

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 39

Independence, Missouri, April, 1962

No. 4

When Things Go Wrong



When things go wrong,
As they sometimes will,
When the road your trudging
Seems all up hill,
When the funds are low
And the debts are high,
And you want to smile,
But you have to sigh,
When care is pressing
You down a bit,
Rest, if you must,
But don't you quit.

Life is queer with
Its twists and turns,
As everyone of us
Sometimes learn,
And many a failure
Turns about
When he might have won
Had he stuck it out;
So don't give up,
Though the pace seems slow—
For you may succeed
With another blow.

Often the goal
Is nearer than
It seems to a faint
And faltering man.
Often the struggler
Has given up,
When he might have captured
The victor's cup.
And he learned too late,
When the night slipped down,
How close he was
To the golden crown.

Success is failure,
Turned inside out—
The silver tint of
The clouds of doubt—
And you never can tell
How close you are,
It may be near
When it seems afar;
So stick to the fight
When you're hardest hit—
It's when things seem worst
That you mustn't quit!

Anonymous.

CONTENTS

Editorial	Page 50	Original Articles:	
Local News	Page 51	Joseph Smith A True Man?.....	Page 52
Corrections	Page 51	Let Us Pray	Page 57
Obituary	Page 51	Abomination of Desolation	Page 59
Reunion	Page 51	Thoughts For The Day	Page 64

ZION'S ADVOCATE

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EDITORIAL

With the coming of Springtime and the return to life of dormant plants, trees and grass, it is quite fitting that we should celebrate the resurrection of our Lord, who, through power over death, gave life to all mankind.

The transgression of Adam and Eve, strangely, was more far-reaching than to affect only their own lives, for it resulted in their seed becoming carnal in nature, which would have forever placed man beyond contact with his Maker, had he been left to find his way alone. The death pronounced would have been everlasting except that infinite wisdom and mercy superseded the infinite judgment affixed.

Before the foundation of the world, the Lamb was "slain"; the plan was conceived that the Son of God should come to earth, abide in the will of the Father, teach of the things He had both seen and heard, and lay down His life to consummate a perfect, infinite atonement for the sins of man, thus bringing him back into the presence of God.

That this was the plan and full intent of the divine Mind is affirmed by Jesus himself:

"For God so loved the world. . . ."

Note: He loved the world, sinful man, man who was dead in trespasses—not just the church who came to believe in Him.

True it is that the ultimate salvation of mankind is predicated upon the contingency of mankind believing on His name—of having rendered their hearts in repentance and obedience. This requirement is beyond cavil, for the very essence of the plan of redemption and salvation is in the Christ; none may find the Father, nor hope to escape death, which is both temporal and spiritual, save through the merit of the atoning blood of Christ, which is **applied** through the aforementioned principles.

As Christ is the central core of the divine plan, so

"the love of Christ, which passeth knowledge" is the element of the divine nature of God which permeates and encompasses the activity of God to implement His plan.

A continuing realization that an infinite (limitless) purpose, coupled with an infinite (limitless) love, is essential to even begin to comprehend the final destiny of man.

The purpose of God may be summed up rather briefly:

1. To save man from the effects of sin.
2. To destroy the author of sin, the devil, and they who have become his "angels" through willful rebellion.
3. To destroy the effects of sin, which are death and hell.

There seems to be no disagreement on the purpose of God, but rather on the extent of His purpose.

If we concede Him to be circumscribed only by His own immutable Word (and this we must acknowledge), then His word and purpose must reflect the basic characteristic of the divine Nature, namely, love. Not only is He full of love, but also, "God is light", and "justice and judgment are the habitation of thy (His) throne" (Psalm 89:14).

These, all, are mirrored in the infinite atonement of Christ, and rightly so, but as for love and judgment, the former far outshines the latter.

Barring this happy fact, there could have been none other than our first parents to curse the perfection of the earth. Then should the plan of God been frustrated.

Man must needs have fallen, to fill the earth and accomplish the purpose of God, and as surely, it was necessary to redeem him, according to the same purpose, that man should learn to love God who first loved him.

The demands of divine justice were mitigated by love; not overcome, entirely, but assuaged until the persuasive force of love shall have called man to repentance and obedience, having learned to return that love, even if by suffering.

As Christ learned perfect obedience through suffering, so man, seemingly, must suffer, and for the same purpose.

The result is righteousness and acceptance with God for all who will yield; but all glory and honor belongs to Christ through whom this work is wrought.

The work is incomplete till the last judgment is set, for then He will have accomplished the destruction of both death and hell, (having liberated every body and soul ensnared therewith), and His enemies, the devil and the sons of perdition. Nevertheless, let honor and glory be given because of the power of reconciliation and life, rather than death.

William A. Sheldon.

Local News

March 6, 1962
Traverse City, Mich.

Dear Brothers and Sisters of the Church of Christ:

It has been some time since we have sent in any report of our progress here at Maple City.

Things are going quite well, not as well as we think they should, but quite well in these troublesome times. We are all working together for one purpose.

Our Sister, Sylvia Mallory, has been quite sick this winter, but seems to be gaining now.

We have all had to do a lot of shoveling snow this winter, and we'll all be glad to see Spring come once again. Spring seems to always perk one up.

We are making good progress in our Sunday School lessons. Sister Lucinda Scott has been making lessons from the Book of Mormon, which seems to be very interesting and working out fine.

Bro. Otto Polack is teacher of the adult class, so he would have to speak for himself on how he is doing, but I don't hear any complaints.

Bro. Harold Polack teaches the young folks, and Sister Lucinda Scott teaches the little children.

We have preaching one Sunday and prayer meeting the next.

The Lord has been good to us.

We need the prayers of our Brothers and Sisters that we may always strive to do the Lord's will.

May God bless each and every one of you folks, is our prayer.

Sister Thelma Polack
Reporter—Maple City Local.

CORRECTIONS

In the February Zion's Advocate, page 26, column two, first full paragraph, there is an error. Where it reads, ". . . All the hurricanes that have been in the Pacific"; it should have read, "All the hurricanes that have been in the Atlantic."

These destructive winds are called Hurricanes in the western Atlantic, and are called Typhoons in the western Pacific.

In the March Zion's Advocate, page 41, first column, second paragraph, there is an error. Where it reads, ". . . Proclaimed that the emperor would renounce the throne and the crown prince would be the successor", it should read, "Proclaimed that the emperor would renounce the throne and the crown prince the succession."

Prince Max announced that the crown prince would renounce the succession to the German throne, November 9, 1918. The Kaiser fled to Holland the next day. The crown prince followed the Kaiser to Holland in the same month and formally renounced his rights of succession, December 1, 1918.

Archie F. Bell.

OBITUARY

Minnie Mae Halverson

Sister Minnie Mae Halverson passed away Friday, March 2, 1962 at Denver, Colorado in the home of her son whom she was visiting at the time. She passed away suddenly of a heart attack at the age of 78 years, five months, 26 days.

Sister Halverson was born Sept. 6, 1883 in Kearney, Nebraska. On March 26, 1898 she was married to Amandus Halverson in Rapid City, South Dakota. The couple homesteaded in Alberta, Canada before moving to Denver in 1922. Bro. Halverson preceeded her in death in 1959.

Surviving are three daughters, Mrs. Stella Mote, Mrs. Clara Hampton, Mrs. Bessie Linstrom; four sons, Kenneth, Arthur, Paul, and Leslie, all of Denver. One son, Ole, preceeded her in death October, 2, 1960. There are two sisters, Mrs. Vada Meyer, Twin Butte, Alberta, Canada; Mrs. Mary Simpson, Chicago, Illinois; two brothers, Saul Berner and Elbert Gaskill, both of Bell Gardens, Calif.; 23 grandchildren, 26 great grandchildren and one great-great-grandchild.

