY ONE of them in the body, as it hath PLEASED HIM." (Emphasis mine.—B. C. F.) This shows that the spiritual gifts were to be a perpetual feature of the Church of Christ, so would be the officers whom God placed there, "as it pleased him." And most important of all is that the above was written by the Apostle Paul, who was not one of the original Twelve, showing that he understood apostles to be a regular fixture of the Church of Christ in any age. However, the real test of the question is found in Ephesians 4:4-14. In this chapter Paul teaches the "oneness" of all things in Christ's kingdom, or church. And among others things in that connection he says: "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors, and teachers; for the PERFECTING OF THE SAINTS, FOR THE WORK OF THE MINISTRY, FOR THE EDIFYING OF THE BODY OF CHRIST;" (Emphasis mine.—B. C. F.)

Paul then goes on to say that this arrangement was to remain until, "We all come to the unity of the faith," and the "knowledge of the Son of God, unto a perfect man." Will any claim that we have reached that blissful state yet? And is there anything in this clear account and description of the various features of the church of Christ and their purpose and time of

duration, that could be misunderstood? It not only proves that the apostolic office is a perpetual feature of the Church of Christ, but that the spiritual gifts were for us now as well.

Now bear in mind that Paul says that the work of the apostles, with the other officers mentioned, IS; THE PERFECTING OF THE SAINTS, THE WORK OF THE MINISTRY, THE EDIFYING OF THE BODY OF CHRIST. That being the case, then the twelve disciples of Christ among the Nephites were apostles because they were commissioned to do ALL of the things enumerated. And if the office of "elder" is the principle office in the church as contended by Whitmer in his book, then why segregate twelve of them? The very fact indicates a special work. Taking the authorized edition of the Book of Mormon published by the Reorganized church, and reading from the 635th page to the 672nd pages inclusive, we learn that Christ chose twelve men, and gave them a commission, and the requirements of that commission is all summed up in the three duties, viz: "perfecting of the saints, work of the ministry, and edifying of the body of Christ." In the light of all this, were those twelve disciples of Christ among the Nephites NOT apostles? And, if not, why not? What is an apostle? The word apostle means, "one sent;" which being true there is no word in the English language that could classify them but the word "apostle." And this shows the unchangeability of God, that whenever and wherever the Church of Christ exists in any age, we must remember that God has set in the church "first apostles; and that, too, in order that the work may go on in His way. And God does not change, nor have a variety of schemes or organizations as a means of salvation. However, to make the matter still more clear, we will read page 672, of the Book of Mormon; "And it came to pass that the disciples who Jesus had chosen, began from that time forth to baptize and to teach as many as did come unto them; and as many as were baptized in the name of Jesus were filled with the Holy Ghost. And many of them saw and heard unspeakable things, which are not lawful to be written; and they taught and did MINISTER TO ONE ANOTHER; (Emphasis mine to show that they were doing THE WORK OF THE MINISTRY mentioned in Ephesians. B. C. F.) and they had all things common among them, every man dealing justly, one with another. And it came to pass that they did do all things, even as Jesus had commanded them. And they who were baptized were called the church of Christ." Verses 10 to 13. The account then goes on to describe the journeyings and preaching of the disciples, exactly like the account of the work of the apostles in the New Testament, and they tell about disputations among the people about what name the church shall be called by, and Christ instructs them and tells them that since his name is Christ, and the church is his church, the church should be called "The Church of Christ." Then he ends with this striking statement, "then is it my church, if so be it is built upon my gospel." . . . "And if so be the church is built upon my gospel, then will the Father show

forth his own works in it. How wonderfully this unifies the scriptures, and shows the plan of salvation and the form of organization to be the same in all ages and among any righteous people who accept Christ. How identical the work among the Nephites with that of the Jerusalem church. Why then split hairs and say they were not apostles, these disciples among the Nephites? Again, we ask; What is an apostle?

