

# Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3:187.

Vol. 46

Independence, Missouri, October 1969

No. 10

## *A Prayer For Faith*

Alfred Norris



I would not ask Thee that my days  
Should flow quite smoothly on and on;  
Lest I should learn to love the world  
To well, ere all my time was done.

I would not ask Thee that my work  
Should never bring me pain nor fear;  
Lest I should learn to work alone,  
And never wish Thy presence near.

I would not ask Thee that my friends  
Should now and always constant be;  
Lest I should learn to lay my faith  
In them alone, and not in Thee.

But I would ask Thee still to give  
By night my sleep, by day my bread,  
And that the counsel of Thy word  
Should shine and show the path to tread.

And I would ask a humble heart,  
A changeless will to work and wake,  
A firm faith in Thy providence,  
The rest—'tis Thine to give or take.

### CONTENTS

	Page	Page	
Prayer (Ed.)	146	There is a Spirit in Man	150
Blessing and Baptisms	148	The Sealed Book	154
Wisconsin Reunion	148	Letter to an Inquirer	158
Testimony Column	160		

# Zion's Advocate

Official Publication of the Church of Christ  
 Headquarters on the Temple Lot, Independence, Missouri.  
 Phone: Temple 3-3995

EDITOR

Harvey E. Seibel, 1502 South Logan, Independence, Missouri 64055

ASSOCIATE EDITORS

Paul Johnson, 613 Stevens, Colorado Springs, Colorado 80906  
 Don E. Winegar, 2939 Buchanan, North Kansas City, Missouri 64116

BUSINESS MANAGER OF ZION'S ADVOCATE: C. LeRoy  
 Wheaton, Box 472, Independence, Missouri, 64051. Subscriptions and  
 changes of address.

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST (Temple  
 Lot), Box 472, Independence, Missouri. 64051.

Second class postage paid at Independence, Missouri.

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

Send all donations for the Temple Fund, the Storehouse, Consecrations,  
 Tithes, Offerings, and Subscriptions for the Advocate to:  
 Church of Christ (Temple Lot), Box 472, Independence, Missouri 64051.

Secretary, Council of Apostles, Archie F. Bell, 802 South McCoy,  
 Independence, Missouri 64050.

Secretary, Council of Bishops, Nicholas F. Denham, 4116 South  
 Cottage, Independence, Missouri 64055.

General Church Secretary, James A. Hedrick, 3507 South Crane,  
 Independence, Missouri 64055.

## CHURCH OF CHRIST PUBLICATIONS

Send all orders to:  
 Church of Christ (Temple Lot)  
 Box 472, Independence, Missouri 64051.

	Price Each
Book of Mormon—Missionary Edition.....	\$1.00
Book of Mormon—Cloth Binding.....	\$2.50
Outline History of the Church of Christ.....	\$2.00
Book of Commandments (Leatherette).....	\$1.25
Book of Commandments Controversy Reviewed.....	\$1.00
The Autobiography of B. C. Flint.....	\$1.50
Zion's Praises.....	\$2.25
What the Restoration Teaches Concerning God.....	\$0.50
Temple Lot Deed.....	\$0.20
A Brief History of the Church of Christ.....	•
The Principles of the Gospel, Faith and Repentance.....	•
The Principles of the Gospel, The Laying on of Hands.....	•
The Principles of the Gospel, Baptism.....	•
The Latter Day Restoration.....	•
Apostasy or Succession, Which?.....	•
The Book of Mormon (Tract).....	•
Articles of Faith and Practice of the Church of Christ.....	•
Articles of Faith and Practice (Spanish).....	•
Articles of Faith and Practice, No. 1, (English).....	•
Changing of the Revelations.....	•
What the Church of Christ Teaches	
in Respect to Matrimony, (Spanish).....	•
What About Israel?.....	•
Priesthood, Divine Authority.....	•

Note: \*Donations accepted to cover postage and printing costs. Lot prices of tracts exclusive of postage are:  
 In packs of 6, 30c; or of 100, \$4.50.

