

Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—I Nephi 3:187.

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Independence, Missouri, November, 1965

No. 11

A Psalm of Praise

—☆—

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before His presence with singing.

Know ye that the Lord He is God: it is He that made us, and not we ourselves; we are His people, and the sheep of His pasture.

Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name.

For the Lord is good; His mercy is everlasting; and His truth endureth to all generations.

Psalm 100

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ZION'S ADVOCATE

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The Non-Conformer

We hear a great deal today of the so called "non-conformist" and "free thinker." He is aped, mimicked, copied and praised by all who are "IN".

But is he actually a non-conformist? If one pauses only briefly to analyze this question seriously, there can be but one answer; a firm and unequivocal **NO**. In reality this unyielding, relentless horde of passion, violence and destruction is perhaps the most ridged and frightening expression of conformity today. It is literally conceived in the fear of being different, of standing alone, of one's real self being discovered.

The Bible records the name of the first conformist, who was none other than Adam, who conformed to the error and wishes of Eve. (See Gen. 3:6-19 and I Tim. 2:14) Since that very instant, down thru the ages of time to this very moment man has yielded to conformity (not conforming to well doing, this focuses attention upon that individual, but conformity in the things "everyone does") so that their identity may be lost in the multitude of nameless millions thru the ages.

There has persisted from the time of the Tower of Babel, the erroneous philosophy that if enough people do a thing, no matter what it is, it is alright and the thing to do, or as the present-day expression goes "It's in". While in nearly every generation of the past, and certainly the present generation, this philosophy of forcing acceptance upon decent moral people by right of conquest (mass conformity) gives rise today, as it always has, for the great need and opportunity for the true non-conformist to give full expression to his philosophy.

There have been relatively few true non-conformists down thru history's vista of time. Among the earliest of these was Noah who dared to resist the ridicule of his critics (the true conformists, who indulged in all manner of iniquity); truly a free thinker, Noah thought for himself rather than allowing others to think for him. We all know the final outcome of this free thinking, non-conformist. Of all humanity upon the face of the earth in the days of Noah, only eight real free thinkers were saved from the flood. The popular philosophy had **not** compromised the unerring purpose of Almighty God.

Abraham was another non-conformist, a true "free thinker", who separating himself and his household from the conformists of his day, went forth into an unknown land and obtained of God a land and a promise not only for himself, but for all his seed who would keep faith with God and not conform to the ways of the world. Abraham dared to be different and spent his life searching ". . . for a city which hath foundations, whose builder and maker is God." Heb. 1:10.

But from Adam until now there has never been, nor will there ever be, a greater example of non-conformity, a truer free-thinker than our Lord and Savior, Jesus Christ. He chose freely not to think and act as other men, not to conform to the mold and cast of the masses. But rather He chose to resist (even unto an ignominious death between two thieves) the pressure, ridicule and persecution of many kinds of conformists of His day. This free thinking, non-conformist did not recruit a great army, resplendent in dress and bearing, no raucous mob of perverse men and women, nor the social elite of His day. It was the simple, unassuming, gentle but courageous folk of that day and this who comprise His following. Then as today His philosophy was unpopular, His cause virtually unchampioned. Still He resisted the mass of overwhelming opposition to become the most influential teacher the world will ever know. His influence has been, and is still today, felt in every corner of the earth, in spite of the fact He never led a rebellion against any level of government, nor did He advocate the need of one, and of this world's goods no man has ever had less. But of true wealth and real value no man has ever had nor ever will have more than this Greatest of All, non-conforming, free thinker.

I would entreat all men everywhere in the words

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of Paul, another noted non-conformist, to separate yourselves from the masses of the world and pursue that course in life which gives real meaning to life and assures each successful pursuer an individual identity of which he need never be ashamed.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

RAW

ARIZONA REUNION

Dear Brethren:

Your brothers and sisters in the Phoenix local of the Church of Christ are happy to invite you to attend our Reunion. We welcome this opportunity to worship with you. Services will be held on Friday, Saturday and Sunday, November 26th, 27th, and 28th.

In order to make adequate preparations for meals, housing, etc., we need to know how many are planning to attend the Reunion. If you tentatively plan to come, we would appreciate it if you would write to one of the members of the Housing Committee as soon as possible. Their addresses and that of the Church are listed below:

John Jones—5547 N. 63rd Ave.
Glendale, Arizona
Telephone 939-4017

Al Voorhies—2209 N. Mitchell St.
Phoenix, Arizona

Hubert Yates—13419 N. 35th St.
Phoenix, Arizona
Telephone 944-6378

Church of Christ—2209 E. Harvard
Phoenix, Arizona

We hope to see many of you here during this Thanksgiving Season. If you are not able to come, remember us in your prayers, and you will be in ours.

Your brothers in Christ,

Housing Committee

Sweet though the price, if it be won contrary to law,
there awaits a most bitter ending—Pindar

Reunion News

Another reunion has come and gone leaving sweet memories of the very pleasant association with the saints, and a deep sense of gratitude to God above for the portion of His Spirit that was manifest in our behalf at that time.

On the morning of August 14th we gathered at the designated spot, the little white church at Sparta for this occasion. It was our pleasure to have with us three members of the Council of Twelve, Apostles T. J. Jordan, Don W. Housknecht and William A. Sheldon; also Bro. and Sr. Tony Grzincic and their two small daughters from Michigan. We missed many faces of those we have learned to love, who have met with us in past years, and were especially mindful of the absence of our dear Bro. and Sr. Flint who were unable to make the trip up here. This was the first time they weren't able to come for the reunion, and the loss was indeed felt by all. We were sorry, too, that Bro. and Sr. Addie could not attend this year due to recent illness.

A prayer meeting was the first order of the day, and there were many uplifting prayers and testimonies. The main thought of the service seemed to be the near approach of the coming of the Master of men.

Elder Isaac Brockman was the speaker at the eleven o'clock hour. His opening remarks were brief and to the point. "On what are we setting our sights?" Here indeed is food for thought. What is our aim, our goal, the desire of our hearts? Is it to accomplish the Lord's work, or to satisfy our own interests? Bro. Brockman went on to say we should seek that which will enliven and enrich the soul. We should put our concern for the things of the Lord ahead of material gains. Let us endeavor to build up the Church, and not do those things which will tear it down.

The afternoon sermon was by Apostle T. J. Jordan. His message was one of admonition of the need to tune our hearts to the Lord. We should choose to serve Him, and exercise such faith that we will obey Him in the instant He commands. We should get in condition that we can call on God at a moment's notice, and develop a spiritual pulse that when the time of destruction comes we will be in tune to seek Him out for the help and protection we stand in need. As a people it is needful to earnestly desire the gifts of wisdom and discernment that we be not deceived by the evil one.

Apostle Don Housknecht occupied the pulpit at eight o'clock bringing us another sermon of inspiration and admonition. He spoke of the need to develop new spiritual heights that we might show forth by example the divine nature of Christ, and by righteous living become the spiritual image of God. God can bring about this change if we are yielding and obedient. Christ is the light of the world. This light should illuminate our lives that we can shed it forth on others, and it will draw men to us, and to God. What would be our status in comparing the efforts put in our physical needs to those used for our spiritual needs? With this thought in

mind let us remember the words of Christ when He said lay up treasures in heaven, for where our treasure is there will our heart be also.