The funeral service was in charge of Apostle Leon Yates with Elder Marvin Ely preaching the sermon. Interment was in Crown Hill Cemetery in Denver, Colorado.

REUNION NOTICE Wisconsin Reunion

Dear Saints:

We of the Wisconsin Reunion Committee, wish to take this opportunity to inform you that our Wisconsin Reunion will be held at our Local Church east of Sparta on Highway 16, about 1 mile. The dates of the reunion will be Saturday and Sunday, August 11 and 12.

We realize all of you cannot attend; but to those who can, come and enjoy the Spirit of God with us. In the past we have had a wonderful experience of having the Spirit of God attending with us, hearing and answering our prayers. We have enjoyed hearing wonderful inspiring sermons, singing hymns, praying, and enjoying Christian fellowship together.

Those desiring accomodations please write to Elder Isaac Brockman, 812 Mill Street, Sparta, Wisc. I will do the best I can to find a place for all to stay. So please try and come and enjoy with us all of the blessings God has promised His children when they do as He would have them do.

Your Wisconsin Reunion Committee,

Mrs. Viola Petrie
Mr. John Davies
Elder Isaac Brockman

Perfect love has this advantage. It leaves the possessor of it nothing further to desire.—William Hazlitt.

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.

Was Joseph Smith a True Man, or a Rogue?

By Apostle B. C. Flint

For years, the old time missionaries were compelled to defend the restoration movement from many sources inimical to the whole program of the movement, brought into the world by the man, Joseph Smith. Among these elements were principally the so-called sectarian ministry. In more recent years when the trend veered away from religious differences, and an attempt to fraternize on the subject of religion, to accept any and all types of religious beliefs, as having a common object and ALL religious thought being put on a par as having equal value, regardless of its source, which included the old time hatred for so-called "Mormonism", we now have been forced to re-direct our defense of the restoration movement, to those within our own ranks. In other words, it is those who were once members of some one of the branches into which the restoration became divided after the death of its first leader, the prophet Joseph Smith.

In fact this trend has now become so pronounced that we find the attack, in many instances, more rabid, than most of our old time enemies. The peculiar form in which this appears, is in the insistence that the Book of Mormon is, as described by one of these later critics, as a "gentle mountain breeze wafting to our consciousness, the sweet essence of divinity"; yet the same voice thus raised in praise of the Book of Mormon, in the next breath, denounces the source of God's choosing as an instrument, the humble farmer boy of Western New York, Joseph Smith.

There has just recently appeared two hostile publications from such a source, one called "Briefs" and another from the same source called "The Transient", Messrs. Frank F. Whipper, of Fresno, California; James Snell, of Kansas City, Kansas; and R. L. Maley of Valley Center, Kansas; editors. These have on their "fly leaf", sponsoring what they call, BOOK OF MOR-MON Foundation", this prospectus:

"Informal—Independent; dedicated to the courageous minorities in religion—The few—who have had faith to protest and "come out", and who are striving to re-establish themselves upon that ROCK Jesus Christ."

With this high sounding claim, they simply proceed to attack and besmirch the work of the Restoration as a whole, and particularly the man whom God made choice of, as an instrument through whom he designed to bring in being a restored Church of Christ.

It seems that their main points of attack are directed to the manner in which the record known as the Book of Mormon came into being, and also the original claim that in the spring of 1820, Joseph Smith as a boy, on a farm near Palmyra, New York, while puzzled over the multi-claims to divinity, and his desire to know where God might be found, among the various religious denominations, then in existence, and desiring to know if there was truth in the statement, that "if any lacked wisdom they might ask of God," and the answer would be forthcoming. In this endeavor he claims that he received a vision, and was told that ALL sects then existing were of men, and that if faithful he might be the instrument through whom there might be given a complete "restoration of primitive Christianity". In the two hostile publications, this is dubbed as a "fairy tale" that never happened.

We will notice the first proposition; and in doing so will quote from the February, 1962, issue of "BRIEFS", as follows:

"Within a short time after he finally gained possession and had begun to dictate from the Record he betrayed the trust imposed by allowing one hundred and sixteen pages (of the INITIAL TRANSLATION) to leave his possession. (These pages were subsequently lost or delivered into the hands of enemies). For this breach of trust he was denied any further use of the golden plates and the **original** means of translating. Thereafter, he was compelled to use a substitute method—a stone—upon which the translation of the ancient characters appeared in English to be READ by him to a scribe. Thus he became no more than a mere READ-ER, and not a translator in the accurate sense of the term."

This extract is a simple sample of the methods employed by these self-called, Strivers at re-establishing themselves on the 'ROCK' Jesus Christ. The simple inference that God was forced to substitute in any of His work, should be sufficient to identify the type of work they are thus trying to impose upon innocent readers; but we do not need to leave it in that condition, because the history of the work, is too replete with the matter wholly disposing of such un-intelligent assertions. In the first place all history, involving dates, places the incident mentioned, of Joseph losing, not only the hundred and sixteen pages of MMS, but also both the plates and the means of translation, which was the Urim and Thummim (or interpreters), some time in the month of May, 1828. Put this date down. Then Joseph claims that ALL, both plates and interpreters, was returned to him in the month of September of the same year, 1828, and for a time his wife Emma acted as scribe; but her many duties made it difficult for her, so they prayed God to send them a scribe. Now listen to Oliver Cowdery, who became that scribe:

"Near the time of the setting sun, Sabbath evening, April fifth, 1829, my natural eyes, for the first time beheld this brother. He resided then in Harmony, Susquehanna County, Pennsylvania. On Monday the 5th., I assisted him in arranging some business, of a temporal nature, and on Tuesday, the 6th, we began to write the Book of Mormon." Letter No. 1.

It will be noted that by this statement that April 5, 1829, is nearly a year later than the time which all history says that Joseph Smith was supposed to have lost the plates, and the "interpreters", so according to the story in the recent issue of "Briefs", all that Joseph had was a "seer stone," yet we find that Oliver Cowdery also compounds Joseph Smith's falsehood, that he had again received the return of the plates, Urim and Thummim, or interpreters, because he testifies as follows:

"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." Messenger and Advocate, Vol. 1, p. 14.

So, if "Briefs" and "Transient" be correct we now have two falsifiers connected with the start of the great restoration of latter days. But strange as it must seem to these critics, we still have another, and that too, the very man they claim as their source, for the "seer-stone" story, and that man is another one of the "three witnesses" to the truth of the Book of Mormon story, David Whitmer himself.

In an interview in 1878 at his home in Richmond, Missouri, with Elders Orson Pratt and J. F. Smith of Utah, and in the presence of J. R. B. Vancleave, a newspaper man, John Whitmer, George Schweich, and others:

"Question by Orson Pratt:

"Do you remember what time you saw the plates?"

"Answer by David Whitmer:

"It was in the month of June, 1829, the latter part of the month, and the eight witnesses saw them, the next day, or the day after, (one or two days after), Joseph Showed THEM THE PLATES HIMSELF, but the angel showed us, the 'three witnesses', the plates, as I suppose to fulfill the words of the book itself. Martin Harris, was not with us at this time, he obtained a view of them afterwards, (the same day), Joseph, Oliver, and myself were together when I saw them. We not only saw the plates of the Book of Mormon, but also the brass plates, and the plates of the book of Ether, the plates containing the records of the wickedness and secret combinations of the people of the world down to the time of their being engraved, and many other plates. The fact is, it was just as though Joseph, Oliver and I were sitting here on a log, when we were overshadowed by a light. It was not like the light of the sun, nor like that of a fire, but more glorious and beautiful. It extended away around us, I cannot tell how far, but in the midst of this light, about as far off as he sits (pointing to John C. Whitmer sitting a few feet from him), there appeared, as it were, a table with many records or plates upon it, besides the plates of the Book of Mormon, also the sword of Laban, the directors,—i.e., the ball which Lehi had and the INTERPRETERS. I saw them just as plainly as I see this bed (striking the bed beside him with his hand), and I heard the voice of the Lord, as distinctly as I ever heard anything in my life.

declaring that the records of the plates of the Book of Mormon, were translated by the gift and power of God." (Emphasis mine, B.C.F.). Tullidge's History, Pages 738-739.

