

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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A Prayer of Faith

By

Mary Cummings



In the year of eighteen hundred and twenty
A young boy to the woods went to pray
To ask of God in faith believing
The straight and narrow way.

His faith unshaken,
His belief in God so true,
He knelt humbly before his Maker
To ask, which of the sects be true.

Above him, a most brilliant light;
In the midst, two heavenly beings;
One pointing to the other said:
"This is my beloved Son, hear him."

The prayer of faith by this young lad
Must never go untold;
For through him God did use
To restore His gospel of old.

CONTENTS

	Page		Page
Return to the Land of Zion (Ed.)	114	Y. P. C. L. News	126
From the Records	116	Obituary (Elmer Friskorn)	127
Amazing Love	123	Admonition	128

Zion's Advocate

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EDITORIAL

RETURN TO THE LAND OF ZION

The word of the Restoration termed "Zion" is defined to mean the "Abode of the Lord", or "The pure in heart" and is used in the revelations to the church many times. As early as July, 1831, the "place for the city of Zion" was definitely located, and dedicated as the "center place for the gathering of the saints". August 2, 1831, the "spot" for an imposing temple was definitely located, and the next day, August 3, 1831, with a becoming ceremony it was dedicated, and two stone markers were placed at the northeast and southeast corners of the temple site. To this temple the Lord promised to come to endow his ministry and bless his people, that the prophecy of Malachi might be fulfilled in our own day and time. "Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." (Malachi 3:7) "And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." (Malachi 3:3) "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." (Malachi 3:4) "And I will come near to you to judgement; and I will be a swift witness against the sorcerers, and against the adulterers and against the false swearers, and against those that oppress the hireling in his wages, . . ." (Malachi 3:5) Emph. mine K.J.S.

Latter day revelation definitely declares the divine purposes. "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 land is the land of promise, and the place of the city of Zion. And thus saith the Lord your God, if you will receive wisdom here is wisdom. 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; wherefore it is wisdom that the land should be purchased by the saints; and also every tract lying westward, even unto the line running between Jew and Gentile . . ." (Doctrine and Covenants 57:1)

Greater than all other obligations, which they assumed in their new relationship, was the building of the temple which the Lord required at their hands, to be started at once. And in spite of the urging of this great command, it was delayed and disobeyed with serious consequences. After several years of neglect, they were again reminded of their instructions.

"Verily I say unto you, that it is my will that an house should be built unto me in the land of Zion, like unto the pattern which I have given you; yea, let it be built speedily by the tithing of my people; behold, this

is the tithing and the sacrifice which I, the Lord, require at their hands, that there may be an house built unto me for the salvation of Zion: for a place of thanksgiving, for all saints, and for a place of instruction for all those who are called to the work of the ministry, in all their several callings and offices; that they may be perfected in the understanding of their ministry; in theory; in principle and in doctrines in all things pertaining to the kingdom of God on the earth, the keys of which have been conferred upon you." (Doctrine and Covenants 94:3)

The direct assurance was that ". . . if Zion do these things, she shall prosper . . ." but if she failed to do and ". . . observe not to do whatsoever I commanded her, . . ." sore affliction awaited ". . . and with sword and vengeance . . ." (Doctrine and Covenants 94:5). Five years later, in 1838, they were driven from the State of Missouri in terrible suffering and confusion. And when they sought the Lord in their dire extremity, they were reminded that their afflictions had come on them in ". . . consequence of their transgressions . . ." (Doctrine and Covenants 98:1). And their "transgressions" were enumerated with considerable detail as, ". . . jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires, . . ." (Doctrine and Covenants 98:3).

But in spite of their transgressions, the Lord said he would have compassion toward them, declaring, ". . . I will not utterly cast them off: and in the day of wrath I will remember mercy . . ." (Doctrine and Covenants 98:4).

We see that disorderly conduct was the direct cause for their expulsion from Zion and the State of Missouri. And if they were allowed to return the Lord would, of a necessity, probably do it in an orderly and official manner, under his direction.

After their expulsion from Missouri, the saints found an asylum in Illinois, some of them gathering as far east as Woodford County. Among them were Elders David Judy, Alma Owens, Jedidiah Owens, and later John E. Page and Adna C. Haldeman. Four branches were organized in that area known as Bloomington, Crow Creek, Eagle Creek, and Half Moon Prairie. When the great turmoil broke out in the church at the death of the prophet Joseph Smith and his brother Hyrum Smith and the church broke up into factions, those four branches united into one organization and continued to carry on as they had done previously, refusing to follow any of the struggling leaders.

They elected Granville Hedrick as their pastor, or president of the branch. While acting in this capacity, Elder Hedrick presented a revelation to them in 1864 instructing them to make ready to go up to Zion in 1867, by which time the way would be opened for them to settle peaceably in the land of Zion, and gain possession of the Lord's sacred spot, the Temple Lot.

Therefore, the official beginning of the return to Zion originated with a faithful "Remnant" who remained true to the covenant, and refused to follow any of the factional leaders that arose at the death of the martyrs.

It was the "official beginning" because the Church of Christ (Temple Lot) was the only portion of the original body that ever claimed to have received a direct command from God to return to Zion, and who came to Zion as a direct result of such instruction.

Obedient to this command, the branch in Woodford County sold their possessions and came to Independence in the winter of 1866-67. On the first day of March, 1867, they held a conference on the Temple Lot, openly avowing their identity and purpose, without being disturbed. John Hedrick, John T. Clark, and Alma Owens, son of Jedidiah Owens, with their families moved to Independence in the fall of 1866. Some months later the entire Bloomington Branch, in a body (about thirty-five in number), arrived in Independence, February 27, 1867.

David Judy was one of those who were driven out of Jackson County in 1833, and was among the first to return in 1867. In 1869, they began to purchase the Temple Lot for cash and secured the title. This is plainly shown, without the slightest degree of doubt, by the records in the courthouse in Independence. The Church of Christ on the (Temple Lot) were the first Latter Day Saints to return to Jackson County after the expulsion in 1838. They came in a body and settled in Independence, and soon bought the Temple Lot property, which had been divided into city lots. The redemption of Zion was begun in the right way, "beginning at the Temple Lot."

This year, 1967, just one hundred years later, we celebrate and commemorate the event of the struggles, the hopes, the faith and resourcefulness of that stout hearted band. Many miles have been traveled, momentous decisions have been rendered by those that have striven to carry on the battle of those that have gone before us. Yet the work of the establishment of Zion that was so near and so dear to those gone on, still languishes. Some have grown cold and are looking into the byways of religious ideologies of the day, seeking to forget the import of the early revealments of our Lord and Master to the church. They are not unlike those of Nephi of old, "And it came to pass that in the commencement of the ninety and second year, behold the prophecies of the prophets began to be fulfilled more fully; for there began to be greater signs and greater miracles wrought among the people. But **there were some who began to say that the time was past for the words to be fulfilled**, which were spoken by Samuel the Lamanite. And they began to rejoice over their brethren, saying, Behold, **the time is past**, and the words of Samuel are not fulfilled; therefore, **your joy and your faith** concerning this thing, hath been in vain." (Book of Mormon, page 600, verse 4-9) Emph. mine K.J.S. Perhaps we also stand on the threshold of success or on the verge of disaster spiritually as a people and as individuals. Will we doubt the prophets, the signs, and the times? Will we continue to listen to the doubters and those that destroy the faith once delivered to the saints? Or shall we return to the basic teachings of the Restoration.

K. J. S.

ORIGINAL ARTICLES

Original Articles are the opinions of the author and do not necessarily reflect the teachings of the church or the opinions of the editorial staff. Even though some articles may in some cases be interpreted as controversial in nature, we believe that such articles if written in an affirmative manner in which a belief or an opinion is expressed, and evidences presented to support that belief, said articles should be presented to the readers.