As has been our custom the past several years, Sunday morning was set apart for a sacrament service. This was a time of refreshing as many of those present lifted up their voices in prayer and testimony with thankfulness for the many blessings of life, and praise to the Most High for the hope of salvation which is resident within each heart.

Directly following this service we assembled at the water's edge to witness the baptism of our young brother, Duane Hesse, son of Sister Beverly Hesse and her husband of Shawano, Wisconsin. It is truly a joy to see young people make their decision to serve the Lord, and it is our prayer that God will bless him in this desire, and strengthen him against the many temptations in the world around him.

Preaching at two-thirty was by Apostle William A. Sheldon, and again we were blessed with words of council and spiritual enlightenment. Christ came that we might have life, not primarily the physical, but more especially the spiritual. To know that life, we must of necessity keep the commandments of God. Bro. Sheldon also spoke of the nearness of Christ's second advent into the world, and of the signs preceding that event. Because of evil in the hearts of men, the earth is defiled, and we must take care that we do not depart from the faith, and the gospel of Jesus Christ which we have accepted. The commandment to us in our day, even as in ages past, is that we should turn with full purpose of heart to the Lord our God.

So many had to leave after this service that it was decided to dispense with the evening meeting, thus bringing an end to this season of fellowship and communion before our Master. In keeping with many of the thoughts expressed at this reunion, may I close with these words of the poet.

Dear Lord and Father of mankind,
 Forgive our feverish ways;
 Restore to us our rightful mind;
 In purer lives thy ways to find,
 In deeper reverence praise.

In simple trust like theirs who heard
 Beside the Syrian sea,
 The gracious calling of the Lord,
 Let us like them, without a word,
 Rise up follow thee.

Drop thy still dews of quietness,
 Till all our strivings cease;
 Take from our souls the strain and stress,
 And let our ordered lives confess
 The beauty of thy peace.

Helen Taubert, Reporter.

FLEDGLINGS

We solicit contributions to this column from the youth of our church.

Faith

By Lovita Seibel

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." (Heb. 10:38).

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6)

Most of us have a faith of sorts. We believe in God and in Christ, His Son. We believe that they did all that is spoken in the Word. We believe in a vague sort of way that He is working now. But when it comes down to us and our problems and life work it's hard to believe that God is really personally interested in us. We're just a little afraid to hand our life over to God and say "Thy will be done." He might deprive us of some pleasure, or ask us to do something hard and grievous. We'd rather run our lives our own way until trouble strikes and we flee to God for help. Too often after the crisis is past, we go back to our own ways.

I read of a lady who was afraid to trust her whole life to Christ. She was a wealthy lady with an only son whom she adored. She was telling her fear to a friend and the friend said, "If Charlie, your son, should come to you tomorrow saying that he was giving his life to you and that he would trust your love and obey whatever you told him, would you say, 'Aha! Now I'll look for every hard and disagreeable task to make him miserable. I'll demand impossible things for him to do.'"

"Oh, no!" cried the indignant mother, "I'd cover him with kisses and fill his life with all that is sweetest and best." "And are you more tender and loving than our Heavenly Father?" asked her friend. The woman acknowledged her mistake and knew that she must not be afraid to let God control her life anymore.

Too often, lack of faith is a disguise for unwillingness to obey God's commandments. We want to be Christians and enjoy the blessings but we also want our own way. We kind of half commit our lives to Christ, but reserve portions to ourselves.

Here is the danger, too, of thinking that once we have given our lives to Christ, that God will give us what we want and we'll have lives of ease. Faith isn't getting what you want. Faith is believing God and doing what he says in times of distress, hardships and sorrow, as well as in times of peace and happiness. It's too easy to say, if disaster strikes, that God doesn't love us or He wouldn't let this happen. In the Bible we're promised trials, temptations and persecutions and

the chastisement of the Lord. These things are not pleasant, but we must continue to have faith in God's love and wisdom in allowing this thing to come, and also in His continual help and strength to bring us through the trial as better persons, which is God's aim.

Job is a good example of faith in the face of adversity. He had a great abundance of material wealth, 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 she asses, 7 sons and 3 daughters. In one day he lost all these, but verse 22, chapter 1, says, "In all this Job sinned not, nor charged God foolishly."

It's so easy to rail against God even in minor disasters. But Job, in his overwhelming distress, though he grieved greatly, "sinned not, nor charged God foolishly." After the trial of his faith in God, which included boils and the cold comfort of fair weather friends and unhappy wife, God blessed him abundantly in material things again and in peace and joy. His faith had stood the test; a test most of us have not had to contend with. Yet how often we go down under the light blows that we receive from the adversary.

"Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." (Heb. 12:12-13)

We're not to give in to these things because we have the comforting promise of God's power and strength. We are to stand firm and not let discouragements and doubts make our knees feeble. After the trial of our faith God's blessings are sure.

"IN THE MOUTHS OF BABES"

The testimony of two of God's "little ones", who as of old were bidden to come unto Him.

When Dorothy Darlington was asked by her Sunday School teacher, for the reason for Baptism, she said, "Then God gives us a NEW LIFE to live for Him."

Katherine Darlington's testimony of her Baptismal service, "I knew God was with me and I could have seen Him and talked with Him. But then I was afraid."

Who of us have not been filled with fear at the Power and Magnificance of the Spirit's presence?

From Ava, Missouri

WHY THE TURKEY IS BALD

Around Thanksgiving Day the question may arise, "Why is the turkey bald?" There is an interesting old Indian legend that goes like this:

It seems that long ago the Great Spirit for some unremembered reason extinguished all fire on the earth with one exception. He left a single spark concealed in a hollow tree. A turkey which belonged to a noble chief discovered this spark by accident. Knowing how badly man needed fire on earth, this intelligent bird gathered bits of dried grass and moss and

piled them around the spark. Then it blew its breath upon the moss, thus saving fire for man. But in the process the blaze burned the feathers off the turkey's head and left him with the bald and "blistered" look we see today.

Sunshine Magazine

TAKE IT FROM ME

By Fred Lawrence

I love the Weaver of Dreams, the mighty Weaver who lifted man from the wigwam of savagery, and who painted rainbow silks on the pennant of tomorrow.

I love the Dreamer who visioned that the Earth was round and that gold lay at the foot of ambition's rainbow.

I love the Dreamer who sought new trade-routes to the spice-lands, instead found a continent.

I love the Dreamer whose zeal for Science, for King, and for Faith gave us the New World.

This is October—the month when we honor the fruition of the dream of one of the world's greatest Dreamers—the man who doubled the habitable earth—Christopher Columbus.

The Right Hand

LOCAL NEWS

Greetings from Columbus, Ohio

We would like to report that we had the privilege of having Brother and Sister Clarence L. Wheaton visit us during the latter part of the month of August. While here, they resided with our pastor, William E. Welsh.

Brother Wheaton was asked to speak at Sunday morning services and gave a wonderful talk about the Holy Land. It was a talk never to be forgotten by our members. On Monday evening we were able to view a few of their many slides. We saw slides of the Holy Land and Mexico while Brother Wheaton pointed out places of interest. All in all, their visit was a most enjoyable and rewarding experience for all of us.