We will notice here, that no so-called "seer stone" has yet appeared. BUT ALL THREE, Joseph, Oliver and David, are, so far, agreed. Also note that this was supposed to be in the latter part of June, 1829. The translation was finished in the latter part of July, 1829, and the MMS was in the printer's hands in August of that year. Query: Thus far, where does this "seer stone" story fit in? The facts of the matter is, it hadn't been found yet. Hiram Page, a brother-in-law of David Whitmer DID find such a stone about the time that the Book of Mormon was printed, and according to Joseph Smith and Tullidge, it was the Whitmers and Cowdery that were deceived by it, but at the Conference held in September, 1830, the matter was brought up and settled, by all renouncing their connection therewith. I covered this "seer stone" theory in a late article in the Advocate, so will make no further mention of it here.

Now the next story, about which the editors of "BRIEFS" and "TRANSIENT" find another bugaboo, is the story of Joseph Smith's first vision in the spring of 1820, where he tells of praying in the woods, as a boy of fifteen, and the knowledge that he there received as to his future work as a restorer of the Church of Christ in these latter days. The objection to this story is the date in which Joseph Smith gave it. It's first appearance, in print, it is claimed, was in the "Times and Seasons", in the issue of March 15, 1842, or, twenty-two years after the events recorded therein took place, hence, the events related as a part of that vision of 1820, never took place, so is just one of Joseph Smith's fairy tales.

Well, if it took twenty-two years for the man of Palmyra to conjure up such a fish story, it took much longer for the New Testament story of Jesus Christ to be evolved, because the first one of the so-called gospels to appear, was that of St. Mark, over forty years after the events recorded therein were supposed to take place.

But after reading the story in the "Times and Seasons" we are not left entirely without contemporary support. In 1838, Orson Pratt published the substance of this story in Scotland, in a small pamphlet. But why spend time in refuting the question of dates? Any reference to them could only be advanced because there was something in this vision that conflicted with the views of any who would thus criticize.

Let us start with Joseph's own account. It was in the first number of the "Times and Seasons" and began, as he himself says, as follows:

"This paper commences my editorial career. I alone stand responsible for it, and shall do for all papers having my signature henceforward."

He then, in the next issue, says this:

"In the last number I gave a brief history of the rise and progress of the Church. I now enter more PARTICULARLY

LARLY into that history and extract from my Journal." (Emphasis mine, B.C.F.).

This, then, indicates that he had kept a journal, and in which, there is every reason to believe that this story of his first vision was a major part, but, even in this we will not speculate, because all restoration people will readily agree that at the death of Joseph Smith, ALL of the old records went west with the largest group, and are still found in their archives. Without making a direct appeal to anything there now, we will just make a brief reference to their attitude as to HOW history was made in the early days of the church. In the introduction of Vol. 1, of their seven volume Church History we read this:

"One difficulty the Prophet experienced in writing the annals of the Church which he usually called his history, was the unfaithfulness of some whom he employed in the service, and the frequent change of historians, owing to the ever shifting conditions surrounding the church in the early years of its existence. It would be marvelous indeed, if, under these circumstances there had been no mistakes made in the annals, no conflict of dates, no errors in relation of events. But whether these conditions are taken into account or not, the manuscript annals of the church are astonishingly free from errors of dates, relation of facts, or anachronisms of every description. . . . The History of Joseph Smith is now before the world, and we are satisfied that a history more correct in its details than this was never published. To have it strictly correct, the greatest possible pains have been taken by the historians and clerks engaged in the work. They were EYE and EAR witnesses to nearly all the transactions recorded in this history, most of which were reported as they transpired, and where they were not personally present, they had access TO THOSE WHO WERE." (Emphasis mine, B.C.F.).

Now we will proceed to prove that there was just such a Revival Camp Meeting, such as Joseph recounts in his story, held in Palmyra, in the fall of 1819, and led by the Methodists, just as Joseph Smith tells us that there was, and then leave it to our critics to show some history indicating that any such meetings were held, in or around 1823, the date our critics insist was the date of Joseph's REAL first vision. In a volume by a William W. Campbell, giving the life of DeWitt Clinton, Governor of the state of New York, published in 1849, and taken from Francis Kirkham's Vol. 1, "A New Witness For Christ In America," Gov. Clinton describes JUST SUCH a Revival Camp Meeting at Palmyra, as follows:

"On our return, a mile from Lyons, (a town near Palmyra) and a mile from the thick woods, we stopped in a road to see a Camp Meeting of Methodists. The ground was somewhat elevated, the woods were cleared and a circle was made capable of containing several thousands. The circle was formed of wooden cabins, tents, covered wagons, and other vehicles. At one end of the circle was a rostrum erected, capable of containing several persons and below the pulpit, was an orchestra fenced in, etc."

The Governor then proceeds to describe the type of meeting that ensued, and since such a type is quite familiar to all, we will simply say that in all particulars, this story agrees in detail with the story told by Joseph Smith in his annals, and doubtless taken from his Journal, already mentioned. Further-

more, in this story, Joseph tells us that the meeting he attended DID begin with the Methodists, and it is also a part of his story that it was in the early spring of 1820, that he went to the woods to pray and his account of what followed. We have quite a lot of further matter from Mr. Campbell's "Life of Governor DeWitt Clinton," but in order to be brief, we will go to other proofs of the truthfulness of this first vision "in the woods".

For this we will go to an enemy of the work, but who unintentionally gives valuable testimony to the facts as given us by the Prophet Joseph Smith. In a book written by one Pomeroy Tucker, in May, 1869, and entitled, "Origin, Rise, and Progress of Mormonism," he claims as his birthplace the vicinity of Palmyra, New York, and states that he knew, well, the Smith family from the time they came to Palmyra, in 1816 from Vermont. He gives in detail, what he calls the follies and pretensions of Joseph Smith, the Mormon Prophet. We quote him, concerning Jo's first claims as a prophet:

"About this time Smith had a remarkable vision. He pretended that, while engaged in secret prayer, alone in the wilderness, an angel of the Lord appeared to him with glad tidings that all his sins had been forgiven and proclaiming further that all religious denominations were believing in false doctrines, and consequently that none of them were accepted of God as of His Church and Kingdom; also that he had received a promise that the true doctrine and the fulness of the gospel should some future time be revealed to him."

Tucker continues his attack on what he calls Jo's pretensions, with this statement:

"Some time later, another angel (or perhaps the same one), revealing to him that he was himself to be the instrument of the new revelation, that the American Indians were a remnant of the Israelites, who after coming to this country, had their prophets and inspired writings, etc."

Anyhow, here we have the testimony of an enemy, but who DID live in that vicinity, and at the time that Joseph makes his claims, and here, without any intention of giving support to the work of Joseph at all, yet by this testimony gives a challenge to some of the critics from our own ranks. His careless use of the word "angel" we have always found very characteristic of all anti-Mormon writers of that date and subsequently. To them, any heavenly visitor could very well be classified as "an angel."

But we are not through, yet. With an interview between Wm. B. Smith and Elder E. C. Briggs in Grant County, Wisc., and taken down by Elder J. W. Peterson, in 1893, this very question was raised and Wm. B. Smith's answers are in perfect agreement with his brother Joseph's story. We will give a brief summary of this interview:

"Question by E. C. Briggs: Did you not doubt Joseph's Testimony sometimes?"

"Answer by Wm. Smith: "No, we all had the most implicit confidence in what he said. He was a truthful boy. Father and Mother believed him. Why should not the children? I suppose if he had told crooked stories about other things we might have doubted the story

about the plates, but Joseph was a truthful boy. No sir, we never doubted his word for a minute."