Oh, but says Whitmer and his followers, "Those twelve in the Book of Mormon were "disciples" and not "apostles." Well let us see if the Book of Mormon does not call the Twelve in Jerusalem "disciples" also; page 694, "Yea, behold, I write unto all the ends of the earth; yea, unto you, twelve tribes of Israel, who shall be judged according to your works, by the twelve whom Jesus chose to BE HIS DISCIPLES in the land of Jerusalem. And I write also unto the remnant of this people, who shall also be judged by the twelve whom Jesus chose in this land; and they shall be judged by the OTHER twelve whom Jesus chose in the land of Jerusalem." Verses 83 and 84. (Emphasis mine, B. C. F.)

Here the twelve in Jerusalem are called "disciples", and those over here are called "disciples," and it says the twelve in America were to judge the children of Israel here, and they in turn were to be judged by the OTHER twelve in Jerusalem. Now what can the word "other" imply but that here were two things of the same kind. Just note the language: "twelve disciples over here (America), and twelve OTHER disciples over there (Jerusalem). What possible thought could suggest itself to our minds but that these were two identical groups?

Oh, but the Book of Mormon does not call them "apostles," so they could not possibly be such. What profound reasoning! I take up the New Testament and I can find nowhere therein, as to when, where, and by whom were the apostles of Christ over there in the Jerusalem church baptized. So, because we are not told that they were baptized, we must conclude that they were not baptized men. Absurd! But behold, in speaking of the work of the Twelve disciples over here, and Christ's commission to them, when he laid his hands on them he called them by name and said: "Ye shall call on the Father in my name, in mighty prayer; and after ye have done this, ye shall have power that on whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, FOR THUS DO MINE APOSTLES." Book of Mormon, page 760. (Emphasis mine. B. C. F.) Now did he not commission them to be apostles? If he did not what did he do? The language is in the present tense, "thus do," not "thus did," my apostles in Jerusalem. And still continuing this thought of the omission of specific statements, we go to the 13th chapter of Acts and there we are told that in the church at Antioch where were certain prophets and teachers, and while they were in fasting and prayer the Holy Ghost said; "Separate me Barnabas and Saul for the work whereunto I have called them," and they laid their hands on them and sent them away, and the rec-

ord says they began their ministry being sent forth by the Holy Ghost. Not a word about their being called and ordained apostles. Yet when Saul, now Paul, announces himself in his letters to the various churches, he introduces himself as, "Paul, an apostle of Jesus Christ." He was not one of the original Twelve either. Perhaps the critics of Joseph Smith and the groups that sprang from his teachings will now accuse the Apostle Paul of being over-ambitious and aspiring to place and position. They should do this, to be consistent.

And, now, last in our examination, we come to a very peculiar situation. A revelation was given to Joseph Smith, Oliver Cowdery, and David Whitmer, in which they were called to be apostles and were to choose out more "unto twelve." In this revelation they were told that they were called with the same calling as the Apostle Paul, and in the revelation he is called, "Paul, mine apostle." This is chapter 15 in the Book of Commandments, and was given in June, 1829. There is something strange here. In his pamphlet, Whitmer tells us that the only genuine revelations that Joseph Smith ever gave were the first sixteen, which he says were given through "the stone." Well, this revelation in question would be included in the ones termed genuine. Further, we have never heard of Whitmer repudiating this revelation nor its provisions, and it is still the provisions that he questions, until after he had himself become disaffected, or as he puts it, "was called out." So when he writes so volubly about the "errors" of Joseph Smith and the church that came into being through his ministry, we are prompted to turn the rays of inquiry about and look in the direction of him who cries, "Error." What about "errors" in the career of a man who repudiates both his angel-born baptism, and his call to the apostleship from the same source, and, which, according to his own testimony were among the ONLY genuine and correct things that Joseph Smith did?

How easy to look to the other fellow and say, "You are in error". Jesus said, "First cast out the beam from thine own eye and then you may see clearly to cast out the mote that is in thy brother's eye." God hasten the day when the mists will have cleared away and we shall see as we are seen and know as we are known.