We are proud to introduce a new member into the church. His name is David Roberts. Bro. Roberts has been studying about the church for some time. He was baptized on Sunday afternoon, October 3, and confirmed by Elder William E. Welsh on October 10.

Now that Fall has arrived we are looking forward to our up-coming business meeting. This meeting, of which I will send in a report, is to be held in December. So until then, may God be with all of you.

Sue Smith

Branch Secretary

God's All-Inclusive Care

Elder Don McIndoo

Text: Psalms 147:1-9, 11-12.

Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant; and praise is comely. The Lord doth build up Jerusalem; he gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power: his understanding is infinite. The Lord lifted up the meek: he casteth the wicked down to the ground. Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God: Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry The Lord taketh pleasure in them that fear him, in those that hope in his mercy. Praise the Lord, O Jerusalem; praise thy God, O Zion.

The psalmist here extols the wisdom and mercy of God in providing and caring for His creation. Jesus, likewise, referred to this Divine care. It is in Matthew 6:25-30, as follows:

Therefore I say unto you. Take no thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on. Is not the life more than meet, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

In school we have been studying a few of the many ways by which God cares for His creation. We have

studied about a process in nature called tropism, which is a tendency for a plant or animal to be attracted by, or repelled by a stimulus. We have learned of its necessity in nature. We have learned of the law of gravity and of geotropism which pulls the roots of plants downward toward the center of the earth, and pulls the trunks and stems upward toward the sky.

Light, too, is a necessity of growing things, in two separate plants you can see the example of phototropism. One little plant has been impelled to push upward and to put out little leaves. When the sun comes up in the east, its light touches the little plant, and in the next little plant the light has drawn the leaves towards it. Why this process of phototropism? The plant would die without it. How is the process accomplished?

Only recently has there been discovered in plants and animals a chemical substance called auxin which has the power to stimulate cell growth in tissues, and to promote root formation and related functions. Through the miracle activity of auxin phototropism takes place, and food for man and animals is manufactured. Without plants animals could not live.

Truly, "Great is our Lord and of great power."

This brings us to our lesson: What of man? Man exhibits no such tropisms; he is not guided by blind instinct as are the plants. How then, has God provided for him that he might grow and survive?

The key to this question is found in Job 32:7-9.

I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man: and the inspiration of the Almighty giveth them understanding. Great men are not always wise; neither do the aged understand judgment.

In the Book of Isaiah are examples of such divine understanding. Biblical students have long believed that the latter chapters of Isaiah were not his own writings but were added after his death. However, here are quotes from an interesting article clipped from the Arizona Republic, for May 22, 1965, in which Dr. H. L. Ginsberg, of the Jewish Theological Seminary of America claims that Isaiah's prophecies are his own. Excerpts follow:

Ginsberg said Isaiah's prophecies, when compared with recent discoveries of events that occurred in the 8th century B.C., show that almost all of Isaiah including the passages that refer to nations, cities, the world and the earth (and not just Judah or Israel or Jerusalem or Zion) were written by Isaiah.

One specific historical fact that Isaiah reacted to said Ginsberg, was the increased trade between Egypt and Assyria. Traffic along the the road between the two countries became heavy and Isaiah was aware of it.

Thus, Ginsberg said, Isaiah wove his knowledge of an 8th century road into a prophecy of the future and wrote: 'In that day there shall be a highway from Egypt to Assyria, so that the Assyrians, shall join the Egyptians and the Egyptians the Assyrians and the Egyptians shall worship together with the Assyrians. In that day Israel shall be third to Egypt and Assyria as a household word for blessedness throughout the world; for the Lord of Hosts will have blessed them, saying, blessed be my people Egypt, my handiwork of Assyria, and my very own Israel.'

Imagine, the Israelite prophet has the Lord say 'my people Egypt' and has him bless Assyria. He even thinks nothing of saying, 'Israel shall be third to Egypt and Assyria.' Ginsberg said.

Ginsberg said that Isaiah spoke of Egypt and Assyria and stressed the future construction of a highway between those countries because these details of the future age were suggested to him by something that was happening under his very eyes, so to speak.

And so we find that the writings found in the book of Isaiah were not only from the **pen** of Isaiah, but also were from his **observation, reasoning** and **reflection** about the future.

The Bible scholar has missed the beauty of the prophecies of Isaiah, however, indeed, he has studied and become expert in the literary and historical aspects of the Book of Isaiah, but he has over-looked the **Touch of Divinity** that moved the mind and pen of the prophet.

Paul, the apostle, leaves no doubt in our minds as to the inspiration of the book, as the following quotation from Acts 28:25 and 26 show us.

And when they agreed not among themselves, they departed, after that Paul had spoken one word, well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, go unto this people, and say, hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive; . . .

And in the Book of Mormon, Christ, Himself, admonished the people to search the prophecies of Isaiah because ". . . great are the words of Isaiah."

Why are they great? Because it was the inspiration of the Almighty that gave him understanding. It was this divine inspiration which enabled him to see:

- a. The coming of Christ (9:6)
- b. The gathering of Israel (11:11; 49:22)
- c. The conditions in the latter days (29:6; 30:30)
- d. The coming of the Book of Mormon (29:4-32)
- e. The establishment of Zion (35:1-10)
- f. The Millennial reign of Christ (65:17-25)

Man was created but a little lower than the angels; not to be a creature governed by instinct, but to **learn**, to **study**, to **question**, and to **make choices** guided by wisdom.

James 1:5 tells us: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally . . . and it shall be given him."

That gift of wisdom, understanding, guidance and knowledge spoken of in the Scripture is not to be denied any who ask in faith believing.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:39.

"And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, today, and for ever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men. . . .

"And Christ truly said unto our fathers, If ye have faith, ye can do all things which are expedient unto me.

"And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief."—Moroni 10:14, 17, 18.

We live in that "latter day" seen by the prophet Isaiah when the earth shall be visited by ". . . thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire." We live in a time of **physical, moral, and social upheaval**; indeed a time when perhaps our **very survival** depends upon our reliance in that mechanism placed within us by a wise and merciful Creator . . . a mind and spirit which can be receptive to the inspiration of the Almighty.

On August 7, 1964, at the morning prayer meeting of the yearly reunion at Grand Junction, Colorado, the gift of a foreign tongue was given to Apostle Thomas E. Barton. The following interpretation of that tongue came through Apostle T. J. Jordan

"My first impression is that we have been given a word of warning. Open your eyes that you may see. Unstop your ears that you may hear, for thus saith the Spirit. I have already begun to bring to pass a fulfillment of prophecy already given showing forth my power in the disasters that are coming upon the peoples of the earth. They shall come from the heavens above and the earth beneath. The elements will be loosed all the elements that I have created. Come ye out of Babylon that ye be not a partaker of her plagues."

We are called to hear, to study, to observe, and to be spiritual, separating ourselves from that which is worldly.

"Happy is the man that findeth wisdom, and the man that getteth understanding." Proverbs 3:13.

Prefer loss to dishonorable gain; the former will injure you but once, the latter forever.—Chilon.