Question, by E. C. Briggs: "What caused Joseph to ask for guidance as to what church he should join?"

Answer, by Wm. B. Smith: "Why there was a joint revival in the neighborhood between the Methodists, Baptists, Presbyterians, and others, that had stirred up quite a feeling and after the meeting the question arose, as to which church should have the converts, etc."

Then Wm. Smith goes on and gives substantially the same story as Joseph gives it in the "Times and Seasons," of 1842.

Of course, we do not expect such critics as we have will accept any of these proofs because it seems to be their determination to destroy ALL of Joseph's Smith's claims to being either a prophet, or a translator, because these things do not seemingly agree with the philosophy, or doctrines that these self-determined critics, are addicted to, and which they cannot relinquish, because they boldly infer that they are masters of "Research", and have canvassed ALL phases of Latter Day Saintism. They refuse to be confused with "old time anti-Mormon writers, doubtless being well aware of the odium that years of refutation by Latter Day Saints has been able to bring to the light of the day, so they want to be considered as soft spoken, almost friendly, friends of the Latter Day Saints. Nevertheless, when examined, antagonism for Joseph Smith and all of his claims is breathed in every statement they make.

However, we wish to make it crystal clear, that in this analysis, we do not make any excuse for errors or misconduct that Joseph Smith may have been guilty of. Our purpose is simply to give facts, that through a lifetime of research, equal to any that might be claimed by any one, we have been able to meet ALL enemies of the Latter Day work, whether from without our ranks or from those within, either.

In view of all that has been said so far here, we feel a very strange situation seems to be confronting us NOW, where we find individuals who are very vociferous, in their declarations of love and loyalty for the wonderful Book of Mormon and loudly declare their belief in its teachings (according to THEIR interpretation of those teachings, but which, upon analysis, of such interpretation, are found to be far from the truth of these teachings, as the east is from the west), yet, who, in the next breath denounce, the agent whom God chose as his instrument, through which this wonderful book was brought into existence, as a liar, deceiver, false prophet, and very sub-standard in honor, truthfulness, Christianity, and even in citizenship, thus agreeing with ALL of the many traducers of the past, who have been authors of an untold number of so-called anti-Mormon works. This entails the examination of other outstanding, but honorable critics of the whole restoration movement, yet, who are found as character witnesses for the man so bitterly traduced, by those who NOW loudly claim to cherish just the small part of Joseph Smith's work represented by the translation of the Book of Mormon and even now claim-

ing that it was not a real translation in the best sense of the word, because Joseph Smith, by actual duplicity, sinned away his right to further use of the instruments that God had caused to be hid up for centuries, to be brought forth in our day, for the benefit of mankind throughout the world; and, as a result of thus sinning away his right to translate, ANOTHER method was provided as a substitute, and so Joseph Smith was MERELY a reader. This ridiculous explanation, leads us to conclude that if all that is alleged against Joseph Smith, in this connection is true, then the only intelligent way for the Lord to act would be that instead of substituting a means of translating, it would have been better for Him to have substituted the source, and so have found a more reliable and truthful agent. This kind of logic, if true, would make fine infidels of all of us.

Now, to the testimonies of a number of strong opponents of the whole plan and philosophy of the Prophet Joseph Smith. First, we will call in Josiah Quincy, of Harvard College, in his work, "Figures of the Past," page 376:

"It is by no means improbable that in some future textbook for the use of generations yet unborn, will contain a question something like this: 'What historical American of the nineteenth century has exerted the most powerful influence on the destinies of his countrymen?' And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith the Mormon Prophet. And the reply, absurd as it will doubtless seem to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, and who was, and is today, accepted by hundreds of thousands, as a direct emissary of the Most High, such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, imposter, charlatan, he may have been, but these hard names furnish no solution to the problem he presents to us. Fanatics and imposters are living and dying every day, and their memory is buried with them. But the wonderful influence which this founder of religion exerted, and still exerts, throws him in to relief before us, not as a rogue to be criminated, but a phenomenon to be explained. Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men ever attained, and finally, forty-three days after I visited and saw him went cheerfully to a martyr's death. A fine looking man, is what the passer-by would instinctively have murmured upon meeting the remarkable individual who had fashioned the mold upon which was shaped the feelings of so many thousands of his fellow mortals. But Smith was more than this, and one could not resist the impression that capacity and resource were natural to his stalwart person, I have already mentioned the resemblance he bore Elisha R. Potter of Rhode Island, whom I met in Washington in 1826. The likeness is not such as would be recognized in a picture, but rather one that would be felt in an emergency. Of all men I have met, these two seemed the best endowed with that kingly faculty which directs, as by intrinsic right, the feeble and confused souls who are looking for guidance."

Another such, bitter, but honorable critic, is the Rev. Smucker, in his books, "History of the Mormons," pp. 182-183. He says:

"If he was an imposter, deliberately and coolly inventing and pertinaciously propagating a falsehood, there is much to be said, that never was an imposter more cruelly punished than he was, from the first moment of his appearance as a prophet, to the last, Joseph Smith, in consequence of his pretensions to be a seer and prophet of God, lived a life of continual misery and persecution. He endured every kind of hardship, contumely, and suffering. He was derided, assaulted, and imprisoned. His life was one long scene of peril and distress, scarcely brightened by the brief beam of comparative repose which he enjoyed in his own city of Nauvoo. In the contempt showered upon his head his whole family shared. Father, Mother, brothers, wife, and friends were alike involved in the ignominy of his pretensions, and the sufferings that resulted. He lived for fourteen years amid vindictive enemies, who never missed an opportunity to vilify, to harass, and to destroy him: and he died at last an untimely and miserable death, involving with his fate a brother to whom he was tenderly attached. If anything can tend to encourage the supposition that Joseph Smith was a sincere enthusiast, maddened with religious frenzies, as many have been before, and will be after him—and that he had strong and invincible faith in his own high pretensions and divine mission, it is the probability that unless supported by such feelings, he would have renounced the unprofitable task, and sought refuge from persecution and misery in private life and honorable industry.

"But whether knave or lunatic, whether liar or true man, it cannot be denied that he was one of the most extraordinary persons of his time, a man of rude genius, who accomplished a much greater work than he knew, and whose name, whatever he may have been while living, will take its place among the notables of the world."

The foregoing is only a small amount of material, along this line, in my possession, but it will suffice for now. Of course, I realize full well, that, by our critics, I will be held up to pity, as one of the thousands of deluded and fanatical "traditionalists" by these "masters of research", these pseudo, or "ex-latter day saints," who are now "called out", and "striving to re-establish themselves upon that ROCK Jesus Christ."

Anyhow, these other honorable and outspoken opponents, of the work of Joseph Smith, have ACTUALLY met and conversed with Joseph Smith, and we have, their honest, measure of Joseph Smith, the Mormon Prophet. Some of us are willing to accept their estimate at face value, at least.

Yet for the benefit of these (over confident) judges of Joseph Smith as a man, we will gladly admit that Joseph Smith was, like all prophets of all ages, a human being, and as such was prone to err in many ways. In fact, we are willing to admit that Joseph Smith was guilty of teaching a number of fantastic doctrines and ideas; such, for instance, "The doctrine of baptism for the dead by proxy; re-baptism for various purposes, such as in the case of physical illness, etc.; plurality of Gods (as in the King Follet, funeral sermon); suffered himself to be crowned king to reign over the House of Israel, forever; established a military unit; perhaps a number of other things. All of this shows that we do not intend to uphold the errors of Joseph Smith, any more than we would of any other man, with human tendencies to cause him to err.

However, when we examine these very harsh and

untrue attacks on this latter day prophet, we will always react as we would do in the case of any of the other prophets of former years.