## SUNDAY SCHOOL SUPPLIES

### INSTRUCTIONS IN ORDERING

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the schools desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are as yet, complete.

In compliance with the action taken at the 1960 General Sunday School Association General Assembly, all publications printed by the Association will be sent free of charge. Send ALL orders to: General Sunday School Association Treasurer, Church of Christ (Temple Lot), Box 472, Independence, Missouri. 64051.

	Price Each
Primary, Vol. 1, No. 1, Childhood of Jesus.....	N/C
Primary, Vol. 1, No. 2, Jesus' Ministry.....	N/C
Primary, Vol. 1, No. 3, Jesus Ministry con't.....	N/C
Primary, Vol. 1, No. 4, Life of Jesus.....	N/C
Sunday School Record Book.....	N/C
History and Religion—Chart.....	1.50

## EDITORIAL . . . .

### PRAYER

"And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, when ye pray, say, Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive everyone that is indebted to us. And lead us not into temptation; but deliver us from evil" (Luke 11:1-4).

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:9-13).

In answer to the question, Jesus gave them a pattern or outline of how and for what to pray, stating that if they would only make the effort, that that which they desired would be granted.

Today we sometimes wonder why our prayers often seem to go unanswered. The scriptures make it plain that if we approach the Lord in faith believing, nothing doubting, we shall receive our petitions. This implies a certain knowledge of the will of God, or at least that we are praying in the Spirit. Otherwise we could not have the assurance that our prayers would be granted not knowing what His will was. "And this is the confidence, that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (I John 5:14-15).

It goes without saying that the answer could be negative. It is therefore necessary that we so yield ourselves to the will of God that when his will is not known in a particular instance we may say, thy will be done.

Jesus, himself, demonstrated this willingness when in the garden of Gethsemane. Although he knew the will of His Father, yet because of the awfulness of the way, He in his flesh, greatly desired that this bitter cup might pass from him. But knowing the scriptures and also that the whole human race was dependent upon him for their salvation He said, nevertheless, thy will be done.

There is something else involved in offering up an acceptable prayer unto God. It must be mixed with faith, and faith is largely dependent upon whether we know within our hearts that we have been obedient unto righteousness or not. If we have not pleased God,

our conscience bearing witness, we cannot approach unto him in faith, for we will be weak in the faith. We shall waver in ourselves knowing of our guilt. "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James 1:6-7).

On the other hand if we know we have kept the commandments while acknowledging our unworthiness we may approach unto God in faith, knowing he will hear our petition. There is power in prayer only for the righteous for "The effectual fervent prayer of a righteous man availeth much" (James 5:1). But the prayer of the wicked is an abomination unto the Lord. "For behold, God hath said, A man being evil, can not do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent, it profiteth nothing" (Moroni 7:5).

We are admonished in both the Bible and the Book of Mormon to watch and pray always. There are some good reasons for doing so. What about temptation? Do we earnestly desire to flee its grasp? "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matthew 26:41). What about keeping spiritually alert? "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is . . . Watch ye therefore: for ye know not when the master of the house cometh . . . Lest coming suddenly he find you sleeping" (Mark 13:32-33 and 35-36).

Prayer is also necessary for protection from the evil day to come. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man" (Luke 21:34-36). The Book of Mormon, too, has some pertinent words to say on the importance of prayer. "But that ye would humble yourselves before the Lord, and call on his holy name, and watch and pray continually, that ye may not be tempted above that which ye can bear, and thus be led by the Holy Spirit, becoming humble, meek, submissive, patient, full of love and all long suffering; having faith on the Lord" (Alma 10:28). "Behold, verily, verily, I say unto you, Ye must watch and pray always, lest ye enter into temptation" (3 Nephi 8:50). "Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love which he hath bestowed upon all who are true followers of His Son Jesus Christ, that ye may become the sons of God, that when he shall appear, we shall be like him . . ." (Moroni 7:53). "Which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer . . ." (Moroni 8:29).