Reverting to the "seer stone" story as told by David Whitmer, it seems that our aged brother tells a very fantastic story, because he makes the "seer stone" the only source of divine light as coming from Joseph Smith, because he says that when Joseph gave revelations as "mouth piece," it was human and doubtful, while those "through the stone" were divine. In that case, Joseph was only a "medium", and it also places the stone in the same class with the "crystal ball" of the modern fortune teller.

This does away with the idea of Joseph Smith being a prophet, and also isolates the restoration movement from all other scripture, and leaves us without

divine direction unless we use a stone or some other material instrument by which to obtain divine direction, in which case, our claim to being a complete restoration of New Testament Christianity is a myth.

We feel sure that we have shown conclusively that the history of the early movement of the restoration absolutely proves that Joseph Smith never had a so-called "seer stone", but that he translated the entire Book of Mormon by use of the Urim and Thummin, an instrument designed of God as an instrument for the translation of languages, and not solely for use by any man, even though he may be called a "SEER."

With all due respect to this grand old leader of the early days of the restoration, we must conclude that if his story is correct, he, with one sweep of the pen, destroys entirely, ALL claim to divinity in the restored gospel and leaves us entirely dependent on the scriptures as found both in the Bible and the Book of Mormon. Incidentally, we might ask what sort of stone, or other mechanical device did John on the Isle of Patmos, together with all other prophets of the past, use in producing what we now regard as sacred Scripture? The Prophet Amos says: "Surely the Lord God will do nothing, but he revealeth his secrets to his servants the Prophets." Have we really had a prophet through which this great latter day restoration came into being, or not? Brother Whitmer says that when Joseph got through with the "seer stone" in translating the Book of Mormon that he gave it to Oliver Cowdery, as he didn't need it any more. Pretty human story all the way through.

OH! BE PREPARED

It seems I cannot sleep tonight,
Until I tell saints of their plight;
To waken those who will this hear;
For unto your God, all are dear.
He sent His Son long years ago,
So all who would, His words may know.

So simple are my words I speak,
But oft' the tears are on my cheeks,
Because the Lord hath giv'n to me,
The light by which so oft' I see,
Many things which to God are nought,
Devoid of what the Lord hath taught.

You, who profess to know God's way,
Soon comes upon you a sad day.
He said He would not spare the rod
From those who don't obey their God.
Oh Saints, who dwell upon God's land—
Humble yourselves, let God command.

A marvelous work He sent to you,
 The angel said, you know 'tis true.
 Awake ye saints, fast long and pray,
 As Jesus did, He set the way.
 The light once given will not remain,
 Unless all truths you do sustain.

All ye who've heard His gentle voice,
 Whispering, "Come," should now rejoice.
 He chose you out from all the rest,
 Think of the joy, if you stand the test!
 Awake, and work as ne'er before,
 The prize awaits all who endure.

Oh, be ye wise, let your lamps burn,
 So not one saint need e'er to yearn,
 Because you let your oil burn low,
 The gospel message could not sow.
 There's no more time to waste or shun,
 God's work by someone will be done.

Now as I close my eyes in sleep,
 I'll pray not one will need to weep;
 That all may praise His holy name;
 And need not hide their face in shame;
 Because we have our dear Lord Jesus,
 Who gave His all for each of us.

Cora B. Bigham

NOTICE

The annual Conference of the Ministry will meet in the upper auditorium of the Church building on the Temple Lot in Independence, Missouri, April 6, 1962, at 10:00 A. M.

Those who had resolutions still on the table at the close of the Conference of 1961, and wish to have them considered by the coming Conference, should prepare them for reintroduction. They cannot remain on the table from one Conference to another.

It is the duty of every member of the Ministry of the Church of Christ to make arrangements if at all possible, so he may be able to attend the General Church Conferences. May each one of you feel it your duty to attend this year.

The Council of Apostles
 Archie F. Bell, Secretary

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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