In this article we have noticed the statement of Joseph Smith in his editorial in the second number of the "Times and Seasons", speaking of his intention to tell of his life's work, he would make use of his personal journal, as source material. We may add, that that "Journal," in Joseph Smith's own handwriting, is now preserved in the Historian's office in Salt Lake City, Utah.

We feel that a few more words should be added about the course followed by David Whitmer, for the outstanding reason that Bro. Whitmer is now being held up to us by these present attacker's of Joseph Smith, as one great and outstanding example of righteousness, in the general story of Mormonism.

From the "Far West Record", we learn that in July 1834, Joseph Smith ordained David Whitmer, in Far West, Missouri, as "Prophet, Seer and Revelator," and his prospective "successor" as President of the church. David Whitmer was also placed in charge of the work at Far West, where later trouble arose, and in which Whitmer was involved, and as a result he was expelled from the church. We later find him living in Richmond, Missouri, where he lived an honorable, and much loved citizen to the day of his death.

Prior to this end of this good man, we find another outstanding involvement, in his career. Wm. E. McLellan, who had been one of the original apostles under the regime of the prophet Joseph Smith, had later become one of the apostles in the James J. Strang movement, but later, renouncing all of his previous official positions, we find him in Kirtland, Ohio, where he, with others created another organization, on January 23, 1847, at Kiriland. The style of this organization meeting is as follows:

"After many remarked by those present, it was motioned by W. E. McLellan and seconded by Martin Harris, that this church take upon them the name of The Church of Christ, and wear it henceforth—shorn of all appendages or alterations," etc. Ensign of Liberty, Vol. 1, pp. 54-57.

This was the name of their official publication. Following the above statement of organization, a long story of their activities follows in which they contact David Whitmer, and made a date with him, several of the brethren accompanied McLellan to Missouri, where they re-baptized Whitmer, and reordained him Prophet, Seer, and Revelator, and President of their church, with Hiram Page and John Whitmer as his counsellors.

This is only a short resume of the proceedings, at this meeting in Missouri, but it involves all three of the witnesses to the Book of Mormon, not all of whom were present at this meeting, but all were a part of that movement. We leave Whitmer here, after we later find him renouncing his connection with the McLellan movement, as being false, and he and his brother John

later published a paper called the "Olive Branch", in which they make this statement:

"But we had not as yet, come to an understanding, but consented to the organization after three days of successive entreaties. Now we acknowledge that the organization was not in accordance with the order of the gospel church." "Olive Branch" Vol. 2, pp. 27-28. This of course, does not agree, at all, with the long account of those meetings as recorded in the "Ensign of Liberty".

Now, it seems that after the breakup of that movement, we again find W. E. McLellan among the names of those who left Illinois, in 1864, and came to Independence, as the first pioneers; the nucleus, of the vanguard of the present Church of Christ (Temple Lot).

Finally, we will give just a trifle more about the "Seer Stone". That stone was found by Hiram Page, in August, 1830, five months after the Book of Mormon was printed, and in circulation.

We find all three witnesses to the Book of Mormon committed to the story of the means used in the translation of the Book of Mormon, being the "Interpreters", or, as Joseph Smith, Oliver Cowdery and Martin Harris called them, the Urim and Thummim. In a letter to a Mr. John Wentworth, May, 1842, Joseph Smith makes this statement:

"With the records was found a curious instrument which the ancients called "Urim and Thummim", which consisted of two transparent stones set in the rim of a bow, fastened to a breastplate."

This was the stone that Emma Smith referred to when she said that Joseph put the stone in his hat, etc. There was no other stone in existence at that time, connected with the translation.

A complete description of it is found in the Book of Mormon, page 291, verses 16-21. Also page 233, verses 71-77. There was another stone connected with the story of so-called Mormonism. Willard Chase found a stone while he was digging a well, and his sister asserted that she could see peculiar things in it, and it was called a "PEEPSTONE." Later Hyrum Smith had it, but it was in no way connected with the translation of the Book of Mormon.

Last we have the testimony of Martin Harris on his death bed. Just shortly before his passing, he was interviewed by Elder Wm. Waddoups, and bore this testimony:

"Young man, I had the privilege of being with the Prophet Joseph Smith, and with these eyes of mine, (pointing to his eyes) I saw the angel of the Lord, and I saw the plates and the Urim and Thummim and the sword of Laban, and with these ears, (pointing to his ears) I heard the voice of the angel and with these hands (holding up his hands), I handled the plates containing the record of the Book of Mormon, and I assisted the prophet in its translation thereof."

He died at Provo Bench, Utah, July 10, 1875.

Just as he was passing, Elder Wm. H. Homer, was with him. It was in the evening, and his son Martin, Jr., and his wife, were in the barn milking, and the old

man was quietly lying on his bed, and he roused and asked for a drink of water. Elder Homer gave it to him and he drank freely; then, turning to Homer he said: "Yes, I know you; you are my friend. Yes and I did see the angel. I did see the plates on which the Book of Mormon was written. I did hear the voice of God, and I do know that Joseph Smith is a Prophet of God holding the keys of the Holy Priesthood."

And he was gone.

Of course, I presume that these modern critics who couldn't possibly believe such a thing about Joseph Smith, will now say this was but the feeble musings of a soul departing, and will class it with Joseph's first wild story, about seeing God and Christ in the woods early in the spring of 1820.

Well, be that as it may, we DO have these stories, and perchance God is really back of them. Who is the richer? those who believe and find comfort in them, or the ones who through MUCH RESEARCH, are infidel to them? The verdict is with God above. Amen.

LET US PRAY

By Elder Henry Van Duine

"And whosoever among you that are sick, and have not faith, to be healed, but believeth, shall be nourished in all tenderness with herbs and mild food, and that not of the world; and the elders of the church, two or more shall be called, and shall pray for, and lay hands upon them in my name, and if they die, they shall die unto me; and if they live they shall live unto me." (Book of Commandments 44:35.)

"And there were some who died with fevers, which at some seasons of the year was very frequent in the land; but not so much so with fevers, because of the excellent qualities of the many plants and roots which God had prepared, to remove the cause of diseases to which man was subject by the nature of the climate." (Alma 21:75-76.)

Now I want to ask you a question, "If a baby is born into a home and he does not grow in mind or in body, or in other words he just stayed a baby, would he ever amount to anything?" That's the way it is with our faith. If we grow in faith we won't need any herbs.

Herbs are for them who have not been in the church long enough to have faith enough to be healed by administration alone. They have not had time to grow in faith. Remember, they are new-born babes and God doesn't expect them to have the faith that you and I have, for then we are babes and are unskilled in the word of righteousness.

"Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every

one that useth milk is unskillful in the word of righteousness: for he is a babe." (Hebrews 5:11-13.)

The first principle of the oracles of God is faith.

When He sent the seventy out, what is the first thing He told them to do? He told them to heal the sick. "And heal the sick that are therein." (Luke 10:9.)

In Acts 8:7 we find Philip doing just this: "And many taken with palsies, and that were lame, were healed." He first taught them faith and that's what we must do first of all. Teach our people to put their trust in God; and we, the ministers of God, must take the lead.

Faith is the first fruits of righteousness. From the beginning of time faith has been the first step in following the commandments of God. Hebrews 11:6 tells us: "But without faith it is impossible to please him." Do you think we, who have been in the church for some time and still have to have herbs or pills, please God? For then we did not grow, but stayed dormant and went backwards.

Alma 9:65 tells us: "And this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith." So we who are called into the ministry must have faith above all people or we are not God's servants. We must take the lead.

"Neither can ye be saved in the kingdom of God, if ye have not faith." (Moroni 10:16.)

"For if ye have not faith in him, then ye are not fit to be numbered among the people of his church." (Moroni 7:44.)

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick." (James 5:14-15.)