FROM THE RECORDS

By
Apostle B. C. Flint

Because of the fact that for a number of us old time defenders of the Restoration the day is far spent, and our ability to try to keep before the members of the Church of Christ the old time gospel of the Restoration, and considering the times in which we now live, both in the world and in the church, we should, indeed, use every bit of time still allotted to us in an endeavor to help stem the rising tide of both spiritual and temporal unrest by standing firmly and unwaveringly upon the old tried and true doctrines brought into being by the God sent ministry of these latter days under God's divine leading and directing Spirit, else will we be found wanting when we shall be called in the not to distant future to give an account of our stewardship. Because of our desire to do this we feel that an appeal to the statements of men of God in the past, who, being close to the formative period of this great latter day restoration, have become, in a measure, regarded as having been inspired by divine light, and so left a legacy for all who have come down to the present time. Recognizing as we do that human mistakes have been made, and that the church passed through a dark and cloudy day of dissolution and distrust, yet we also believe that all was not lost by the heart wanderings and apostasy of even some of the early leaders. God is still in His heaven and able to revive and reconstruct the work until a complete realization of His divine purpose in bringing into being this great work has been accomplished. There were, possibly, those remaining true to the faith "once delivered to the saints", who might be used as an instrumentality, in the work of such a revival.

For the Church of Christ, now on the Temple Lot, we DO believe that there are men whom God could use in the work of revival, and that their work would be manifest, and they would produce records in an attempt to bring mankind the old original truths as they were in the beginning clear back to the angel's visit to the Prophet Joseph Smith. Among these were groups of the old time saints, here and there, who did not follow the leadings of self appointed prophets as leaders. Among such groups we find in Illinois a number of such whom had been leaders in the days of Joseph Smith, and who stood out declaring the original faith and practice as at first. These began the publication of a periodical that they called the "Truth Teller", in which they declared the original teachings of the latter day restoration.

Fortunately for us, these records are still available and to them we make our appeal. Among these leaders were such men as John E. Page, Granville Hedrick, David Judy, Jediah Owens, Adna C. Haldeman, and others. John E. Page had been one of the original apos-

ties under the regime of the Prophet Joseph Smith. Among this group, Granville Hedrick was made the editor of the "Truth Teller" and also was set apart and ordained as Prophet, Seer and Revelator of the group. A record known as the Crow Creek Record gives the history of this proceeding as follows:

"Bro. John E. Page nominated Granville Hedrick to that office. It was then put to a vote and agreed to by all present. After some arrangements as preparatory, Bro. John E. Page, David Judy, Jediah Owens, Adna C. Haldeman, who were apostles; Zebulun Adams, High Priest; James Bradley, an Elder, and William Eaton, a Deacon, all being assembled; Bro. John E. Page, then proceeded and laid hands on Granville Hedrick in company with all of the rest, and ordained him to the office of First Presidency of the church, to preside over the High Priesthood, and to be a prophet, seer and revelator, and translator to the Church of Christ."

This was done at the home of William Eaton on July 18, 1863. By this we feel justified to here begin our examination of what took place at the very inception of the work of the Church of Christ following the death of the Prophet Joseph Smith. So having thus established what should be regarded as the very best authority available in this study, we will now begin an examination of their teachings as of that time or date.

The "Truth Teller" made its appearance first in the issue of July 1, 1864 with Granville Hedrick as editor, he also being their Prophet, Seer, and Revelator. These people boldly announced that their purpose was to stand firmly back of the original teachings of the church established in 1820 to 1830 through the prophet Joseph Smith and his associates and also to denounce the false and erroneous doctrines that had imposed themselves upon the church since its beginning and to establish the primitive order as at first committed to man in this latter day dispensation.

In the first two or three issues of the "Truth Teller", they published an article under the title, "Notice". This was in reality a challenge to all and sundry, asking such as would to defend these alleged false teachings and doctrines as it was claimed were NOW present in the various factions into which the church divided after the death of Joseph Smith. We will therefore examine this so-called "Notice" by which means we will be enabled to understand just what doctrines were alleged to be false and erroneous.

We will give it in full:

"NOTICE"

"It is a fact that certain false doctrines have been imposed upon the church of Jesus Christ (of Latter Day Saints) which is the true cause of her prostrate condition, which are as follows: The doctrine of baptism for the dead by proxy; the plurality of Gods, and that God

himself was once a man, like men now are; also that men become to be Gods by a system of exaltation; the doctrine of tithing, as given in Section 107, July 8, 1838, in Doctrine and Covenants; the pretended translation of the Papyrus, taken from the Egyptian Mummies, called the Book of Abraham; the doctrine of lineal right to office in the high Priesthood, since the Christian era; the doctrine of polygamy. All of the above stated pretensions and doctrines are false, and form no part of the church of Jesus Christ in her primitive order, but are all one kindred of falsehood. All of the above statements are open to public investigation by any gentlemen who wishes to discuss these points above named, in a friendly and Christian manner, at any time and place agreed upon. An investigation has been frequently invited, and is now again publicly solicited." (Truth Teller, July, 1864, page 14)

Evidently, the above were the doctrines and teachings that were considered by these early leaders of the Church of Christ movement as being false and unacceptable, and were the things that were regarded as being the direct cause for the division and factionalism of the Church. They also set up a deadline wherein the true was to be separated from the false. They felt that Joseph Smith himself was in large measure at fault, and gave what was considered by these early Church of Christ leaders as being false revelations which were accepted by the church formerly.

This, then, gives us a measure as to what the doctrines and teachings ARE and have been through the years. These things are important now because through the years there seems to have been a standing invitation by the Church of Christ to members of the other factions of the restoration to investigate our claims. This invitation was based upon the premise that the Church of Christ on the Temple Lot was a continuation of the Church as first instituted by Christ and the angel who came to the young Seer in 1820. In other words, a "remnant" of that church continued on according to the original pattern as first given by the angel to Joseph Smith from 1820 to 1830. This was especially true during the years 1918 to 1925 when new and strange innovations were appearing among the leaders of the Reorganized Church of Jesus Christ of Latter Day Saints. This caused many of their members to begin an investigation of the claims made by these old time members on the Temple Lot. Thus they began a very thorough and exhaustive study, and so became very well acquainted with this early history as propounded by these early Church of Christ leaders. These investigators were earnest, honest searchers for the truth not so much as to the matter of church organization, but more especially in finding the original faith and doctrine as given in the beginning. What I am recording here are the facts as they were presented to us from the literature of the Church of Christ, Temple Lot. Naturally, the "Truth Teller", being the accepted official church paper, would be the first point of contact, and so it is.

In the first two or three numbers of the "Truth

Teller" is a long address by the editor and President of the Church, Granville Hedrick, in which he discusses in detail and separately the various false doctrines mentioned in the above "Notice" or challenge. In this address we find scarcely anything that we cannot subscribe to as being what we find in the earlier publications of the church back to the days of Joseph Smith and as being the original doctrines of the church as we have always understood them. So our investigation must begin at the beginning and UP TO the time that these early Church of Christ leaders tell us that false and deceptive revelations began to mar the picture.

It now appears that it is NOT the false teachings mentioned in this so-called "Notice" that NOW is bothering us and causing division and disagreement in our ranks, but, it is the strange interpretation of the one designated as, "Baptism for the dead by proxy." In this I assert that I know of no one who would seriously disagree with Granville Hedrick's analysis of this subject as it is presented in the "Truth Teller." So we will here give that part of his address in full.