The Church of Christ

(Temple Lot)

A Brief History of the Origin of the Church
and Some of the Differences Between It and
Other Factions of the Restoration

The spring of 1830 was no different to the people of New York than any other year. The farmers were preparing for their spring work and the merchants in the city and villages, as well as the housewives, were getting ready for the spring clean up, all unmindful of the meeting in the home of Mr. Peter Whitmer, Fayette Township, Seneca County, New York, where six young men had met to organize the Church of Christ.

These six men were: Peter Whitmer, David Whitmer, Oliver Cowdery, Samuel H. Smith, Hyrum Smith, and Joseph Smith, Jr. It may seem strange to some that only six men were present at so important a meeting, for it is a historical fact that quite a number had been baptized before this date of April 6, 1830. By a careful study of the history as given by several of the writers of that day, we can safely say there were about 70, at least, who had already gone down into the waters of baptism, many of them living in the vicinity of the place where this meeting was held.

Concerning this meeting, we want to call the reader's attention to an excerpt from a document that refers directly to this event:

"The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandment of God in the fourth month, and on the sixth day of the month which is called April; * * *"

Book of Commandments, Ch. 24:1-2.

Reorganized D. & C., Section 17:1.

Reorganized Church History, Vol 1, Page 67:
76, 77.

There are two things that we want to call to your attention in the foregoing quotation: first—the name of this church, "Church of Christ", and second—"it being regularly organized and established * * * by the will and commandment of God." This should be sufficient authority, and should fix the name by which the church should be known as long as it should continue to be in existence, or till such a time as God should see fit to change the name, but since He makes the statement in the Book of Mormon that the Church should be called by His name in the last days, we shall not expect Him (God) to make any change in this name.

From this time on, the church grew rapidly. In the fall of 1830, four elders of the newly organized church were sent on a missionary trip to the western borders of Missouri. On their way, they stopped at the village of Kirtland, Ohio. Here, at this place, were added

to the church a number of new members, among whom we find the names of men who subsequently became quite prominent in the events and development of the church. Here, we find Sidney Rigdon, Frederick G. Williams, Orson Hyde, Lyman Wight, Edward Partridge, and many others became members of the Church (see Reorganized Church History, Vol. 1, Page 128.)

We introduce these names because in the subsequent events that make up the history of our church, these men played an active part and were the men responsible for some of the outstanding changes that crept into the Church.

On the 3rd of May, 1834, the Church of Christ held a conference at Kirtland, Ohio, which had become the center, or headquarters, of the Church. At this conference, one thing outstanding in its nature took place, and we read in the minutes of the conference as follows:

"Minutes of a conference of the elders of the Church of Christ, which church was organized in the township of Fayette, Seneca County, New York, on the 6th day of April, 1830 A. D. The conference came to order, and Joseph Smith, Jr., was chosen moderator, and Frederick G. Williams and Oliver Cowdery were appointed as clerks.

After prayer, the conference proceeded to discuss the subject of names and appellations, when a motion was made by Sidney Rigdon and seconded by Newel K. Whitney, that this Church be known hereafter by the name of The Church of the Latter Day Saints." R. C. History, Vol. 1, page 453.

This resolution was passed and the "churches abroad" were duly notified of the change in the name of the church. There had been other changes made in the organization which we may touch upon later, but we call attention to this change in the name as it has a very significant bearing on the question of this article. We are told by some writers that there were some who objected to this change of the name of the church; however, the church went by this new name, "The Church of the Latter Day Saints", till April 26, 1838, when a revelation was received that again changed the name of the church to "The Church of Jesus Christ of Latter Day Saints", See Utah D. C., Sec. 115.

In July, 1831, certain instructions had been given to the church relative to the "Land of Zion", designating

ORIGINAL ARTICLES

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Independence, Missouri, as the "center place", also designating the "spot" where the "temple" was to be built. From this revelation we wish to quote as follows:

"Hearken, O ye elders of my church saith the Lord your God, who have assembled yourselves together, according to my commandments in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints; wherefore, this is the land of promise, and the place for the city of Zion. * * * Behold the place which is now called Independence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the courthouse." Reorg. D. & C. 57:1.

Church History, Page 204, Vol. 1.

Nothing was ever done by the church, as touching these matters, except the dedicating of the "Land of Zion" and marking the "spot" and dedicating the same where the "temple" was to stand. Edward Partridge purchased the land that had been shown to them as the place for the Temple; it consisted of a plot of ground containing 63 and a fraction acres, and cost \$130.00. The revelation states that on a "lot" was the "spot for the Temple." This property was not plotted into lots till 1851, and upon one of the lots thus plotted was the "spot" for the Temple.

One of the peculiar things about the purchase of this property by Edward Partridge is the fact that the property at the time of "dedicating" was still state land. Nearly six months after the dedication Jonas H. Flourney purchased 80 acres from the government and six days later sold 63 acres of this 80 acres to Partridge. The original deed is in Salt Lake City; a photostatic copy of the original deed was printed in The Deseret News, January 23, 1932, in which no mention is made of the church, neither is Edward Partridge mentioned as trustee for the church.

It was not long after the dedication of the Temple Lot that the first signs of trouble started in Independence, Mo., and within a few years all the Saints had been driven from the State of Missouri; but in spite of the persecution, the church had rapidly grown in numerical strength. The name of the church had been changed again, as in found in the history, and in the Utah Doctrine and Covenants. We quote from the Reorganized Church History, Vol. 2, Page 151, footnote:

"Revelation given at Far West, April 26, 1838, * * * Verily thus saith the Lord unto you, my servant Joseph Smith, Jr., and also my servant Sidney Rigdon, and also my servant, Hyrum Smith, * * *; and also unto my faithful servants, who are of the High Council of my church in Zion (for thus it shall be called),

and unto all the elders and people of my church of Jesus of Christ of Latter Day Saints scattered abroad in all the world; for thus shall my church be called in the last days, even the Church of Jesus Christ of Latter Day Saints.
* * *

R. Church History, Vol. 2, Page 151
Utah, D. of C. Sec. 115.

This was the name by which the church was known from that time on till the death of Joseph and Hyrum Smith in 1844. Within only a short time of about a year from the date of this revelation, the Saints were all driven from the State of Missouri.

The next place of interest in this narrative is the city of Nauvoo, Illinois. Here the church gathered and grew for a short time even as it had done at Kirtland, Independence, and Far West. Here it built a city of many thousands, and from here the dispersion of the church took place.

At the death of Joseph and Hyrum Smith June 27, 1844, a new question began to make itself heard: that question was, who shall be the successor of Joseph as the leader or head of the church?

Disintegration now set in, and within a short time several groups had formed, under various leaders; William Smith, brother of the martyrs, claimed the right to the presidency because of his relation to Joseph; J. J. Strang led a group up into Wisconsin; Sidney Rigdon, claiming the right to leadership, had gone back to Pennsylvania; Lyman Wight led a colony to western Texas; Alphas Cutler led a group up into Minnesota; and Brigham Young, as the president of the Quorum of Twelve, went to Utah with the largest group, and there established the church in Salt Lake City. There were a number of other groups, but these were the principal ones that claimed some right to the leadership of the church.