Do we believe these promises of God? God also makes us a promise in John 15:7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." So if we will become a people that will abide in his teachings we will not need herbs or pills.

The Bible and the Book of Mormon are full of the promises of God and our God always keeps His promise. So it's up to you and me to abide in Him and His teachings, then He says, "Ye shall ask what ye will, and it shall be done unto you." But some of us are "Dull of hearing, for when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

The first teaching of Christ is faith, as it teaches us milk is what you give to the world and to them that have not faith enough to be healed. Milk is for them that are babes. "For everyone that useth milk is unskillful in the word of righteousness: for he is a babe."

(Hebrews 5:13). So if we, who have been in the church for some time, need herbs and pills then we are "unskillful in the word of righteousness." We do not understand the first teachings of Christ. We are unskilled in the word of righteousness and our teachings will not be right.

About two weeks ago there was an article in our newspaper. The leader of a big church said he thought it would take a little over a year to get all the churches into one church again. I believe he will be right for some have already gone back to that mother church.

There was a man working at the same place I worked this summer who came from the old country. He said that one big part of Holland has all turned and are one with that great and abominable church. "For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." (Revelation 17:17) These prophecies are being fulfilled now, for the churches are starting to go back to their mother church.

Revelation 13:5 tells us that he is going to rule for "forty and two months." Revelation 18:19 says "for in one hour is she made desolate." "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." (Verse 20)

The third chapter of First Nephi tells us that the wrath of God is going to be poured out upon that great and abominable church, and that the work of the Father shall commence in preparing the way for the fulfilling of his covenants which he has made to his people who are of the House of Israel. If we will repent and fight not against Zion and do not unite ourselves to that great and abominable church we shall be saved, but it will be goodbye to all those who unite themselves to that church. Nephi saw the power of the Lamb of God, that it descended upon the saints of the church of the lamb and upon the covenant people of the Lord, who were scattered upon all the face of the earth.

As I see it the saints are the people of his church who are trying to be doers of his word and the covenant people of the Lord are those of the Restoration and the honest-in-heart who do not belong to the Restoration. God loves all the honest-in-heart.

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (I Peter 4:17) So we see the judgments of God are going to come upon his church first—the wicked in the church. The judgments of God do not come upon them that do good; it comes on all them that do iniquity, teach false doctrines and who do not stay by the teachings of Christ.

"Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed

from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (II Thessalonians 1:5-9).

Don't forget that the Jew is also the covenant people of the Lord.

The judgments of God are coming on us first for our own good. By the time our Lord gets done with you and me, we'll be that people spoken of in I Nephi 3:231, "And they were armed with righteousness and with the power of God in great glory."

In the next six verses we are told that the wrath of God is going to be poured out upon the great and abominable church; that there are going to be wars and rumors of wars among all the nations and kindreds of the earth; that the wrath of God is upon the mother of harlots; that the work of the father shall commence.

As I see it, by the time our good Lord gets done with us we will all keep his commandments and his ordinances; but if we turn a deaf ear to his teachings, it's going to be our end.

Let us pray.

THE TIME OF THE END—Part 3

Abomination of Desolation

By Archie F. Bell

When Daniel was writing the things which the king of the north would do in the latter days, he said, Daniel 11:31, ". . . and they shall place the abomination that maketh desolate." When Christ was speaking of that time, He referred to the same condition. Matthew records the words of Christ in this way, Matthew 24:15, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)." Mark records it this way, Mark 13:14, "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand)."

A close study will show that both these men are telling us the same thing. They are trying to tell us that the time will come when this abomination will stand in a holy place. Mark is right when he said, "where it ought not." The place where it ought not stand would be in the pulpit. The ones who stand there should be representing Christ only.

Ezekiel writes of a leadership among mankind in the latter days that the Lord will be against. He refers to it by the name of Gog. The name Gog is used in the same term in the Book of Revelation as the ones who will have part in the second resurrection. Let us examine in part what Ezekiel has to say about Gog. We will read from the 38th chapter of Ezekiel and consider it a few verses at a time.

Verses 1 to 3. "And the word of the LORD came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord GOD; Behold I am against thee, O Gog, the chief prince of Meshech and Tubal."

We find, Genesis 10:2, that Magog, Meshech and Tubal were sons of Japheth, who was the son of Noah. A Bible may we have, places the land of Magog between the Caspian sea and the Black sea. This land belongs to Russia. Meshech and Tubal were considered to be of the Scythian race and are considered to have inhabited the land north of the Black sea. This would place them in the southern part of what is Russia today.

Verses 4-7. "And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer, all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee. Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them."

We will notice there will be quite a few nations which will be in league with Gog. Ethiopia and Libya are named. They are countries we know of today. Persia is Iran of today.

Gomer was one of the sons of Japheth. Some of his descendants migrated into the far north of Europe; others in what is known today as the Ukraine; and still others in west Asia Minor. One writer describing those of the far north calls it the land of perpetual darkness.

The Medes are descendants of Madai and are living in the northwest part of Iran today. This will make them in league with Gog as being part of Persia. Tirus is western Turkey and eastern Greece.

Gomer is generally recognized as the progenitor of the early people of central and western Europe, and later, the people of eastern Europe and the British Isles.

Togarmah is generally recognized to be ancient Armenia. This country became a constituent republic of the U.S.S.R., December 5, 1936.

Verses 8, 9. "After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee."

We find here that in the latter years, Gog and all his bands and all those who believe as he does, will come up against another country. The bands referred to

here will be those nations which are satellites of Gog. The land that is brought back from the sword would be a peaceful nation which was not controlled by the military. Its officials would be elected by a free people. This nation would have to be one which received most of its population stock from other nations.

Ezekiel describes it in the 17th chapter like this: Verse 23, "And under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." One place they are called the branches of a tree; another place they are called the mountains of Israel. Both quotations refer to the same places.

The word, Mountain, many times is used in prophetic language to indicate government or country. We want to examine this reference to the mountains of Israel. When Jacob asked the angel for a blessing, he was told that his name would be no more Jacob, but but he would be called Israel. Then he was told the reason. Genesis 32:28, ". . . For as a prince thou hast power with God and with men, and hast prevailed."

A prince is the son of a king. We believe that God is king of all. The angel told Jacob that he had power with God, which made him a prince, or a prince of God. John 1:12, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name". Here we learn that those who fully accept the gospel of Jesus Christ are given power to become sons of God. A son of God becomes Israel or prince of God.

We believe the fullness of the gospel of Jesus Christ was restored in these latter days. That being true, then the power to become sons of God or Israel was restored as well.

The Lord promised to save Sodom if ten righteous people were found there. Sodom was quite a large city but if ten righteous people could be found in it, the Lord would have recognized the city as being theirs and would have withheld its destruction.

We believe there are sufficient who have made a covenant with the Lord and have not broken it, for Him to recognize the States in which they live as being theirs. This recognition is not in the same sense that we recognize title to land; but the Lord recognizes them as being His people and will preserve the States for their sake.

These United States are the mountains of Israel in the eyes of God today. The only way that will change is for the inhabitants of this nation to depart so far from Him that He would have to turn His face from them as He did Israel of old.

The inhabitants of these United States, on the North American continent, are either from, or their ancestors came from, other countries or other people. The only exception is, of course, the American Indian.

The 9th verse indicates how God will come to this land, "Thou shalt ascend and come like a storm." A storm moves through the air. If Gog is going to move through the air, it will be necessary for him to ascend.

He is to be like a cloud to cover the land. A cloud covers the land with its shadow. Airplanes can cast their shadows the same way.

Verses 10-12. "Thus saith the Lord GOD; It shall come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."

The description listed in this reading will add to the belief that Ezekiel is referring to the land of the Americans, and that Gog will entertain the evil thought of invading it. It is a strange thing that the citizens of the United States are called Americans. Whether it is in Canada, in Mexico or any of the South American countries, the citizens of the United States are called Americans. The others are called after their countries. Citizens of Canada are called Canadians; citizens of Mexico are called Mexicans, etc.