Prayer, then, is the means whereby we can gain the

victory over sin. If we are neglectful of prayer we leave ourselves wide open to Satanic influences. That is why it is so important we work out our soul salvation with fear and trembling. Satan knows that if he can discourage us from praying the battle is won and a soul is lost. "For if ye would hearken unto the spirit which teacheth a man to pray, ye would know that ye must pray: for the evil spirit teacheth not a man to pray, but teacheth him that he must not pray. But behold I say unto you, that ye must pray always, and not faint: that ye must not perform anything unto the Lord, save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul" (2 Nephi 14:11-12).

We mentioned that faith was a necessary prerequisite to receiving answers to our prayers. And how true this is, "for verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses" (Mark 11:23-25). Again, "If ye shall ask any thing in my name, I will do it" (John 14:14).

But as is usually the case, in order to get the full picture we must have line upon line, here a little, there a little. Returning to the Book of Mormon we read, "For Satan desireth to have you, that he may sift you as wheat; therefore ye must always pray unto the Father in my name; and whatsoever ye shall ask the Father in my name, WHICH IS RIGHT, believing that ye shall receive, behold it shall be given unto you" (3 Nephi 8:51).

Sometimes, after we have prayed over something for a considerable time we become discouraged and forget to pray. Perhaps the reason for our failure lies with ourselves, or perhaps the Lord is trying our faith. On one occasion Daniel was in prayer for three weeks before the angel prevailed and was able to come to him in answer to his prayer. So we should not become discouraged too quickly. "And he spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1).

It is obvious from the foregoing quotations that we should persevere in our supplications to the Lord. In the case quoted below what would have happened had prayer been discontinued a little short of the goal?

"And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication, for mine own soul; And all the day long did I cry unto him; yea, and when the night came, I did still raise my voice high, that it reached the heavens. And there came a voice unto me saying, Enos, thy sins are forgiven thee, and thou shalt be blessed" (Enos

1:5-7). "And it came to pass after they had fasted and prayed for the space of two days and two nights, the limbs of Alma received their strength, and he stood up and began to speak unto them, bidding them to be of good comfort" (Mosiah 1:185). "And this is not all. Do ye suppose that I know of these things myself? Behold, I testify unto you, that I do know that these things whereof I have spoken, are true. And how do ye suppose that I know of their surety? Behold, I say unto you, They are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days, that I might know these things of myself" (Alma 3:75-79).

We notice at this point that there is an additional element that is often used in connection with prayer and that is fasting. It is apparent many times that prayer alone is not as effectual. This is the reason the disciples were unable to cast out the evil spirit on a certain occasion, for said Jesus, that kind goeth out with prayer and fasting. Fasting appears to be particularly important in the work of the church. We today may be somewhat neglectful of this duty. Yet in the early church fasting played a major part in the work.

"For they were men of a sound understanding, and they had searched the scriptures diligently, that they might know the word of God. But this is not all: they had given themselves to much prayer, and fasting, therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority, even as with the power and authority of God" (Alma 12:4-5).

"Nevertheless, they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ . . ." (Helaman 2:31). "And the church did meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls . . ." (Moroni 6:6).

It seems evident that this type of prayer and fasting can only result from those who have truly been born of the Spirit. This thought is borne out in 3rd Nephi when Christ made his appearance to the Nephites. "And it came to pass, that when Jesus had thus prayed unto the Father, he came unto his disciples, and behold, they did still continue, without ceasing, to pray unto him; and they did not multiply many words, for it was given unto them what they should pray, and they were filled with desire" (3 Nephi 9:24).

Truly, this was inspired prayer. The ideal prayer then is one which is inspired of God and not of our own making. Nevertheless, we in our weakness do not always pray for that which we ought. But the Lord in his mercy has granted to us a second intercessor. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Romans 9:26).

To conclude we quote from James: "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him,

anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed" (James 5:13-16).

Harvey E. Seibel

---

## BLESSING

Robin Lea Ray, the daughter of David and Becky Ray of Toppenish, Washington, was blessed by Apostle Archie F. Bell August 10, 1969.