Beginning at the bottom of page 34, 2nd column, we read this language: "You may think this order of things to be very particular, but let me tell you that they are only to answer the will of God by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world, for the salvation of the dead who should die without the knowledge of the Gospel.' Now for the contrast. See Book of Moroni, Ch. 8, Par. 3. 'For behold that all little children are alive in Christ, and also all they that are without the law for the power of redemption cometh on all they that have no law, wherefore he that is not condemned or he that is under no condemnation cannot repent, and unto such baptism availeth nothing, but it is mockery before God, denying the mercies of Christ and the power of His Holy Spirit, and putting trust in dead works; behold my son this thing ought not to be, for repentance is unto them that are under the condemnation and under the curse of a broken law, and the first fruits of repentance is baptism, and baptism cometh by faith unto the fulfilling the commandments, and the fulfilling the commandments bringeth remission of sins, and the remission of sins bringeth meekness and lowliness of heart, and because meekness and lowliness of heart cometh the visitation of the Holy Ghost, which comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the Saints shall dwell with God.' The reader will readily perceive that the Book of Mormon, in the foregoing quotation, positively says: 'That all little children are alive in Christ, and also all they that are without the law, for the power of redemption cometh on all they that have no law; wherefore, he that is not condemned or he that is under no condemnation cannot repent, and unto such baptism availeth nothing.' This reading is as clear as language can make it that all the human race, both old and young who have died without the knowledge of the Gospel, are under no condemnation

and cannot repent, having transgressed no law, and as baptism, according to both the Bible and Book of Mormon is unto repentance, therefore baptism can avail nothing for the dead, 'for repentance is unto them that are under condemnation and under the curse of a broken law.'

"But Sec. 106, Par. 5, contradicts this and all the foregoing quotations. Read the last part of Par. 5th, and you will see a preparation 'before the foundation of the world for the salvation of the dead who should die without the knowledge of the Gospel.' The Book of Mormon says the power of redemption cometh on all those who have no knowledge of the Gospel as well as little children, and baptism availeth them nothing, for the power of redemption cometh upon all of them alike. Which shall we believe, the sacred Book of Mormon, or the spurious revelations, which have been so elaborately devoted to establish one of the most rotten principles of doctrine ever imposed upon the church.

"The Truth Teller has made a declaration in favor of the primitive organization of the church, as is published in the first number. Also, that many of the members have strayed from the primitive order of the church, and that too at a much earlier period than generally has been supposed; and that the prophet Joseph Smith himself lost his prophetic gift in the month of February, A.D. 1834, and from that period false teachings and false doctrines and false revelations were continually imposed upon the church until the year of his death, whereby many have been deceived and also lead into all manner of wicked practices from whence it is desirable that all should return who have not committed the unpardonable sin which can only be accomplished by reviewing their former course and learn to know the truth from falsehood, and in a practical manner cleave unto all truth and forsake all unrighteousness. But on seeing so bold an announcement proclaimed by the Truth-Teller, in open view to all the reading world, in such a defiant manner some will writhe and squirm while others with fanatical and foam, threaten for revenge, but by the help of God the Truth shall be told, for they will only show their weakness and inability to oppose. Truth is independent in itself with God. Truth and falsehood in harmony can never dwell together. Truth is the light of intelligence to the soul, as the sun is to nature's universe, and those who walk in it dwell in the light of heaven, while others who walk in darkness cannot see, though the light is made clear as the noon day sun, yet they cannot perceive, but to the believer in Christ there is a strong consolation that God knoweth them that are his, and if all who have professed, are not of Israel yet, some are, and whether they be many or few they are of that happy number who keep the commandments of their blessed Lord and love one another, who are just and pure and shall have the right to enter in through the gates into the Holy City, the new Jerusalem, where God and Christ forever reign." (Truth Teller, September 1864, pages 34 and 35).

In the above we see absolutely nothing that even hints at a repudiation of the doctrine of "probation after

death" for those who never heard about Christ in this life, nor do we see a single statement, nor instance, where it teaches that anyone will be saved in ignorance. Brother Hedrick is merely attacking the doctrine of baptism for the dead by proxy. As to that contained in Section 106, Doctrine and Covenants (old edition), we find ourselves in full accord. He mentions not a word from the Book of Mormon that has to do with salvation. He DOES mention redemption, but there is a vast difference between "the power of redemption" and "salvation". We are told both in the Bible and the Book of Mormon that the "power of redemption" cometh upon all mankind, both the good and the bad. See Helaman 5:70, and others. Furthermore, the scriptures also tell us that eventually ALL of God's creation will be redeemed, (brought back to its original conditions). "Salvation" is attained ONLY by the acceptance of Christ made possible by the "atonement" which is infinite, and being infinite, it is not limited either by time nor space. See Romans 8:38, 39.

But reverting to Hedrick's analysis of his attack on the doctrine of "baptism for the dead by proxy" which is the false doctrine he is opposing, and not the doctrine of "probation after death" as some claim, he says that ALL revelations up to February 1834 are accepted by the church. It is a statement in Section 106, paragraph 8, that he begins criticism. We quote paragraph 5 of this Section of the Doctrine and Covenants which reads: "You may think this order of things to be very particular, but let me tell you that they are only to answer the will of God, by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world, for the salvation of the dead who should die without a knowledge of the gospel."

Then in verse 8 is the contradiction which provides for proxy baptism. It reads: "Now the nature of this ordinance consists IN THE POWER OF THE PRIESTHOOD, by the revelation of Jesus Christ, wherein it is granted, that whatsoever you bind on earth, shall be bound in heaven, and whatsoever you loose on earth, shall be loosed in heaven. Or, in other words, taking a different view of the translation, whatsoever you record on earth, shall be recorded in heaven; . . . for out of the books shall your dead be judged according to their own works, whether THEY THEMSELVES have attained to the ordinances in their OWN propria persona, or by the means of their OWN AGENTS, according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept, concerning their dead." (paragraph 8, Section 106, given September 8, 1842, 1849 edition of Doctrine and Covenants; Emphasis mine B.C.F)

In the above it will be noted that the revelation in question was given in Nauvoo in 1842, or eight years over the "deadline" fixed by the Church of Christ, Temple Lot, leaders, as the time between the true and false revelations.

On this same matter we find in the "Truth Teller"

the story of a long drawn out controversy between "The Saints Herald" (Isaac Sheen, editor) and the "Truth Teller" (Granville Hedrick, editor). It seems that Elder Sheen has accused the "Hedrickites" of rejecting ALL revelations coming through the Prophet Joseph Smith AFTER 1830, so we find Brother Hedrick's emphatic denial in or through the columns of the Truth Teller as follows: "... if further information is wanted on this subject, let the reader turn back and examine the Truth Teller on pages 6, 8, 9, and they will see the unfairness in which the 'Herald' has dealt with the Truth Teller on this subject, wherein, Brother Sheen has labored, by misrepresentation, to induce the readers of the 'Herald' to believe that Brother Haldeman has renounced all the revelations that came through the GREAT SEER after 1830. But let the readers examine the first number of the Truth Teller, and they will see that Joseph Smith is acknowledged to be a true prophet, TOGETHER WITH ALL THE REVELATIONS THAT CAME THROUGH HIM UP TO FEBRUARY A. D. 1834, and that ALL the perversions and false revelations and DOCTRINES that was imposed upon the church were given AFTER THAT DATE. This position is made plain in the Truth Teller as language can define, and is now submitted to the candid readers to make their decision." (Truth Teller, November 1864, page 68; Emphasis mine B. C. F.)

Again, in the compilation of General Conference enactments by the Church of Christ clear back to 1864, we find this: "All revelations, including the 4th paragraph of Section 101 and thereafter, are false, in any book as coming through Joseph. Those before that have been received by the church." (Truth Teller, September 1864, page 47)

So much for that part of the record. There is much more, but this should suffice to establish the fact that the Church of Christ is now and ever has been committed to the deadline of February, 1834, being the beginning of false doctrines as alleged by ALL leaders of the Church of Christ down to the present.