It is a known fact that, scattered over the land, there were many groups of saints, some of which continued to carry on as best they could for a time. Among these were a group of saints in Illinois. Here a number of branches of the church, the Round Prairie, Half Moon and Crow Creek, and others remained just as they were; refusing to follow any of the various leaders, but continued to function in their local capacity till 1852.

About this time (1852), the church in Utah, under the leadership of Brigham Young, came out in the open and proclaimed polygamy to be a tenet of the Gospel and an ordinance of the church. Along with this doctrine, which had long been secretly taught and practiced among many of the divisions of the church, came the teaching of other doctrines such as the Exaltation of Man, Adam God, Celestial Marriage, and other doctrines just as unscriptural as these. This open teaching and practicing of these false doctrines, seemed to arouse the more sober-minded men throughout the Restoration to a new interest in the welfare of this

Church which had been established **"by the will and commandment of God."**

In the fall of 1857, a little group of saints in Illinois sent two of their elders, Jedediah Owens and Granville Hedrick, to meet with a group of saints who were meeting in conference at Blanchardville, or Zarahemla, Wisconsin, October 6, 1857. This group was known as the **New Organization**, and consisted of men from the various groups, mostly from the Strang and William B. Smith movement. That this effort to unite with this group of saints was a failure was due to a resolution that this "New Organization" had adopted in 1852 in a conference held at Beloit, Wisconsin, from which we quote the following:

"Resolved, that the successor of Joseph Smith, Jr., as the Presiding High Priest in the Melchisedec Priesthood must of necessity be the seed of Joseph Smith, Jr., in fulfillment of the law and promises of God." R. Church History, Vol. 3, Page 209.

This resolution establishes the doctrine of lined Priesthood, which doctrine the Saints in Illinois could not accept, believing that the Presidency of the High Priesthood came by way of qualification and worthiness rather than from birthright. That they had accepted the doctrine of the High Priesthood, and the Presidency of the Church is evidenced by the fact that Granville Hedrick was ordained to the office of the President of the High Priesthood after the pattern of the ordination of Joseph Smith, Jr., but be it said to the honor of this people, the so-called Hedrickites, in just a few years they became convinced of the fallacy of this doctrine, or practice, and discontinued it, finding no evidence of such an office in the Bible or the Book of Mormon; neither was there any such office provided in the original Church of Christ as established, "by the will and command of God" in 1830.

This marked the turning point of the Church of Christ. They had published their position on the question of plural marriage, and many of the other false doctrines that had crept into the church, in the Truth Teller, Page 14, which was the first publication of the group of saints in Illinois.

Eventually they dropped the office of High Priest, finding no evidence of such an office in the New Testament of the Bible or the Book of Mormon after the time of Christ's crucifixion, or in the organization of the church in 1830, neither was there any provision for such an office made in the early revelations at the time they were printed for the first time. It was after the introduction of this office in the church that the need to change the revelations that had already been received and published became necessary. These saints in this group, known as the Church of Christ, believed, with Paul, that Christ was the last High Priest, who entered the Holy of Holies once and for all. (See Paul's letter to the Hebrews).

In like manner, this group of people dropped the name that had been given to the Church at Far West; the tragic events following so closely proved beyond question, this revelation, April 26, 1838, was another very evident mistake, and we feel sure none today would care to dispute our statement.

So this group of the Restoration, now known as the Church of Christ, has steadily retraced its steps back to the original foundation of April 6, 1830; back to the organization that was **"the will and commandment of God;"** back to the original name, **"Church of Christ;"** back to the original order of the priesthood, as it was established in the beginning of the church which we find agrees with the New Testament in all its teachings.

In 1864, this group of Saints in Woodford County, Illinois, received a revelation directing them to dispose of their properties and go to Independence, Missouri, and the way would be opened up for them to purchase the property that had been dedicated as the place where the Temple was to stand. These Saints were obedient to this command, and in 1867 they came to Independence, Missouri.

This is significant in face of the fact that it had been deemed very dangerous for the Saints to return to the State of Missouri, because of the hostile feelings of the people against the so-called Mormons.

In March, 1867, they held their first conference in Independence. Two years later, 1869, they made the first purchase of that property known as the Temple Lot. They purchased lots 15, 17, 18, 19, and 22, in the Woodson Maxwell addition to Independence for the sum of \$425.00, and a little later they purchased lots 16, 20, and 21 for \$750.00. Sometime later, they purchased a three-cornered piece of land lying just north of these lots from the City of Independence for \$75.00. This brings the total cost of the property now known as the Temple Lot up to \$1,250.00.

In the center, or near the center of the square thus formed on these lots, is the "spot" where the Temple was to stand. Here was found the stone that had been placed there to mark the spot that had been dedicated by Joseph Smith, at the northeast corner of the Temple. (See John Whitmer's History).

The Church of Christ holds the Temple Lot property today by right of purchase; there is no mortgage or lien of any kind against this property; we do not hold this property by "squatter's rights" or any other right, except a clear title of purchase; neither are we holding this property for any other group of people, save the Church of Christ.

The church believes in the **original organization and teaching of the church as in 1830**. We believe in the building of the Temple and the gathering of the people before the great day of the Lord shall come upon us.

We believe there are many within the membership of the different groups of the Restoration Movement

that have been deceived in the teaching of the doctrines of men, who would welcome the truth if it were possible to reach them; to such we offer an open door to come "ask for the old paths, wherein is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16.

The Difference

Quite often the question is asked: What is the difference between the Church of Christ, and the other divisions of the Restoration?

First, there is a difference in the belief of the different divisions as touching such subjects as "Baptism for the Dead, Sealing for Eternity, Exaltation of Man, and a few others, which the Church of Christ long ago took a stand against as published in the Truth-teller.

Besides this, there is much difference in organization. We believe in the organization as set forth in a revelation given to Joseph Smith in March, 1829, as it was originally published. "And thus if the people of this organization harden not their hearts, I will work a reformation among them, and I will put down all lyings, and deceivings, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and all manner of iniquities, and I will establish my church, like unto the church which was taught by my disciples in the days of old."

This Revelation is found in the Book of Commandments Chapter 4 in its original form; this revelation is also found in the Reorganized Doctrine of Covenants, but the paragraph just quoted is left out. The reason is very evident when we consider the change that had taken place by the time the Doctrine and Covenants was published.

Now the Church of Christ believes in just this kind of an organization; Eph. 4th chapter, verses 11, 12, 13, wherein the highest officer in the Apostolic church was that of the Apostle; This, perhaps, is the greatest difference, since out of this has grown the many difficulties that so definitely separate the various groups.

The Church of Christ does not accept the office of a First Presidency. Its introduction into the church came in a very interesting manner. As it is told by reliable historians of this event, it would seem that some of the ministry felt the need of one to preside over the priesthood, and so Joseph Smith was chosen as this one to preside over the Priesthood, but it was only a comparatively short time before he was acclaimed President of the whole church.

Now came the difficulty, since many revelations had been already published which were in conflict with such an arrangement; this was when the many changes in the revelations had to be made, as was done not only in the wording, but also in the date as to when these revelations were received; the Utah church has long acknowledged these changes, as can be seen by reading the footnotes under the respective revelations where such changes occur.

The unscriptural office of President in the church is not accepted as a part of the original organization of the church by the Church of Christ; neither is the office of High Priest.