---

## BAPTISMS

Miss Nanette Sue Wheaton, the daughter of Richard and Velma W. Wheaton, was baptized by her father and received the laying on of hands by her grandfathers, Apostle Clarence L. Wheaton, Sr. and Elder Oren A. Caviness and her father Elder Richard A. Wheaton July 20, 1969 at the Temple Lot Local, Independence, Missouri where she was received by the hand of fellowship.

Norman Clifford Trudgen of Belding, Michigan and Floyd Loyd Murphy of Bemidji, Minnesota were baptized by Apostle William A. Sheldon and received the laying on of hands by Elders Joseph E. Yates and Conley Addington at Maple City, Michigan July 20, 1969.

Terry Veronia Lee, daughter of Max and Elaine Lee of Marion, Michigan was baptized by Priest John Gill and received the laying on of hands by Elders Conley Addington and Joseph E. Yates at Maple City, Michigan July 20, 1969.

Edith Marie Case, the daughter of Marvin M. and Edith V. Case of Lee's Summit, Missouri, was baptized by her father at Grand Junction, Colorado August 10, 1969. She received the laying on of hands by her grandfathers, Elders Harvey J. Bell and James M. Case and was received by the Temple Lot Local, Independence, Missouri.

---

## WISCONSIN REUNION 1969

The Wisconsin Reunion was held on July 26th and 27th at Camp Bradfield, a Y.M.C.A. Camp near Black River Falls. The camp site was well off the highway, a secluded spot back among the trees, near the banks of a small river. There was a good sized dining hall, where services were held, and adjoining this was a handy kitchen from which the Sisters in charge served their bounteous meals. Also in the surrounding area were several cabins for those in need of sleeping quarters. It was rustic indeed, but the humbleness seemed to draw us closer together.

We were again made very happy with all of our dear Brothers and Sisters who came from far to meet with us. May the Lord bless and keep each one.

Saturday morning was devoted to singing gospel

hymns, followed by a roundtable discussion on signs of the times, and various conditions that are yet to take place. There was also some questions and thoughts presented relative to the "walk on the moon," which had transpired just the previous Sunday, and what bearing this great achievement might have on future events, in the light of prophecy.

On Sunday morning we came together in fasting and prayer to enter into our sacrament service. Brethren Ray Hunholz and Harry Hutchison were in charge, with Bro. Frank Knapp and Bro. Merideth Gage assisting in serving the emblems. There were many uplifting prayers and testimonies offered, and we rejoiced in the presence of the Holy Spirit, which flowed from heart to heart, bringing renewed hope and peace to all.

Sermons throughout the reunion were by Apostles C. L. Wheaton, Wm. A. Sheldon and Wm. F. Anderson, and Elder John Sweem of the General Bishopric.

Bro. Wheaton spoke of the tower to get to heaven which we are building in our day, not a tower of material means, but of a spiritual nature through obedience to the gospel of Christ. We should ever seek to achieve greater heights on that tower, having our hearts knit together in love, that we may accomplish the task set before us in preparing a place of safety, or Zion, for those who serve the Lord. There are many things taking place in our time which were foretold by the prophets of old as signs of the latter days. Let us take heed, and search our daily lives with a divine discontent, that we be not found wanting.

Bro. Sweem's message extolled the gospel of Christ which is of far greater importance than going to the moon. It is the power of God unto salvation to all who believe. In the early church which Christ established, all who believed came together and were of one heart and mind. The same gospel will bring us to one heart and mind. Such a condition will bring forth the cause of Zion. We must beware of false prophets, and those who would change the pure gospel of Christ.

The sermon brought to us by Bro. Sheldon was the good old fashioned kind, and especially timely, not only for those who belong to the church, but also some present who do not. He spoke of the uncertainty and peril of the times in which we are living, commenting that God understands all that is taking place, and has provided a way of escape through obedience to the commands of God, that have been fulfilled, both concerning the establishment of the church when Christ was here on earth, and of the gospel being restored in these latter days; that preparations might be made for Christ's second coming. Are we remembering to keep covenant we made with the Lord, that we may abide that day?