Yet, in view of all that has been said, ALL must know that Section 76 (The Vision) was given on February 16, 1832, two full years before the claimed deadline. Granville Hedrick certainly knew about this when he made the above attack on the doctrine of "baptism for the dead by proxy." Added to this, the doctrine of "probation after death for those who never knew about Christ in this life" is not found among the false doctrines mentioned in that early "Notice" or challenge already mentioned. However, while it is found to be easy to connect ALL the Church of Christ leaders from Joseph Smith down to the present with an acceptance of this doctrine, yet, it is also clear that their understanding of the doctrine was NOT that eventually ALL mankind will attain to Celestial Glory, but that according to the Apostle Paul, it will be "Every man in his own order" (I Corinthians 15:23) or "according to their works" as is taught in ALL Scriptures.

Having established the above facts, it might be well to examine some of these revelations back of 1834. First,

the "Vision" of February 1832. This revelation definitely DOES teach that all men who ever lived will sometime, somewhere contact Christ. It also defines very clearly the difference between the various rewards that will be meted out to humanity as a whole or as described by Paul in I Corinthians 15:41, 42, where these rewards are described as, "... one glory of the sun, and another glory of the moon, and another glory of the star." etc. Section 85, given in December 1842, also tells about the same thing.

However, before going into the details of the contents of these revelations it might be well to first lay a scriptural basis for the very evident position they imply.

Granville Hedrick very properly explains the purpose of baptism and to whom it is to be administered, and in this he very definitely limits it to mortals here on earth and in the flesh and not by any representative proxy method.

Both the Bible and Book of Mormon clearly emphasize the fact that there is no salvation except through obedience to the teachings of Christ based upon the atonement he has made through the shedding of his blood on Calvary for all mankind, and ALL mankind are under the redemption of Christ, so, in like manner salvation must be accredited according to man's conduct. Peter tells us: "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (I Peter 4:6) In this, we are unable to find scripture anywhere that makes baptism in water essential to the acceptance of Christ anywhere except for men in the mortal state. If the gospel is preached to the spirits in prison or to the dead of all mankind who never contacted it in this life, it is because, as Paul tells us, that the gospel is the power of God unto salvation. Yet, who would be foolish enough to argue that a spirit could be baptized in physical water? This scripture certainly indicates that the spirit may be preached to. It may comprehend. It may repent. And it may accept Christ as its Savior; else why preach to them?

As to the millenium, the scriptures tells us that the millenium begins with the resurrection of the righteous out of Paradise. (Revelations 20) So that state will largely be made up of resurrected persons, and Christ tells us that, "For in the resurrection they neither marry, nor are given in marriage, but are as the angels in heaven." (Matthew 22:30) Will anyone contend that the angels are subjects for baptism? Mark also gives it the same language (Mark 12:28) and in Luke it is even stronger. There Christ says that they are "Equal" to the angels in heaven: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." (Luke 20:35, 36).

Certainly there is a vast difference between those who accept Christ in this sin cursed mortal state where

the devil is loose and life is a constant warfare against evil, and those in the spirit world or the millenium where Satan is bound. Those who accept Christ then could not possibly be those mentioned who have "overcometh" as John says in Revelations 2:7-17, and also those whom John speaks of as: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." (Revelation 7:14) Yet, according to all scriptures, ALL mankind MUST contact Christ somewhere, sometime, before they can be finally saved. Just a text or two: "And now behold, my beloved brethren, this is the way; and THERE IS NO OTHER WAY nor name given under heaven, whereby man CAN be saved in the kingdom of God. And now behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and the Son, and the Holy Ghost, which is one God, without end, Amen." (II Nephi 13:31; Emphasis mine B. C. F.)

Again: "Yea, behold, I say unto you, that as these things are true, and as the Lord God liveth, there is none other name given under heaven, save it be this Jesus Christ of which I have spoken, whereby man can be saved." (II Nephi 11:39)

There are many others, but this should suffice because the angel's message to the shepherds announcing the birth of Christ says: "And the angel said unto them; fear not: for, behold, I bring you good tidings of great joy, which shall be to ALL people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2. 10, 11; Emphasis mine B. C. F.)

Further, because of the teachings of scripture throughout, we say without fear of successful contradiction that so long as there remains ONE SINGLE SOUL born into this world who has not sometime, somewhere become acquainted with Christ the Lord, His mission is not yet complete.

"And for this cause I write unto you, that ye may know that ye must ALL stand before the judgment seat of Christ; yea, EVERY SOUL WHO BELONGS TO THE WHOLE HUMAN BODY OF ADAM; And ye must stand to be judged of your works, whether they be good or evil; and ALSO that ye may believe THE GOSPEL OF JESUS CHRIST, WHICH YE SHALL HAVE AMONG YOU." (Mormon 1:86, 87; Emphasis mine B. C. F.)

Statistics show that taking the whole range of human existence on this earth from the time of Adam, only about one-fifth of the earth's population have even heard about Christ. Yet, the above scripture shows that sometime, somewhere, ALL mankind will have the gospel of Christ "among" them. Hence we find Peter saying that the gospel must be preached to the "dead" and that is not "dead in the trespasses of sin." They are NOT men in the flesh; so it refers to physical death. Then Christ also says himself: "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matthew 12:31, 32)

All of the above scripture indicates the same condition of repentance both in this world and the world to come. Can anyone conceive of any forgiveness either in this world or the world to come except upon the principle of repentance? In fact, this very subject or text is found in the Inspired Translation to read: "All manner of sin and blasphemy shall be forgiven unto men who receive me and repent." This calls up the question, is the idea of repentance after the death of the mortal body scriptural? Yea, verily, repentance is possible for man clear down to the judgment. All the texts so far presented imply very emphatically the truth of this statement, else of what value is the preaching of the gospel (the power of God unto salvation) without the acceptance of Christ being its object? Also, on what basis would Christ accept mankind without repentance? However, we will give just one very plain text that not only implies the idea of repentance, but actually says so: "But behold, the resurrection of Christ redeemeth mankind, yea, even ALL mankind, and bringeth them back into the presence of the Lord. Yea, and it bringeth to pass the CONDITIONS OF REPENTANCE, that whosoever repenteth, the same is not hewn down and cast into the fire; But whosoever repenteth not, is hewn down and cast into the fire, and there cometh upon THEM AGAIN a spiritual death, yea, a second death, for they are cut off AGAIN as to things pertaining to righteousness." (Helaman 5:71-73; Emphasis mine, B. C. F.)

This plainly shows that he is talking about both a physical death and a spiritual death, else why use the word "again"? We might add here that we also find corroborating texts elsewhere, as for instance this statement: "For he gave commandment that ALL men MUST repent; For he SHEWED UNTO ALL men that they were lost, because of the transgression of their parents." (II Nephi 1:109, 110; Emphasis mine B. C. F.) When did he thus show "ALL MEN" these things? Only one-fifth was shown in this mortal life these things. Then too, certainly in the story of the "rich man and Lazarus"; in Luke, the rich man's attitude was much different in hell than it was when he fared sumptuously every day in life. Maybe he was repentant. At least, he proposed some missionary work for his father's house. So much for that. This however opens the discussion of the "Unpardonable sin", so we will say no more about that here.

Now, however, we feel that we have introduced scripture sufficient here to act as a basis for the introduction of what the GREAT SEER, as Granville Hedrick, the prophet, seer, and revelator of the Church of Christ classifies, Joseph Smith, has to say in explanation of all of the foregoing. So, going to the revelation of February 16, 1832, and which is within the deadline set by Granville Hedrick as being the teachings of the Church of Christ, and called a "VISION", we read this concerning those who have "overcome the world" and are heirs of the "Celestial Glory": "And, again, we bear record for we SAW and HEARD, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: They are they who re-

ceived the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of hands of him who is ordained and sealed unto this power; and who OVERCOME by faith, and are sealed by that Holy Spirit of promise, which the Father sheds forth upon all those who are just and true; they are they who are in the church of the Firstborn; they are they into whose hands the Father hath given all things: they are they who are priests and kings, who have received of his fullness, and of his glory, are priests of the Most High after the order of Melchisedec, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore, as it is written, they are gods, even the sons of God; (Compare with Alma 9:51, B. C. F.) wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's and Christ is God's, and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ for ever and ever; these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just; these are they who come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels; to the general assembly and church of Enoch, and of the Firstborn; these are they whose names are written in heaven, where God and Christ are the judge of all; these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood; these are they whose bodies are celestial, whose glory is that of the sun; even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical." (Vision of February 16, 1832, emphasis mine B. C. F.)