We believe that the introduction of these offices in the church are the direct cause of much of the troubles and trials of the church. As the years have passed, more and more power has been vested in the office of Presidency. The presidency of the Utah Church of Jesus Christ of Latter Day Saints has long had Supreme Control, while the movement in the Reorganized Church in 1925, wherein the president asked and did receive Supreme Directional Control, shows the danger in such an office.

Thus it will be seen: The difference is not only in the teaching of the Gospel but also in the question of Church government.

Apostle Arthur M. Smith
Deceased

(The preceding article is reprinted from a church tract that is out of print. Ed.).

The Leaves of Autumn

By Sir Oracle

There is something lonesome about the fluttering of leaves in the autumn time. One misses their soft crooning in the twilight as they waft on the branches, and even their diapason chorus, when the wind is wild, lingers on.

One day they had a forest festival, and I slipped in without an invitation. The leaves were gowned in most brilliant hues, the edges frilled in gold. I never saw such glee as they floated out in the air, frolicking with each other and dancing a piccolina as they tumbled to the ground.

They joined myriads of their playmates in a golden carpet at my feet. And there was no sadness among them. It was a happy occasion.

And it brought with it a thought. A little leaf, as infinitesimal as a sparrow, as impotent in the universe as a stray human! There are leaves as the sands in the sea. They are so common. But could we have spring-time without them? We watch eagerly for their first budding after the sting of winter. They bring hope and new life. We seek their comforting shade in the blazing sun. We delight in their brave glory in the blighting fall. We see these bits of pulsating emerald in the night, when the moon drenches them with silver.

Gentle, kind, beautiful leaves—we love you! You bring us majestic moods; you speak loudly of God. Too short a life from the budding to the knell, say you? It is not how long, it is how well. Dear leaf, you have lived valiantly!

People must defend their laws as they would their fortifications.—Heraclitus.

The Latter-Day Restoration

By Apostle B. C. Flint

Webster defines the word "restoration" to mean: "To reproduce as originally existing". Thus in any discussion or analysis of a restoration in the latter days, it would naturally follow that we must first establish the fact that something existed which has ceased to exist, and so needed to be restored. This we will proceed to do.

Obviously this discussion has reference to the work of God on earth and among men. This necessitates an examination of the work of God on earth at a time when all agreed it WAS the direct work of God through His Son Jesus Christ. And since Christ says: "For I came down from heaven, not to do mine own will but the will of him that sent me." John 6:38, it at once involves both the Father and the Son in that work.

First, we will establish this premise: The plan of salvation instituted by the Father and the Son, for the redemption of mankind was a perfect plan; because: The "Law of the Lord is Perfect." Ps. 19:7.

Second, the church organized by the Christ was indeed a correct organization, because: "Ye are the body of Christ, and members in particular." I Cor. 12:27. And, because Christ told his disciples that, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. 16:18.

Third, the above plan and the above church, did in the time of Christ as outlined in the New Testament, bring spiritual life to all who were associated with it by obedience to the principles of the gospel.

To the above outline in New Testament times all Christians will agree. It therefore remains for me to define the above church organization and divine plan, and then to show that it departed into darkness, rendering it necessary that a restoration be brought about. It is a strange yet true statement, that notwithstanding the great variety of religious thought among the numberless churches professing to be the Church of Christ today, that ALL are agreed as to WHAT constituted the plan of salvation, and as to WHAT was the form of organization as perfected by Christ himself. IT IS TODAY that division exists. A fact in itself evidence of apostasy, or a departure from primitive Christianity.

Jesus said His plan was to be a simple one, and it was. Paul in Hebrews 6:1-2, sums up the principles of the doctrine of Christ in a simple statement that it consisted of: 1st, Faith; 2nd, Repentance; 3rd, Baptism; 4th, The Laying on of Hands; 5th, The Resurrection From the Dead; and 6th, Eternal Judgment. It is evident that the first four of these are initiatory, and designed to induct mankind into the "body" or Kingdom of Christ. A study of the plan as Christ himself gives it bears out this thought.

First, The Principle of Faith:

"Jesus answering said unto them, Have faith in God." Mark 11:22. "Faith is the substance of things hoped for, the evidence of things not seen." Hebrews 11:1.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Hebrews 11:6.

Second, the principle of Repentance:

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand." Matt.3:1, 2. Also see Matt. 4:17.

Third, the principle of Baptism, for the remission of sins:

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mark 1:4.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of the Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

Fourth, the principle of the Laying on of Hands for the bestowal of the Holy Ghost, etc.:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them that they might receive the Holy Ghost; (For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through the laying on of the apostle's hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." Acts 8:14-19.

"When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came upon them; and they spake with tongues, and prophesied." Acts 19:5, 6.

This covers those principles of the doctrine of Christ which are applicable to man in this life. The other two, the Resurrection, and Eternal Judgment, are still future and pertain to man's future state so have no place in this discussion.

We will now notice the form of organization affected by the Christ. In the text already noticed where Christ says he will "build His church", it will be noticed that the "rock" upon which Christ said he would build His church, was the rock of the divine knowledge that Peter had that Jesus was the Christ, received by revelation from God. This then presupposes that Peter was in possession of this spiritual knowledge, by reason of his having OBEYED all of the principles of the doctrine of Christ already discussed. And Peter was one of the Twelve Apostles, the first office that Christ introduced into His church as a part of His act of building. Paul

to the Corinthians says that: "God set the members every one of them in the body, as it hath pleased him." I Cor. 12:18, and later in the same chapter says those members so set in the church were: "First, apostles, secondarily prophets, thirdly teachers, etc." I Cor. 12:28. He also explains this more definitely in Eph. 4:11, where he says: "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." Then he goes on and tells why they were so placed in the church and also tells that they were to be a permanent institution so long as the church remained in its original perfect state. He says that they were to remain, "till we all come to the unity of the faith", and were to be a safeguard against the people of God being "carried about with every wind of doctrine". Now we will see when Christ did this part of the organizing. "And when it was day, He called unto Him His disciples; and of them he chose twelve, whom he also called apostles." Luke 6:13. Their names follow: "And He ordained twelve, that they should be with Him, and that He might send them forth to preach." Mark 3:14. All of the ministry named in the above texts were the official force that God placed in the church, "as it pleased Him". This simple fact certainly denies the right of men to manipulate or change the order of the organization as found in the Kingdom of God, or Body of Christ. The absence of them in the modern churches of today also indicates a departure, or falling away, so making necessary a restoration.

In the matter of the spiritual life manifest in the Church of Christ as outlined in the New Testament, it is very evident that its presence was contingent upon the very presence of the above outlined, very essential elements, both as to obedience to the principles and the existence of the God ordered form of organization. Hence, we read about the saints enjoying various marvelous gifts and manifestations of the power of God. The dead were raised, the sick were healed, they spake in unknown tongues, they had the gift of prophecy; and Christ's commission to His apostles (before He finally ascended to heaven and from whence He has not yet returned in person), was that they should:

"Go ye into all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved but he that believeth not shall be damned. And these signs shall follow them that believe; in my name, shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:15-18.