Our dear Bro. Anderson occupied the pulpit Sunday evening at the last service of the reunion. I understand he preached a resounding sermon on faith, and keeping the commandments of God. I am truly sorry I'm unable to give more details of the sermon, but I was not present, and the Sister who was to take notes for me failed to

receive the message. My apologies to Bro. Anderson.

At the service in which Bro. Wheaton spoke, Sr. Angela rendered so beautifully the inspiring song, "When the Mists Have Cleared Away." Here are the words in part.

But we see each other darkly,  
In these misty Autumn days;  
And we often miss the beauty  
Of the simple, lowly ways;  
We are looking far too highly  
In our pride and worldly light;  
So we pass the brightest jewels,  
In the mists that blind our sight.

Oft we fail to trace the motive  
Of our brother to its source;  
So we often judge him harshly,  
Looking through the mists, of course;  
Tho' he stumble in the darkness,  
On the rough and stony way:  
We can trace His shining footprints  
When the mists have cleared away.

We shall know each other better—  
See the folly of our ways;  
And how far from God we've wandered,  
When the mists begin to raise;  
Then our vision will be clearer  
Clouded though it be to-day;  
And we'll love each other better,  
When the mists have cleared away.

Yes, may the time soon come when the mists and haze begins to lift, when we truly become a united people, a peculiar people, zealous of good works; that we may be able to move forward to reach those who sit in darkness, is my prayer.

Helen Taubert, Reporter

---

## MY DREAM

I dreamed death came the other night  
And heavens gates swung wide  
With kindly grace an angel came  
And ushered me inside  
And there to my astonishment  
Stood folks I'd known on earth  
Some I'd judged and called unfit  
And some of little worth  
Indignant words rose to my lips  
But never were set free  
For every face showed stunned surprise  
Not one expected me.

---

"Be not wise in thine own eyes: fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones" (Proverbs 3:7-8)

## 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.

### THERE IS A SPIRIT IN MAN

#### Part One

By William A. Sheldon

In recent months, our home has been visited by members of the religious sect, denominated as "Jehovah's Witnesses." Several points of discussion raised by them were felt to be out of harmony with the word of God; none more so than the belief entertained by them that between death and the resurrection, there is no conscious state of being with man.

Since I do not have available any literature representing this group or association in this view, I will not attempt to speak for them. However, such as may be found on the subject in the scriptures should be of interest to all so-called Christians, and so we undertake to affirm the opposite position, viz., that man is not wholly mortal; that he is a dual creature, being composed of spiritual as well as physical substance; that this spirit in man survives the physical death and ensures a vital connecting link between his experience in this "vale of tears," or mortal life, and that condition of immortality which is his in the "resurrection." We further affirm that not only does the "spirit in man" survive, but that to do so, it must be a conscious, intelligent entity.

In thus undertaking to reason upon spiritual matters and persuade the reader to a conclusion, we realize that the radius of influence is immediately narrowed to such as have already been persuaded that there is at least one more "sense" than the five normally attributed to man; or at least they have not become so hide-bound as to have concluded, beyond cavil, that when man dies his existence has ended and he shall never again be made a conscious, intelligent being. Our appeal is to those who will allow their minds to entertain a possibility, however remote it may seem, that there is something beyond the scope of the eye, the faintest vibration of the ear drum, the most delicate odor taste, or the most sensitive response to touch.

There is a quality or emanation originating with the Great Uncaused Cause, a being we call God, which emanation or substance is the Holy Spirit, who can exert an influence upon something within man to move him in the direction of the will of the Divine Mind. This something within man is also of spiritual substance, which is the "inner man" spoken of by the apostle Paul (Ephesians 3:16).

Our appeal shall be to the scriptures, the word of God, based upon what is termed "the golden rule of interpretation."