Certainly, all of this has reference to the same ones mentioned by John in Revelations as being those who have "overcometh", also, "those who have come up through great tribulations." They are evidently the same ones mentioned in Mosiah 8:55-57.

Now we will see what provision this "vision" or revelation makes for those who are to inhabit the next or "terrestrial glory". We read: "And again, we SAW the terrestrial world, and, behold, and lo; these are they who are of the terrestrial, whose glory differs from that of the church of the Firstborn, who have received the fullness of the Father, even as that of the moon differs from the sun of the firmament. Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preach-

ed the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus IN THE FLESH, but AFTERWARDS RECEIVED IT; these are they who are honorable men of the earth, who were blinded by the craftiness of men; these are they who receive of his glory, but not of his fullness; these are they who receive of the presence of the Son, but not the fullness of the Father; wherefore they are bodies terrestrial and not bodies celestial; and differ in glory as the moon differs from the sun; these are they who were not valiant in the testimony of Jesus; wherefore they obtained not the crown over the kingdom of our God. And now this is the end of the vision which we SAW of the terrestrial, that the Lord COMMANDED US TO WRITE while we were yet in the Spirit." (Vision of February 16, 1832, emphasis mine B. C. F.)

None of this from this vision should need much comment because we find much scripture being quoted all the way through in explanation of its various phases. An example is found in Mosiah 8:58, 59.

These texts from this latter day revelation, already acknowledged by Granville Hedrick as being given by the GREAT SEER while still in favor with God, certainly teaches both the idea of repentance at any time in man's existance down to the judgment, but it also very emphatically teaches probation after death for the class mentioned.

This certainly commits Granville Hedrick to the doctrine of both of the above indicated principles of the gospel, AND, if it is claimed that he DID NOT so believe, the only conclusion that we can arrive at is that he put the deadline on false doctrine in the wrong place. We don't believe he did, nor will we admit that he made a mistake in that, besides, Section 85, Doctrine and Covenants, also gives more light on the different rewards called glories, and that also was within the deadline, having been given in December 1832. Brother Hedrick certainly wouldn't miss both of these.

So having committed Granville Hedrick to these fundamental restoration doctrines, we will next call on Elder John H. Haldeman. He was editor of the renewed "Evening and Morning Star", and was its editor when the old reprint of the original "Star" was printed in Independence, Missouri, in 1832 and 1833. This old reprint contained a number of the early revelations, including the "Vision" of February 1832, and in a long editorial by John R. Haldeman in the issue for September 1911, he not only endorses the revelations being printed in the old "Star", but this editorial is in the very next issue, following the inclusion of this "Vision", in the reprint, and in this long editorial of endorsement he says: "As our readers have noted, the Star inserted from time to time, extracts, and in some instances whole or entire revelations, selected and printed because of their great importance, in advance of their publication in the Book of Commandments. It was given advance publication in the Star to afford an excellent outline of the fundamental laws and policy of the church from its

inception up to 1833, the date the Star ceased publication, because of the attack upon its plant by the mob, at Independence, Missouri. * * * It is difficult to imagine how those seeking to know the facts concerning what really was the practice of the early church can close their eyes to the matters contained in the columns of "The Evening and The Morning Star". It was the church's own publication, and was published for the express purpose of setting forth the faith and doctrines, of The Church of Christ, established, April 6, 1830, by the Prophet Joseph Smith. * * * Aside from the claims made by Joseph Smith and others, that early revelations were inspired by God, there are other proofs helping to conform their testimony. The doctrines presented were harmonious with the Bible and the Book of Mormon. The proposed form of church government, was also along the lines pursued in the formation of the apostolic churches and left open no point of attacks insofar as its provisions were concerned. The Church of Christ maintains that the early doctrines and form of church government were **God-given and correct**, and any change or modification was a departure from the true church, and apostate in its character."

This summary from Brother Haldeman's Editorial, certainly commits him to the 1832 Vision and its teachings, so the records seem to ring true through the years; but we are not through yet. Coming down to Zion's Advocate for January, 1957, we have another similar endorsement by one of the Twelve. He says: "Perhaps others may find further amendments to offer, but so far these are the only ones I have been impressed to offer. There may be those perhaps, who feel that I should go still further and repudiate a belief in what we may term the various degrees of reward and punishment, which are set forth in this Epistle. (The Epistle sent out by the Twelve in 1956. B. C. F.) To these I simply call attention to the fact that this belief has prevailed in the Church of Christ since February 12, 1832. To me it seems scriptural, just and equitable, and in accord with the justice and mercy of God. At this present time, and until such times as the Lord may give instructions to the contrary, or we shall be able to deduce from sound scriptural evidences that this principle is contrary to the just, merciful, and equitable attributes of our heavenly Father, I see no reason to abandon a belief in it."

And finally, going back and giving Joseph Smith's own evaluation of the matter contained in this "Vision" or revelation given to him and Sidney Rigdon on February 16, 1832, we find him making this analysis: "Every man lives for himself. Adam was made to open the ways of the world, and for dressing the garden. Noah was born to save seed of everything, when the earth was washed of its wickedness by the flood: and the Son of God came into the world to redeem it from the fall. But except a man be born again, he cannot see the kingdom of God. This eternal truth settles the question of all men's religion. A man may be saved, after the judgment, in the Terrestrial kingdom, or the Telestial kingdom, but he can never see the Celestial kingdom of God, without being born of water and the Spirit. He

may receive a glory like unto the moon or a star, but he can never come unto the mount Zion, and unto the city of the living God, the heavenly Jerusalem, . . . to the general assembly and church of the first born . . . and to the spirits of just men made perfect, and to Jesus the Mediator . . . unless he becomes as a little child, and is taught by the spirit of God." (Extract from an article by Joseph Smith entitled, "To the Honorable Men of the World"; "Evening and Morning Star", August 1832)

This statement by the Prophet Joseph Smith is also within the deadline, so we see that the record is clear through the years and rings true in every respect, together with being entirely in accord with scriptural teaching. True, there have been attempted deviations through the years, but still lives the truth, running like a golden thread between the errors and whims of men. And God is still in His Heaven.

We have heard it said, that to be impartial, God should give to every man an opportunity to attain to Celestial Glory. Well, for that to have been possible, the gospel should never have been sent to this sin cursed earth where the devil has full power to destroy mankind, but should have been reserved in heaven until the Millenium WHEN all would have been equal in every way, and the devil being bound, could not make an inequality. In other words, what is the value of man passing through this vale of tears and finding it necessary to come up through great tribulation and to have to "overcome" the world, through suffering, if God has not provided a future commensurate for such a type of obedience?

In our finite minds we are not able to envision the conditions in any one of the glories mentioned, but we should be willing to trust our kind Father in Heaven that He will give every man ALL that he could possibly live for or appreciate. In the "Vision" even the "telestial glory" is picture beyond the concept of man to realize its glory. Yet, that is the glory provided for those who have been in God's prison house, and have been cleansed there. I feel that we will have no reason to question the wisdom and kindness of God as to our future state. He is our kind Father in heaven. May all glory be His. Amen.

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nations shall not lift up sword against nation, neither shall they learn war any more. (Isaiah 2:2-4)

AMAZING LOVE

by

Lovita G. Seibel

The love of God and of His Son Jesus Christ.