That Christ promised to continue this order is evident from Matthew's account of this last commission, because He says there: "Lo, I am with you always even to the end of the world." Matt. 28:20. This, of course, would be contingent upon their continued adherence to the plan, and the fact of the correct form of organization remaining on the earth. That this would not continue after the passing of the apostles, we will show later. But, that it was the order so long as the church

remained faithful, is amply proven by Paul's experience, who came into the church subsequent to Christ's personal ministry, as found in his analysis of the spiritual life of the church and found in I Cor. 12:1-11, where he enumerates the same spiritual gifts as was promised by Christ and which he indicates was the evidence of life in the church during his day. We feel that we will experience no opposition from among any body of Christians concerning anything we have so far written just so long as we confine it to the period covered by the New Testament, and this brings us to our real analysis. We insist that ALL of the elements discussed so far, MUST be in the Church of Christ today, the same as it was in the New Testament times, provided that the Church of Christ really exists today among men. If it does, it is absolutely certain that the Scriptures will indicate exactly how this could be, even in the face of the fact that the New Testament positively declares, in a prophetic way, that it should not come down to our day by way of a succession, or a continuation of God's recognition as was manifest during the New Testament times. One very simple test of this may be had from the form in which we have the Bible. Every one will agree that the entire New Testament was a PRODUCT of the Church of Christ as he perfected it and when it was functioning in a spiritual way. Yet the fact remains that the last book of the New Testament was written about one hundred years after Christ. It would naturally follow then, that if God was in direct contact with His church for one hundred years, and could speak to it, he could continue to do, so unless the church itself alienated itself from him by an apostasy. This is further indicated by the fact that, as already shown, the "rock" upon which Christ built His church, was a knowledge of the divinity of Christ received by revelation from God. So, if after one hundred years there was no further revelation from God, it is very evident that the foundation rock no longer remained. And the foundation upon which that foundation rock was laid was Christ Himself. A few texts predicting an apostasy or falling away of the church from its original splendor, will illustrate this fact. Christ Himself said: "And from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and the violent take it by force." Matt. 11:12. Paul in preaching to the saints at Ephesus understood this same fact and in ringing tones, admonished them as follows: "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:28-30. Also, in his second letter to the Thessalonians and the 2nd chapter, beginning with the first verse, he tells them that the day of Christ should not come except there be a "falling away first" which he then describes in detail. Added to this we have a beautiful picture of the church

depicted as a "Woman clothed with the sun," (Light from God; Revelation, B.C.F.) Rev. 12:1-6. This beautiful woman, (church) was to lose her spiritual authority, (the man child) and then when that had been taken up to God, the woman herself was to flee into the wilderness for a period. This was the period of darkness known in history as the "dark ages". It is described by the prophets of old and the time when: "Darkness covered the earth and gross darkness the people." Isa. 60:2, and when there would be no: "Prophets, rulers or seers." Isa. 29:10, or where there should be: "Famine in the land, not a famine of bread nor a thirst for water, but of hearing the words of the Lord." Amos 8:11.

So much of this brief statement, concerning the Church of Christ in its purity, as fashioned by the Christ Himself and the fate that would befall it, because mankind would not continue in the Ways of God. Now what promises does the Scriptures contain relative to a restoration back to the primitive purity of the Church of Christ? We will simply call attention to the statement in Rev. 12:1-6, where it is plainly indicated that the flight of the woman, (church) into the wilderness was limited by a definite period, from which it is fair to infer that at the close of that period, that the church would then come forth, in its original form. This thought is amplified by the statement of Christ, where in telling His disciples of his second coming and of the end of the world, He draws a rather dark picture of the conditions which would result from man's disregard to God and His law. There were to be "wars and rumors of wars," "famine," "pestilence," etc. Yet, amid all of that he says: "And this gospel of the kingdom shall be preached, in all of the world for a witness unto all nations, and then shall the end come." Matt. 24:14. If it was to be "THIS" gospel, such as he was then preaching it would be the same gospel, and if we have proved our contention that "this" gospel did cease to exist because of apostasy, then it must be that if it was to again be preached among the signs of Christ's second coming, it MUST be because it was to be restored. To this we may add the statement of the apostles following the day of Pentecost, where Peter says: "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began". Here the thought of restoration is broadened out so as to include the whole program of God from the beginning. This would include the establishment of the church in its pure form; the preaching of "this" gospel; the gathering of Israel from all lands to their "own" lands; the redemption of Zion; the bringing forth of the stick or record of Joseph, spoken of in Ezek. 37:15-20, which would include the story of ancient America and the origin of the American Indian. The building of a temple to the house of Judah in Jerusalem, and also one to the house of Joseph in America, and all other things that would come under

the head of "all things spoken of God by the mouth of His holy prophets from the beginning of the world."

Then we have the statement of Daniel in his interpretation of the dream of King Nebuchadnezzar of Babylon. Here he says that the dream indicated: "What should be in the latter days." Dan. 2:28. Then after explaining that the great image that the king saw indicated a succession of kingdoms beginning with that of Babylon then in existence, he says relative to the times of the kingdoms represented by the toes of the image that: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever". When we come to analyze the above in connection with the period "when the woman (church) was to come out of the darkness, it will be found to agree as to the time, and it already says it was to be "in the latter day."

Now since this restoration was to be by the direct work of God Himself, we shall expect in our examination, to find that He is to do it in like manner as He has always done His work. Amos 3:7, tells us that: "Surely the Lord God will do nothing, but He revealeth His secret unto his servants the prophets." Naturally then a prophet would be the human instrumentality, but his words shows us that the heavenly messengers that he employs to bring his word from heaven to the prophets, are usually angels. Angels gave Abraham his commission. Angels came to Moses and instructed him. Angels announced the birth of both John the Baptist and the Christ himself. So, if we are to find God's way of effecting his latter day restoration, we must expect to find that angels were again to be employed, and so we do. In Revelation 14:6-7, this angel and the time of his coming is seen by the Seer of Patmos. Hear him: "And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and people." Then he adds that this was to be just before, "the hour of God's judgment." Certainly in the "latter days." But here comes a thought that limits all we may say on the subject. Since the church that Christ established should "fall away" and go into apostasy, and "cease to exist", and since the only statement found in the whole Bible, telling us HOW God is to bring about his latter day restoration, is the above statement found in the book of Revelations, are we not justified in concluding that any claims of the religious world today, to being the Church of Christ, but who did not come into being by angelic ministrations, MUST be imposters? And that would include ourselves were we not able to qualify. And since there are thousands of so-called Christian churches in the world, may this not explain why? Jesus said: "In vain do they worship me, teaching for doctrine the precepts of men." Matt. 15:9. Jesus also told His disciples when they asked Him concerning His second coming: "That many shall come in my name, saying, I am Christ; and shall deceive many." And

since He had just warned them in the preceding verse, where He said: "Take heed that no man deceive you," he understood that in the latter days there would be "many" who would say that Jesus was Christ, but because they were taught by the precepts of men they would deceive many.