Ezekiel describes our towns and cities as being without walls and having neither gates nor bars. He also describes the Mid-west as being in the midst of the land. He also says they have cattle and goods. The food basket of the land is in the mid-west.

In case a reader might think this reading we have been quoting from, in Ezekiel, refers to Jewish Israel, let us make a comparison on cattle alone. We believe this would be typical of all referred to in this quotation. There were 193,000 cattle in Jewish Israel in the year 1959 (a). There were 96,851,000 cattle in the United States in the same year (b). Which would look the most attractive to a hungry country?

Verses 15 and 16. "And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: "and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land; that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes."

We find here that Gog will come from the north parts. He is the leader or king of a great army, so he could be termed, king of the north. He is a leader with evil thoughts. He will lead his army against the Lord's land. It shall be in the latter days. When it is over, those of his followers remaining alive will recognize that there is a God. In that way He will be sanctified in them. They were heathens to begin with. The only god they recognized was the god of force, Daniel 11:38.

This land in which we live surely could be called the Lord's land. We find it termed a land choice above all other lands, Book of Mormon 6:54. Moses referred

to it as Joseph's land and said it was blessed of the Lord and gives the signs indicating His blessing, Deuteronomy 33:13-16.

Daniel tells of some of the things the king of the north will do before he starts his invasion of the Lord's land. Daniel 11:28, "Then shall he return into his own land with great riches." After the second world war, Russia dismantled factories in Germany and took the machinery and men into their own country. "And he shall do exploits and return to his own land." Several countries of Europe have been forced to embrace the beliefs of the king of the north and eventually become satellites of Russia.

Daniel tells us that those with the king of the north will "place the abomination that maketh desolate." If this abomination is to make its appearance a short time before the coming of Christ, and if it is to be the time of the heathen, then we should be able to find where it is to be placed and when if possible.

Dan. 12:6-7, "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

The question here is not, when shall be the end of the world, but rather it is, how long shall it be to the end of these wonders? The answer indicates it had something to do with the holy people. If this was to be a work that Christ was going to do with them, then it would be concerning the concentration of the power of the holy people. This answer speaks of scattering the power of the holy people; making it of no effect. This being the case, we will try to find when that was to be accomplished.

Daniel 7:25, "And he shall speak great words against the most High, and shall wear out the saints of the most High . . ." The saints of the most High are the holy people. If they are worn out, their power surely would be scattered.

Revelation 12:17, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

The woman in this chapter, represents the organization which Christ instituted here on earth that bore His name. This woman fled into the wilderness, leaving behind a few who were holy people. After the dragon found that he could not destroy the woman, he turned his attention to the holy people remaining, and as Daniel wrote, wore them out or scattered their power to the extent that they would not produce more holy seed.

Daniel was given to know that the beginning of the time of wonders was the time of the head of gold

on the image which Nebuchadnezzar saw in a dream. This head of gold represented the Babylonian Empire, Daniel 2:37-38.

Their first seige of Jerusalem was in the year 607 B.C. This was in the time of the reign of Nabopolassar, father of Nebuchadnezzar. Nabopolassar was the founder of the Babylonian Empire, 625 B.C., and reigned until 605 B.C. We can see then, the history begins with him. Nebuchadnezzar was the commander of the Babylonian army and became king of that country at the time of the death of his father, 605 B.C.

We are considering the Empire rather than the man, and as we have found out, the Babylonian Empire began in 625 B.C. This would be the date we are to reckon from as the beginning of the period of the time, times and a half. The ending of that period would be the time the power of the people would be scattered. This length of time is given as "time and times and a half."

We will find in the 12th and 13 chapters of Revelation that a time and times and a half, 1260 days, and 42 months are the same length of time. If we apply the rule in Ezekiel 4:6, of each day for a year, we would have 1260 years. Let us see what answer that will give us.

1260 Years. Time and times and a half.
-625 B. C. Founding of the Babylonian Empire.

635 A. D. Scattering the power of the holy people.

The Roman Empire fell to the Lombards in the year 570. This does not correspond with our answer of the year 635 which we arrived at in the above deduction. But let us consider for a moment. There were holy people left after the church fled. The dragon was going to make war with them.

When the Roman Empire fell in 570, the Roman church took over. They were known as the Catholic church. Speaking of confirmation, "In the Roman Catholic Church, for the last 300 or 400 years the bishops have interposed a delay of seven years after infant baptism; . . ." (c).

Now let us see if we can find when infant baptism took a firm hold on the early church. "At a very early period in the history of the church, baptism seems to have been administered to infants, but it was not until the fifth century that it became fully established as the universal practice of the Christian church". (d).

We can see that infant baptism was an established practice in the Christian church 100 years or more before 570. And if it is a practice today to interpose a seven-year delay after infant baptism before confirmation can be given, surely it was part of their rule in the sixth century.

Book of Mormon 676:13-14, "And they all spake, save it were three, saying, We desire that after we have lived unto the age of man, that our ministry, wherein thou cast called us, may have an end, that we may speedily come unto thee, in thy kingdom.

And he said unto them, Blessed are ye, because ye desired this thing of me; therefore after that ye are seventy and two years old, ye shall come unto me in my kingdom, and with me ye shall find rest".

We find that the age of man is 72 years, or we should say it was in the day of Christ. We also find that history records that there has been a practice for a long time of making seven years the minimum age for confirmation in the Catholic church. Now let us see what the results would be if we apply our findings.

72 Years. Age of man.

-7 Years. Age at confirmation.

65 Years of membership in the church of age 72.

Now let us carry this a little farther.

570 Year church went into the wilderness.

65 Years after departure of church when 7-year-old becomes 72.

635 Year scattering of holy people was accomplished.

The power of the holy people was not caused by their great military strength nor by their great land holdings. It was the power given them of God. It was the Power of the Spirit of God which through its contact gave them gifts and blessings that no earthly power could give. This was brought about, as John wrote in Revelation, by those who, "Keep the Commandments of God, and have the testimony of Jesus Christ."

The law and ordinances given to Moses were not those of the Kingdom of God, but were as Paul wrote, shadows of things that were to come. He wrote, Hebrews 8:4-5, "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things. . . ."

Let us read of one of these shadows. Exo. 29:38-39, "Now that is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even."

We notice here that they were to offer a daily sacrifice of two lambs, one in the morning and one in the evening. These were to be symbolic of the sacrifice of the Lamb of God, who was slain for our sins. The same lamb could not be offered twice. Neither is Christ to die for sin twice, Romans 6:10. Let us notice another example in this Mosaic offering.

Book of Mormon 628:49, "And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings; and ye shall offer for a sacrifice unto me a broken heart and a contrite spirit."

We find in reading of this evening offering as recorded in Exodus, that it was to be "an offering made by fire unto the Lord", verse 41, and it was to be "upon the altar", verse 38.

We read from the Book of Mormon that when Christ was here on earth, He rejected their method of sacrifice and burnt offering and required instead, a broken heart and a contrite spirit as a sacrifice acceptable unto Him.

Under the law of Moses they were to make their sacrifices twice daily and it was to be made on the altar. If this is a shadow of conduct in the kingdom of God, then there was to be supplication to the throne of God daily by the followers of Christ, as their daily sacrifice. This is termed the family altar in our day. This is where we are to open our hearts before God and seek His throne of grace. And this we are to do in the name of Christ. And if we come before Him with a broken heart and a contrite spirit, it will be acceptable unto Him as our daily sacrifice.

There is no doubt that the early Christians were not dilatory or slothful in their duty. The persecutions they had to suffer for to begin with would cause them to be close to their Maker. This practice of prayer to God was substituted in later years by prayers to saints or to the virgin Mary. This no longer could be termed a daily sacrifice, because God was left out and the name of Christ was omitted; and the name of a person was substituted for His name.