While it is true that we are unable to completely comprehend and so fully understand the unsearchable riches of God's love toward us, still it seems wise and necessary to seek to gain, in so far as possible, knowledge and such understanding as we may concerning this "amazing love". In that it may be with us as it was with the Ephesians, of whom Paul wrote, that they "... be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith: that, ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth and height; and to know the love of Christ, WHICH PASSETH KNOWLEDGE, that ye might be filled with all fulness of God." (Ephesians 3:16-19)

From this we are informed that the saints of God, rooted and grounded in His love may know and comprehend to a degree that love which is in Christ, but which passeth knowledge it is truly great. So we are emboldened to study into the subject of God's love in order to glimpse a little of its dimensions of length, breadth, depth, and height. Normally we are taught that depth and height are really the same dimension, but in the love of God we find a variation. The psalmist understood this when he sang concerning God's love, "If I ascend up into heaven, thou art there; If I make my bed in hell, behold, thou art there." (Psalm 139:8)

So let us look into, "... the eternal purpose which he purposed in Christ Jesus our Lord." (Ephesians 3:11)

Turning to John we learn that through the Holy Spirit, John the Baptist recognized Jesus as the Christ in these words, "... and saith, Behold the Lamb of God, which taketh away the sins of the world." (John 1:29) And again in verse 36, "And looking upon Jesus as he walked, he said, Behold the Lamb of God!"

What was the particular significance in this revelation through John the Baptist? What was the meaning of the words, "the Lamb of God?"

To the Jewish people who understood the offering of a sacrifice of a lamb for their sins, only one interpretation could be made of John's statement that Jesus was the Lamb of God; i. e. He was God's sacrifice for the sins of the world. Had the Jews really put their mind on John's statement with the wisdom and understanding they could have gained from their scriptures, they should have known without doubt what John was talking about. But, as is often characteristic of humans, our minds do not take in the full meanings of a prophecy until after the event occurs. So it was with the Jews then, and it was so even among Jesus's followers to some extent.

At later date Peter understood for we find him saying, "Forasmuch as ye know that ye were not redeemed with corruptible things ... but with the precious blood of Christ, as a lamb without blemish and without spot:

who verily was foreordained before the THE FOUNDATION OF THE WORLD, but was manifest in these last times for you." (I Peter 1:18-20)

Paul, also, understood the "type of the Law" as "a shadow of Him who was to come", who became the supreme sacrifice, "... even the Lamb of God." "For the law having a shadow of good things to come, and not the very image of the things can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." (Hebrews 10:1) Paul also understood what the "very image" was that could bring perfection. "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus once for all." (Hebrews 10:9, 10)

John, in Revelations 13:8, while speaking of certain wicked ones says, "... whose names are not written in the book of life of the Lamb slain from the foundation of the world."

From the verses we have learned several things which are rather pertinent facts.

1. Jesus was the Lamb of God.
2. He was to take away the sins of the world.
3. The law under Moses of the sacrifice of lambs for sin was a type of the good thing to come, which was Jesus Christ, and He as the Lamb of God would through sacrificing Himself become effective in bringing about perfection in His followers.
4. That Christ, as the Lamb of God, was foreordained as this effective sacrifice for sins, before the foundation of the world.
5. Or as Revelations puts it "was slain from before the foundation of the world."

It has now become clear to our minds that the "... eternal purpose which he purposed in Christ Jesus our Lord" (Ephesians 3:11) was Jesus' crucifixion, a sacrifice for the sins of the world. This was God's plan and it was already worked out before the creation of the world.

Let us think back and we will recall the record in the first chapter of Genesis which tells of the creation, the laying of the foundation of the world, and all which dwells thereon.

Well may we ponder the fact that Jesus was foreordained to be the Lamb of God, and a sacrifice for our sins so long ago, again, even before we were created. He was pledged to be an effective sacrifice for the sins of a people of a world, neither of which had yet been created, for we are told He was the Lamb slain before the earth's foundations were laid.

We should now begin to comprehend a little of the magnitude of this redeeming plan, this precious pre-existing love, already prepared before the world and its teeming millions of wicked peoples, were created. We should begin to grasp slightly something of the magnitude of the breadth and the length of the love of Christ.

Let us consider John's statements concerning the creation found in John 1:1-3. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." And in verse 14, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." This is confirmatory evidence that Christ was as effective in our creation as He was to be for our salvation.

All things concerning the earth and her people were known by God from the beginning, "Remember the former things of old: for I am God, and there is none else; I am God and there is none like me, declaring the end from the beginning, and from ancient times the things which are not yet done, saying, my counsel shall stand, I will do my pleasure." (Isaiah 46:9, 10)

Thus having a foreknowledge of all things Jesus could say of his creatures, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matthew 7:13, 14)

To sum up the picture again we have:

1. There was complete foreknowledge, so much so, that God could declare the end from the beginning.

2. It was foreknown that many would go in at the broad gate, following the way of sin to their destruction; while but few would find the strait gate and the narrow way leading to life everlasting.

3. Because of the foreknown sinfulness of man a plan of salvation was prepared from before the foundations of the earth were laid.

4. The Son of God, the Word, was selected as the creator of all things which were to be created.

5. The Son of God was also chosen to make effective the plan of salvation, becoming the "Lamb of God who taketh away the sins of the world."

This begins to make plain the statement made by Jesus, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his son into the world to condemn the world; but that the world through him might be saved." (John 3:16, 17)

Having been chosen and sent as "the only name under heaven" (Acts 4:12) by which man may be saved, we see why it is necessary to know His name and to believe on Him if we should hope to attain unto eternal life.

It is an awe inspiring picture which is beginning to emerge of the Christ. He is the only begotten Son of God, pre-existed with God, was also the creator of earth and its people, and He is also savior of His creation.

Perhaps most improbable to our minds is the very strange fact, that having a foreknowledge of just how

wicked His creation would become, and also having a foreknowledge of His own sacrifice in order to bring about a salvation for this creation, that the Son of God still loved so greatly, so magnificently, that He went ahead with the creation of the world and its inhabitants.

To our finite minds, and understanding it would have seemed preferable never to have created the wicked multitudes who only find the broad way to destruction; and we might even pause to wonder if it were worth the endeavor, and the agony, for the few who do find the strait gate and the narrow way which leads to eternal life.

But this is the fact of that "Amazing Love" of God, and of His Son Jesus Christ! To our human reasoning it appears to be a most improbable fact scarcely to be understood.

In studying the facts concerning the magnitude of this marvelous love we are forced to consider that the plans and purposes of God must go deeper than we may have supposed. These plans and purposes must reach far beyond the eternal salvation of the "few" who find the strait gate and the narrow way.

Let us consider John the Baptist's statement of Spiritual recognition of Jesus as the Christ, "Behold the Lamb of God who taketh away the sins of the world" (John 1:29); and also the psalmist's statement, ". . . I make my bed in hell, behold, thou art there." (Psalms 139:8)

It is impossible to conceive of a loving God, a creator, a savior who would deliberately create untold billions of people whom He foreknew would follow the wicked way, and for whom His saving grace would be non-effective; but who would be forced to receive the punishment due their wicked deeds, if this punishment were the end of His purposes for them. For then He would be taking pleasure in their sufferings, for He need not have created them in the first place. Such a being would not be a loving God, but would be a veritable demon instead.

We will observe that God does not take pleasure in the punishment of the wicked even though it is justly received, by the following: "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live? (Ezekiel 18:23). Also, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked should turn from his way and live: . . ." (Ezekiel 33:11) And, "For the wages of sin is death. . ." (Romans 6:23). While we learn, "The wicked shall be turned into hell, and all the nations that forget God." (Psalm 9:17). While, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." (II Peter 2:9). Of the rich man we read, "and in hell he lift up his eyes, being in torments . . ." Luke 16:23). Thus it becomes apparent that the wicked at death are reserved for punishment in hell.