"When the plain sense of scripture makes common sense, seek no other sense; therefore take every word at its primary, ordinary, usual, literal meaning

unless the facts of the context indicate clearly otherwise."

We have spoken of spiritual substance, which may cause some raising of eyebrows in wonder, or disbelief; however, we feel sure this should cause no difficulty since substance is defined as "a material object as contrasted with something intangible." Thus, substance or matter must be tangible. But what is it to be tangible? It is that which is perceptible to one or more of the five senses; but it is also defined as "capable of being apprehended by the mind; of definite shape." In a philosophical sense, as defined by the dictionary, substance is "the essential nature that underlines phenomena; that in which qualities or attributes inhere."

Therefore, we are looking for a substance within man which our minds can comprehend; it will have a definite shape and will possess certain qualities or attributes. This spiritual substance was referred to by Elihu in this language:

"But there is a spirit in man: and the inspiration of the Almighty giveth them understanding" (Job 32:8).

With this the apostle Paul agrees in this language:

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God" (I Corinthians 2:11).

The last statement is clarified in the Inspired Version, thus:

"Even so the things of God knoweth no man, except he has the Spirit of God."

It should be evident from the foregoing texts that it is only by the means of his spirit as it is moved upon by the Holy Spirit, that man can comprehend God. In fact, it is this spirit within man, endowed by the Creator with a greater capacity for understanding, and the ability to reason and make choice, not possessed by any other creature, which distinguishes man from the animal. Man alone, of all the earthly creation, can comprehend to any degree the nature of God, and so make choice of the good or evil; to keep the divine law or not. Hence, if this be true, to class mankind as of the animal kingdom is to be in direct opposition to the word of God.

In the account of creation (Genesis 1), we are told that God created every living creature "after his kind" (verses 20 to 25), specifying all sea life, fowls of every kind, beasts, cattle and every creeping thing. **And then He created man**—separate and distinct.

David said, and as repeated by Paul:

". . . What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower (only a little lower, W.A.S.) than the angels; thou crownedst him with glory and honour, and

didst set him over the works of thy hands" (Hebrews 2:6-7).

Man's ability to understand the things of God must, of necessity, be an inherent quality of all whose capacity of mind has not been shunted by the incapacity of the brain through birth defect or subsequent injury, or even worse, whose mind has been darkened through unbelief.

The mind, then, is evidently the spirit of man and the brain is the vehicle or means by which the spirit finds expression; receiving influence from God, devils, man, and his environment; choosing or rejecting; and communicating his reactions according to such judgment as he may have available by reason of his accumulated experiences.

It will now be in order to show that this spirit of man is not a figment of the imagination, but that it has shape and is the real being called man, while the outward or visible man is really only the house in which he lives, fashioned after the image of the inner man.

It is declared by some that the spirit of man is simply and only the breath which he breathes. The following text is quoted in support, as they believe:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7).

We have no quarrel with the text; with it we are in hearty agreement; but the stated position presumably based upon it is not in harmony with the context, which necessarily modifies the understanding of the text quoted.

Chapter one of Genesis reveals the whole course of creation, though stated very briefly, and verse one of chapter two states unequivocally:

"Thus the heavens and the earth were finished, and all the host of them." (All scriptural emphasis is mine. W.A.S.)

"All the host" of the earth would include man, would it not?

Verses 2 and 3 of Genesis 2 speaks of the seventh day as a day of rest after the six days of creation, which day was sanctified and blessed of God. Now we quote verses 4 and 5:

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field **before it was in the earth**, and every herb of the field **before it grew**; for the Lord God had not caused it to rain upon the earth, and **there was not a man to till the ground.**"

This is a most amazing statement, for if language says anything, we are to understand that the act of creation was completed, and still there was neither plant nor man upon the face of the earth; and we may say with perfect assurance that neither was there any animal or creeping thing whatsoever to seen in the earth. These all **did** exist; they were **created**, but **not in physical form!** Evidently the whole creation of living things came into being in a spiritual form or substance. Ac-

ording to our definition of substance, these living things had qualities and attributes, though not discernible by the five senses later given to man. They were tangible inasmuch as they had a defined shape which distinguished plant from man, etc.