We would say then that when the power of the holy people were scattered would be the same time that the daily sacrifice would be taken away.

Daniel 12:11, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

We found that when the dragon shall have accomplished to scatter the power of the holy people would be the same time that the daily sacrifice should be taken away. This we found to be the year 635 A.D. Let us see what answer that will bring us.

1290 Years until the abomination of desolation set up.

635 Time daily sacrifice taken away.

1925 Year abomination of desolation set up.

Let us see what happened in the year 1925. Usually a happening of scriptural importance is never noticed by the world and many times it even goes unnoticed by Bible students. We find the following written of something which took place that has had an influence on most of, if not all, the nations of the world.

"In April 1925, having defeated Trotsky, Stalin openly broke with other triumvirs, at the 14th party conference, joined hands with the party's right wing led by N. I. Bukharin, A. I. Rykov and M. P. Tomsky." (e).

Now let us see what happened a short time later:

"But in 1928 and 1929 after he had defeated and expelled from the party Trotsky, Zinoviev, Kamenev and their followers, Stalin turned against Bukharin, Rykov and Tomsky. He then affected a most drastic change of policy and began to industrialize the U.S.S.R. and to

collectivize agriculture with a speed and ruthlessness which horrified even the original advocates of these policies. In 1929 he expelled Trotsky from the U.S.S.R. and forced all opposition leaders, right and left, to surrender and 'recant'. He had become the undisputed master of the U.S.S.R." (e).

Not only did Stalin become the undisputed master of the U.S.S.R. but he also became the head of a movement which had its beginning May 1, 1776, at Munich, Germany, by a man named Adam Weishaupt, professor of canon law at Ingolstadt, Germany, a former Jesuit. (f). This group was more or less exclusive to begin with.

Some religious groups in the 18th and 19th centuries organized under common ownership. Some of these are in existence to this day.

This other movement we have spoken of which was started by Weishaupt, was in later years taken over by a man named Karl Marx. "Marx found the basis for the movement no longer in religious or ethical assumptions but in new social sciences." (g).

This movement was organized under Stalin's directions for world conquest. We find this written that its "Dictatorship created the first and most perfect example of the totalitarian state in which no sphere of individual life is allowed to remain outside its all inclusive grip. In the effort to create a 'true' democracy, terror was employed without hesitation, humanitarian considerations and individual rights were disregarded, and the assumption of the class character of all intellectual and moral life led to a relativization of the standards of truth and ethics." (h).

We find on the same page the above quotation is taken from, that Stalin liquidated several hundred thousand who stood in his way as the leader. Many of these were military men who had helped him.

In the late 1930's, the followers of Stalin were denouncing the leaders of Italy, Germany and Japan. Mussolini was schooled in the same belief as Stalin. In August, 1939, Stalin reversed his policy against Nazism and signed a treaty with Hitler of friendship and non-aggression, thus clearing the way for Hitler to start a second world war, in September of the same year. He even took part with Hitler in the destruction and partitioning of Poland.

In April, 1941, Stalin signed a treaty of peace and non-aggression with Japan. December 7, 1941, Japan attacked Pearl Harbor.

Thus we see how this man's power and influence was felt both in the far east and in the west. A go ahead sign had been given by him to start the procedure of weakening the Gentile nations.

This movement organized under Stalin has spread south and east in Asia; west in Europe; and of late, Cuba in the western hemisphere has declared itself in harmony with it.

In the 30th chapter of Ezekiel, we learn that when the day of the Lord is near, it will be the time of the

heathen. A heathen is a godless person or one who does not believe in the God of the Bible. This would include the idol worshipper and the atheist. A person who believes in God believes in immortality. Immortality is not being subject to death. It is the state those will be in who receive eternal life.

We want to quote from a writing of authority on things which have taken place in our time. "Any form of spiritual continuity has been rejected by some thinkers on the basis of an assumption that all is physical. Few philosophers in the occident or the orient have adopted a definite materialism. It was most wide spread at mid-20th century among the adherents of Marxian communism. They find in it a ground for the rejection of the belief in immortality." (i).

This disbelief in immortality or of God as a divine being is becoming widespread among the followers of the Marx-Stalin doctrines.

We believe there is sufficient evidence (which we will not reveal here), to show that this movement organized by Stalin, has crept into churches and religious organizations. This fulfills the statement Christ made, "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not. . . ." It certainly ought not to be found standing in Christian pulpits.

There is a movement on foot of trying to lure the minds of the people away from what is going on. They are trying to show the world that they are no longer following the principles which Stalin set up. They would make it appear that he is in total disgrace even though he is dead.

If they mean this, why don't they return the freedom to the countries taken over under the leadership of Stalin? Why don't they do away with the iron curtain? This iron curtain is as much or more a reality today as it was in the days of Stalin. There is a fence, in some places 8 feet high, running from the Arctic Ocean to Greece and from there past Iran; a distance of about 6,000 miles.

This fence is built not so much to keep others out as it is built to keep their own people in. It does not run a straight line through Europe but divides the satellite countries of Russia from the free countries of Europe. There are land mines and a heavy border patrol with watchtowers on the Russian side.

A man who had been along this fence in 1961, wrote of his experience, (j). He described it as being eerie along the border. He said there was a death-like silence which seemed to hang over the world behind the iron curtain. According to his report, nearly everyone on the free world side of the fence, senses it to be an "Unearthly desolation" feeling which comes from behind the iron curtain.

A U. S. Army captain on the German-Czech border, describes the iron curtain side of the fence as being a place where the birds do not even sing at night.

A Finnish industrialist describes the border between

the free world and the iron curtain side as being a part of the world where there are only three points on the compass; west, south and north. He says the birds don't fly in from the east.

Cuba is following much the same pattern in their country since they revolted against the free world. They have a fence and a border guard and have set out poisonous cactus plants on their side of the fence outside the United States Naval Base at Guantanamo.

We have found that Gog will be the king of the north country at the time of the end. We have found the doctrines of Marx and Stalin to be atheistic and that this movement which Stalin organized is trying to force its principles on the rest of the world. We have noted some of the result in their own country. This movement was organized under Stalin in 1925. We have found 1925 to be the year when the abomination of desolation was to be set up. We have found abomination of desolation to be a good description of this movement. It is evil or abominable in its beliefs toward God and its plans for invasion of His land. It will cause Spiritual desolation in those who follow after its atheistic principles.

References are taken from the 1957 Edition of the Encyclopaedia Britannica. The initials, E.B., are used in these references. The initials, B.B.Y., are used for the Britannica Book of the Year. We used the initials, F.W., for the Funk and Wagnall's New Standard Encyclopaedia of 1948.

- (a). B.B.Y., 1961, page 372.
- (b). B.B.Y., 1960, page 399.
- (c). F.W., Vol. 7, page 274.
- (d). F.W., Vol. 2, page 444.
- (e). E.B., Vol. 21, page 302.
- (f). E.B., Vol. 12, page 99.
- (g). E.B., Vol. 6, page 134.
- (h). E. B., Vol. 6, page 135.
- (i). E.B., Vol. 12, page 108.
- (j). Look Magazine, January 30, 1962, page 28.

THOUGHTS FOR THE DAY

If I would a friend to man and a servant of God,
 I would do:
 More fasting and less feasting,
 More thinking and less talking,
 More carrying, and less riding,
 More enjoying and less worrying,
 More giving and less wasting,
 More practicing and less preaching,
 More singing and less whining,
 More smiling and less frowning,
 More helping and less knocking,
 More building and less wrecking,
 More praising and less boasting,
 More loving and less hating,
 More working and less loafing,
 More encouraging and less fault-finding,
 More praying and less doubting,
 More saying "We" and less saying "I".

Robert H. Jensen
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