Then it must necessarily follow, in the light of what we have learned of God's love, that His punishment must

be corrective in purpose. There could be no other reason for His punishment. We find it so in dealing with our children whom we love. Truly God must find it that way in dealing with a world, though exceedingly wicked, which still He loved so much "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16)

For parents in dealing with their children we have this Biblical instruction, "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." (Proverbs 13:24)

Similarly of God we learn, "For whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth." (Hebrews 12:6) Also, "As many as I love, I rebuke and chasten: be zealous therefore and repent." (Revelations 3:19)

From this we see that correction is the only logical and loving reason for punishment, chastisement, or the scourging, whether God applies it for the saving of a soul in mortal life, or for the punishment in hell of wicked ones after their death.

Correction through chastisement in this life seeks to bring about our repentance from our wicked ways. This will be seen from Hebrews 12:11, "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby."

In connection with the punishment of the wicked let us consider the following. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:38, 39)

This may apply in particular to those who are God's righteous servants, but it is so all inclusive in its total aspect even including the "height and depth" which is a measure of God's love through Jesus Christ, that it must include also that praise of the psalmist which states, "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there." (Psalm 134:8)

So we repeat, the punishment of the wicked must then of necessity be for correction, and as such is an expression of God's love for erring humanity. His correction must be capable of consummating God's purposes for the wicked.

In what way is "God there" to those who make their bed in hell?

In the 32nd chapter of Ezekiel there is a graphic description of many earthly rulers with their armies who are slain, and turned into a place called the "pit", in whose sides are their graves. In the listing of these wicked ones who have been slain and gone down into the nether parts of the earth, that have gone down into the pit we get a little insight concerning some one else who is there, also. In verse 21, "The strong among the mighty shall speak to him out of the midst of hell with

them that help him . . ." This "strong among the mighty" is translated from the Hebrew word "El" which is singular of the Hebrew word "Elohim" which is a plural form of a word which pertains to God. If it were not for this word "El" one might suppose some ancient king of power, already dead and in the pit, spoke to Pharaoh king of Egypt when he and his hosts arrived. But the chapter assures us that all these bear their shame for their sinful deeds. Such helpless ones could scarcely speak words of comfort to Pharaoh. In verse 31 Pharaoh is said to receive comfort. "Pharaoh shall see them, and shall be comforted over all his multitudes, even Pharaoh and all his army slain by the sword, saith the Lord God." The promise of comfort comes from God, not from Pharaoh's fellow prisoners. In Ezekiel we find God saying or predicting concerning Pharaoh's fall, that "I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descended into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth." (Ezekiel 31:16).

One does not usually look upon an abode in hell as being one of comfort, but rather the reverse, it being one of punishment. If the 'strong among the mighty' is to bring comfort to those who have 'made their beds in hell' then we should find other witness to this from the scriptures. Turning to first Peter we find, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometimes were disobedient when once the longsuffering of God waited in the days of Noah." (I Peter 3:18-20). For what purpose did Christ preach to the spirits of the wicked dead? Peter also tells us this. "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (I Peter 4:6). It is very simple. Christ preached them the gospel, bringing them comfort. Not changing their judgment, for they are still to be judged according to men in the flesh (the deeds done in the flesh), but giving them a chance to learn something which they had not learned in mortal life, and that is how to live according to God. With Ezekiel, and Peter, Jesus, himself, becomes the third witness. He says, "I am he that liveth, and was dead; and, behold, I am alive evermore, Amen; and have the keys of hell and of death." (Revelations 1:18).

The corrective purpose of God's punishment of the wicked becomes plain, and the depth of His great love for them becomes apparent in this plan whereby even these multitudes of fallen ones may partake of the joy of learning to live according to God's righteousness.

Why should this grace for sinners be?

John tells us that Christ came to overcome the works of the devil. ". . . for this purpose was the Son of God manifested, that he might destroy the works of the devil." (I John 3:8) Also, "Then cometh the end, when he shall have delivered up the kingdom to God, even the

Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (I Corinthians 15:24-26). This is brought about when, "and the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death." (Revelations 20:13, 14).

Those who 'made their bed in hell' come out at this resurrection, coming to the judgment according to their works, which is what Peter had already told us would happen when he said they would be judged according to men in the flesh, or as we have pointed out according to the deeds of the flesh.

Christ's love has extended to these who had been turned into hell, and He is to bring them forth out of that shame and punishment. We are told to "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28-29). We are also told "For as in Adam all die even so in Christ shall all be made alive." (I Corinthians 15:22).

It was needful for Christ to have preached to the sinners in hell, so that they might be divorced from their sins, and learn to live accordingly to God. For wherever or whatever the "resurrection of damnation" is, it must needs follow that sin can no longer abide in those so resurrected, or Christ would not have put down all the works of the devil, and all things be under His subjection.

Isaiah foretells that Christ must, "... proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isaiah 61:1). While Christ proclaims, "All power is given unto me in heaven and in earth" (Matthew 28:18), and He said that He has the, "keys of hell and of death." (Revelation 1:18)

It becomes easy now to understand what John means when he says, "My little children, these things I write unto you, that ye sin not. And if a man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is a propitiation for our sins: AND NOT FOR OURS ONLY, BUT ALSO FOR THE SINS OF THE WHOLE WORLD." (I John 2:1, 2) For "... neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him." (II Samuel 14:14).

The effective workings of the love of God through the gift of His Son on the cross reaches into the lives and deaths of all men. Surely there is more than ample reason why, "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name." (Psalm 86:9). And why, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; (in hell. LGS.) And that every tongue should confess that Jesus Christ

is Lord, to the Glory of God the Father." (Philippians 2:10, 11)

This is indeed love! As John says, "In this was manifested the love of God toward us, because God sent his only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be a propitiation for our sins." (I John 4:9, 10).

We have traced a little of the plan and purposes of God as revealed in the scriptures, which teaches us a little about that love which "passeth knowledge", for He is indeed, "able to do exceeding abundantly above all that we ask or think." (Ephesians 3:20) He is able to give love without stint or measure.

"Thanks be unto God for his unspeakable gift." (II Corinthians 9:15).

YOUNG PEOPLE CHRISTIAN LEAGUE NEWS

Y. P. C. L. St. Louis Trip

WOULD YOU BELIEVE 23 KIDS IN THREE CARS
"TRAILING OFF" TO ST. LOUIS FOR A WEEK-END?

That is just what happened on the 3rd and 4th of June. It was originally planned to go to St. Louis on Sunday so we could attend the baptism of Karen Schwegler and Gail Camp, but some wanted to make a week-end out of it—so we all went to pay St. Louis Zoo a visit on Saturday. We spent the day at the Zoo, with our sack lunches in hand, riding the train and seeing the elephant and monkey acts.

We made several stops on the way to St. Louis, tying down blankets with ropes and "shoe strings" that covered the luggage on the cars. We thought one luggage carrier would be enough, but with all of the bedrolls and groceries, you would think we were moving to a different state!

There was only one casualty on the way down—one Angel Food cake bit the dust. Otherwise, everything else went okay. We spent the night at Fort Zumalt, about 20 miles from St. Louis. It was a real nice State Park to stay at over the night. We all made pocket stews, that were delicious, under the supervision of Mildred Wheaton, the better half of our fearless leader, Lee Wheaton. Our chaperons, besides our fearless leader and his wife, were Tom and Konie Caviness and Warren and Mary Johnson who joined us Saturday afternoon as we ended up the day with a real nice "sing around the campfire" evening.

Sunday morning we started breakfast at 6:30 but we had a little trouble getting the scrambled eggs to cook on the open grill. Our biscuits turned out perfect in the charcoal grill reflector and we managed to have breakfast over by 9 o'clock. That morning at 10 o'clock we attended the services at the Church of Christ (Temple Lot) in St. Louis, where Karen and Gail were baptized and confirmed. It was a very spiritual meeting and we were glad we could make it.

We ended up our week-end by visiting the St. Louis Arch. Some cars ended up at the Arch and the others at the waterfront by Missouri River. The Arch is really enormous and there is a museum, that some got to visit, that is located under the Arch.