Another text that strengthens this position, is found concerning this same angel who was to bring the "everlasting gospel" before the hour of God's judgment, in Zech. 2:1-6, where an angel is to tell a young man that Jerusalem is to again be inhabited, but this time, "as towns without walls." Since the latter day restoration was to be a restitution of "all things", it naturally follows that the gathering of the Jews back to Palestine would be included in it. And so it is. We need spend no time on the present unparalleled development of Jerusalem, and its being literally rebuilt as a modern "city without walls", by the returning Jews, because every one knows all about that, BUT, since it HAS already happened, where is the angel who was to announce it? It is too late now for any to arise and make such a claim, since it has already occurred. And where among the great founders of religion do we find a "young man" who claimed that an angel did either or both of the things here indicated as being the method God would use in His latter day restoration?

Now a few extracts from the great reformers whom we are very glad to concede were used of God, as an instrumentality through which to break down the shackles of religious bigotry and superstition that bounds the minds of the people in chains of darkness during the night of the dark ages.

John Wesley says: "The times which we have reason to believe are at hand, if they have not already begun, are what many pious men have termed, 'the Latter Day Glory'; * * * And yet the wise men of the world, the men of eminence, the men of learning and renown, cannot imagine what we mean by talking of any extraordinary work of God! They cannot discern the signs of these times! They can see no signs at all of God's arising to maintain His own cause, and set up His kingdom over the earth." Sermon 71.

Roger Williams founder of the Baptist church in America, says: "In the poor, small span of my life I desired to have been a diligent and constant observer, and have been myself many ways engaged in city, in country, in court, in schools, in universities, in churches in old and New England, and yet cannot in the holy presence of God, bring in the results of a satisfying discovery that either the begetting ministry of the apostles and messengers to the nations, nor the feeding or nourishing ministry of pastors, and teachers according to the first institution of the Lord Jesus, is yet restored and extant. * * * The apostasy of anti-Christ has so far corrupted all that there can be no recovery out of that apostasy, till Christ shall send forth new apostles and plant churches anew." **Struggles and Triumphs of Religious Liberty**, pages 238, 239.

Sir Isaac Newton: "About the time of the end, in all

probability, a body of men will rise up and turn their attention to the prophecies, and insist on their literal interpretation in the midst of much clamor and opposition." Totten, in **Our Race News Leaflet**, for June 1898, pp. 325, 326.

We quote further from the same author: "There must be a stone cut out of a mountain without hands before it can fall upon the toes of the image and become a great mountain, and fill the earth. An angel must fly through the midst of heaven with the everlasting gospel to preach to all nations before Babylon falls and the Son of man reaps his harvest." **Observations on the Prophecies**, pp. 250, 251.

These are just a few that we might use of the predictions of the great reformers, but they are sufficient to show that those great men of God regarded their work as being merely to prepare the minds of the people for the great restoration, which they all saw in vision, and were sure would come. They realized that their's was a work of "reformation", but they looked for a "restoration".

We will close this analysis, with a brief discussion of the "time" as indicated when this should be brought about, and by a simple study of the texts already used. You will note that Newton uses two of the texts I use, but which he recognizes as being associated in the one 'great event' viz: the setting up of God's kingdom and the "stone cut out without hands" as mentioned in Dan. 2; and the "angel's message" of Rev. 14:6. These we will now discuss. First, the period mentioned as the time limit for the woman (church) to be in the wilderness is given as 1260 days. That these prophetic days are years, we will show by calling to our support prominent Bible students of other faiths. Archdeacon Woodhouse, M. A., A. D. 1805. "The 1260 years are not yet elapsed." The Apocalypse, p. 303.

Rev. G. S. Faber, B. D., A. D. 1811, "We are living in the predicted days of anti-Christian blasphemy and the 1260 years are rapidly drawing near to their termination". Visions of Daniel, p. 222.

Davidson's Talks on the Great Pyramid also say those days are prophetic and mean years. This also agrees with Num. 14:34; where we read: "After the number of days in which ye searched the land, forty days, each day for a year, etc."

But 1260 must have a scriptural beginning. When then did the woman flee into the wilderness? Daniel speaks of an "abomination that maketh desolate" and in Paul's letter to the Thessalonians already referred to he says that "falling away" was to be characterized by some one usurping power and "sitting in the Temple of God shewing himself that he is God." II Thess. 2-14. The pope fulfilled this in 570 A. D., as is easily ascertained by an appeal to history. This date added to the 1260 years, bringing the time of the church's return from the wilderness as being 1830. In this Prof. Erret Gates, Ph. D.; an associate in church history in the University of Chicago, agrees with us when he says: "It is apparent by the year 1830 that a new period

has dawned in the movement for the union of all Christians by the restoration of primitive Christianity." The Disciples of Christ, p. 177. Many others might be added (but this shows that others draw the same conclusions, from the prophecies of the scriptures, relating to the restoration. We might add that included in the "all things" might be mentioned the great strides made in invention, science, medicine, etc., since 1830, the time when gospel light broke forth and revolutionized the general activities of mankind. In all of these things, 1830 was a beginning. Back of that date, almost stygian darkness covers the earth with knowledge only slightly advanced beyond the Adamic period.

Daniel's interpretation of the king's dream clinches all I have said as to the time element in this discussion. You will note that he interpreted the various parts of the image as being successive kingdoms, as already stated, "The head of Gold", was Babylon. The 'arms of silver' the Medo-Persian; the 'body of brass' the Greek; the 'legs of iron' the Roman, divided into eastern and western Rome; the 'ten toes' the various nations that grew out of the Roman Empire, etc. These nations DID succeed each other in exactly the order given by the prophet, but it will be noticed that he saw the image, "standing complete on his feet" not one passing and the other following, etc. This must indicate that there would be a time when ALL of those nations would again come into existence, and THAT would be the time, when the full force of the prophecy would be apparent, because Daniel said it showed what "shall be in the latter days" verse 28. Here then are the dates when each nation represented by the image came back into the sisterhood of nations. Babylon, overthrown by the Medes and Persians B. C. 539-538. Restored by the Turks in 1638, A. D. Existing as such

until 1920 when it was placed under a mandate of Great Britain by the League of Nations.

Medo-Persia, overthrown by the Greeks 334 B. C. Recovers its independence 1730 A. D., under Tahmasp, which it still holds.

Greece, conquered in 1204, A. D. In 1829 her independence is recognized by Turkey, and in 1830 was again recognized as a world power. This was therefore the last one of the nations represented by the image to be restored, and it was in 1829-1830. It thus again completed the image.

Rome, this has repeatedly fallen and risen, yet today stands as the exclusive domain of the popes.

The same is true of the other nations, but this fact remains, that IT WAS NOT until 1830 that the entire image again appeared as the king saw it in vision, and as it was interpreted by Daniel, but it is also true that disintregression set in shortly after 1830, and none of the nations now appear as they did in 1830. So, it shows that that period and that period alone, MUST be the time of God setting up His kingdom for the last time.

On April 6th, 1830, was organized the Church of Christ, and organized too, in accordance with instructions given by the angel to the young prophet Joseph Smith. Since then the whole religious world has been revolutionized. The house of Israel is returning to her lands. Jerusalem is a "new" town and without walls, exactly as the angel told the "young" man Joseph Smith it would be done. This young man and the work he was instrumental in the hands of God in bringing forth, alone fills the bill in every particular. It is too late now for any other to come and make similar claims.

(The preceding article is reprinted from a church tract that is out of print. Ed.)

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