All of us had a very enjoyable week-end and hope we can visit more of our Young People in the Church soon.

WOULD YOU BELIEVE WE WOULD LIKE TO DO IT AGAIN? WELL, WE WOULD!

OTHER YPCL ACTIVITIES

It started off as a pleasant ride through the country and we ended up spending the afternoon in jail!

That's just what happened when our leader, Lee Wheaton, took us on a trip to Liberty, Missouri, to visit the jail where Joseph Smith was imprisoned for a while in 1833 when the Church members were being driven out of Missouri.

Lee Wheaton was quoted by a very unreliable source as saying, "I just needed to take them somewhere where I didn't have to keep a close eye on them and knew that they were staying out of trouble."

On another one of our field trips we went to Lone Jack, Missouri, where we visited the Civil War museum located there. The museum was an interesting round-walled building. There were several little display cases that illustrated different scenes of the country during the 1860's.

The museum was built next to the cemetery where tombstones tell the story of soldiers who lost their lives during the Civil War.

It was a very peaceful and interesting memorial.

Have you ever seen Kansas City when you were a couple of hundred feet in the air? We did—on another one of our Sunday afternoon field trips. We rode the elevator up the Liberty Mall, a big cement tower, with an interesting little elevator attendant who recited the facts and story of the Mall Memorial and ended his lecture with, "This a recording." There were two different museums here, one containing different paintings and maps and the other of old relics and souvenirs used by the soldiers during the First World War of 1914-1918.

Ironic enough, the museum was robbed that evening and contrary to public opinion, we didn't do it!

During the year we have had two hayrides that were loads of fun—and that ain't hay!

One time we were going up a hill on a road that had been freshly oiled and the tractor's brakes went out and we started rolling backwards into a fence. The tractor was stopped just in time and we all ended up walking on the oily road! Sticky situation.

Everyone brought a friend or two and we ended up with a big campfire with all the trimmings—hot dogs, marshmallows and cider.

This last Fall we got a group of Young People to go to the American Royal. The night we went they had horses jumping the hurdles. Arthur Godfrey and his horse, Goldie, were the highlight of the evening. Towards the end of the show, they had a prize bull parade and two of our members, Randy Shelden and Warren Johnson, ended up with a bull in the area. The owners saw the boys walking around the pens and got them to help show the bulls off.

The Kansas City Museum and the Nelson Art Gallery were also on our agenda this year. At the Museum we got to go to the Planetarium where there was a lecture on the different stars in our galaxy. It was very "enlightening." The Planetarium was set up so we could see the star formation on the round, dome-like ceiling.

At the Art Gallery, some of the boys had gone off from the group and the guards thought they looked too "suspicious?" and told them to get back with their leader. There was a big fountain in a part of the museum that was built to look like a Spanish courtyard. It was very pretty and we stood up on the balcony and tossed pennies into the fountain. We tried to see "how far our money would go"—to coin a phrase.

The football season came around and we watched the Kansas City Chiefs play the Green Bay Packers in the Super Bowl Game, in the home of the R. A. Wheaton's. We had lots of chips and dip and chocolate milk for everyone to eat and drink. Our team didn't win but we all thought that both teams played a great game!

Karma Wheaton

OBITUARY

Elmer Frishkorn died in San Diego, California, May 29, 1967, of cancer. He is survived by his wife, Ruby; daughter, Eleanor Thoroughgood, of Upland, California; sons Donald R. Frishkorn and Elmer D. Frishkorn, of San Diego; and William E. with the U. S. Air Force in Hawaii; and six grandchildren.

Three sisters survive him. They are Myrtle Earl of National City, California; Ruth Gill of So. St. Paul, Minnesota; and Winnette Frishkorn, San Bernardino, California.

Brother Frishkorn became a member of the Church of Christ (Temple Lot) by transfer November 24, 1929, and was a member of the Phoenix, Arizona, local at the time of his death. He had accepted baptism June 5, 1921, at Chicago, Illinois, by a Reorganized Church of Jesus Christ of Latter Day Saints Elder.

Mr. Frishkorn was born in Chicago, August 8, 1907. He was the son of the late Irene Harris Frishkorn Yates. His father, Ernest C. Frishkorn died in 1918 when Elmer was 11 years old. When Elmer was 16 the family moved to San Diego, California, where he was a resident until 1938. Elmer and Ruby Frishkorn were married August 26, 1952. The Frishkorn children were

by two former wives, Sue Ulrich married to Elmer Frishkorn in 1926, and Margie Ulrich whom he married in 1936.

His residence was a ranch near Jamul, California from 1938 until 1965 when he and his wife, Ruby, moved to San Diego and purchased a home at 8761 Haveteur Way. Mr. Frishkorn worked 42 years at the Barth Foundry in San Diego as a molder. He had volunteered to prepare the plaques for the Church of Christ centennial marker and deeply regretted being unable to do this.

PURYEAR LOCAL NEWS

Dear Brothers and Sisters:

We are happy to say that we had the pleasure of having Brother Joe Kidd and his family down for Sunday, May 28, 1967.

We were glad to have them and to learn many things of the gospel from them.

We want to remind all our brothers and sisters of the Tennessee Reunion. We would like for all who are able to come. It will be September 1 through 3, 1967.

Remember us in your prayers.

Thank you,

Rose Camper

Admonition

Given by the Spirit through Elder Joseph Luff.

Tune: "I will sing of my Redeemer."

Oh, my people, saith the Spirit,
Hear the word of God today;
Be not slothful, but obedient;
'Tis the world's momentous day!
Unto honor I have called you—
Honor great as angels know;
Heed ye, then, a Father's counsel
And by deeds your purpose show.

Be ye not deceived! Remember,
I have sworn to execute
All my purpose—naught can hinder—
Vain what man may institute.
Take ye, then, my hand extended—
Let me lead you where I will;
Peace and safety, light and glory,
Crown the crest of Zion's hill.

I have spoken! few have heeded!
What remains for me to do?
Warnings old wait vindication!
Man must learn that God is true.
The restraining gates my mercy
Led me oft to interpose,
Shall the devastating current,
Fraught with woe—no more oppose.

Whoso will may bide the hour.
Naught can harm whom God protecteth
Elements confess his power.
Up ye then, to the high places
I have bid you occupy!
Peril waits upon the heedless!
Grace upon the souls who try.

Whoso lusteth after pleasure,
High estate or mammon's store—
Envious or proud remaineth—
Though he gain the world, is poor—
If you would be rich be holy!
Would you dwell on heights above?
Heed ye, then, this admonition:
Climb to atmospheres of love.

Love ye me and love all people—
Love as I have loved you;
This your calling—this my purpose—
Thus be my disciples true.
Then in this exalted station
Your companion I will be;
Every promise of my scriptures
Will be verified in thee.

Get ye up, then, to your mountain!
Zion of this closing day!
For the glory of my coming
Waits to break upon your way!
Forth from thence your testimony
Shall to trembling nations go,
And the world confess that with you
God has residence below.
Time is ripe! my work must hasten!

Extra copies of the "Admonition" can be obtained by writing: Roland L. Sarratt, 4305 South Main, Independence, Mo. 64050. The copies are especially arranged to be pasted in our hymnals. They were purchased by the East Independence Local and will be sent out free of charge.

The Lord is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness. (Isaiah 33:5)

Let them all be confounded and turned back that hate Zion. (Psalms 129:5)

For the Lord hath chosen Zion; he hath desired it for his habitation.

This my rest for ever: here will I dwell; for I have desired it.

I will abundantly bless her provision: I will satisfy her poor with bread.

I will also clothe her priests with salvation, and her saints shall shout aloud for joy. (Psalms 132:13-16)

The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord. (Psalms 146:10)

Zion shall be redeemed with judgment, and her converts with righteousness. (Isaiah 1:27)