To show that this is true, refer to Genesis 1:26:

"And God said, Let us make man in our image, after our likeness . . ."

Surely we cannot afford to believe that God is "without body, parts or passion" as has been affirmed by prominent churches in the past, and, for all we know, is still believed by them!

If man is in the image of God, as is stated, then God truly has a bodily form. Moses' face was covered by God's hand that he could not behold His glory when passing, but afterward beheld His back parts; God has a face, but Moses was not permitted to behold it lest he perish (Exodus 33:20-23).

Therefore, the Father, while not of physical substance, is possessed of spiritual substance which has a form, in which image man was created.

Jesus said:

"God is a spirit . . ." (John 4:24).

It is said of the Son of God (who is also the Son of man because of the flesh) that He is:

". . . the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, **visible and invisible**, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him" (Colossians 1:15, 16).

Not only is Jesus Christ the Creator of all things under the Father, but is also the Great Proto-type of the human family. How clearly is this revealed in the Book of Mormon:

"Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning, after mine own image? Behold this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh" (Ether 1:80, 81).

Thus, when man was created, before there was "a man to till the ground," he was composed of spiritual substance in the image of the Great Spirit, God the Father, and of Jesus Christ the Son.

Later, after the mists of water went up from the earth providing moisture for man, and all living things (Genesis 2:6),

". . . The Lord God **formed** man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Verse 7).

And still later,

". . . Out of the ground the Lord God **formed** every beast of the field, and every fowl of the air. . ."

In the spiritual creation, man was the last and crowning creation of God, whereas in the physical for-

mation of life, Adam was before all living things upon the earth.

With regard to man, God took of the earth and formed the inanimate body of man: then, as He breathed air into the nostrils, life was imparted to the man. This process was undoubtedly the means by which the spirit of man was instilled within him and he "became a living soul." To this, the prophet Zechariah bears witness, as he spoke:

"The burden of the word of the Lord for Israel, saith the Lord which stretcheth forth the heavens and layeth the foundation of the earth, and **formeth the spirit of man within him**" (Zechariah 12:1).

The Lord has said,

"Come, now and let us reason together . . ." (Isaiah 1:18).

So, it will not be amiss if we shall give our reasoning, appealing to this very faculty within man, in which we desire to refute the idea, further, of the spirit in man being simply his breath.

If man's breath is his spirit, of what preeminence is man over beast, as both require the same elements of air to survive?

Exactly, says our critics, for Solomon, a very wise man, said:

"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again" (Ecclesiastes 3: 19, 20).

Exactly, we echo! But Solomon went a little further than is comfortable for the mortal-soulist.

"Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" (Ibid 21).

He recognized that there was a spirit in man "that goeth upward" (to God), while the spirit of the beast "goeth downward to the earth;" but there was a little more, if any that he had been given to understand, for he said of man:

". . . For who shall bring him to see what shall be after him?" (Ibid. 22).

Who indeed, but God, who by His Spirit, will communicate to the spirit of man to give him understanding of things which shall be hereafter (Job 32:8; Daniel 3:45).

All the statements of Solomon, in this text, must be taken together to understand the whole thought. His first reference to man in comparison to beast was valid in the matter of his consideration: he was speaking of the physical bodies. "All are of the dust, and all turn to dust again." It is their bodies which "all go unto one place," not their spirits; for the spirit of man "goeth upward" and the spirit of the beast "goeth downward."

As for the body, man has no preeminence over the beast, but as pertaining to the spirit, there is no com-

parison; the difference approaches that which is between God and man.

For those of us who believe in the Book of Mormon, we have this thought presented quite succinctly through Alma:

"Behold, it has been made known unto me, by an angel, that the spirits of all men, whether they be good or evil, are taken home to that God who gave them life" (Alma 19:43).

Solomon was quite in harmony with this, saying:

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Ecclesiastes 12:7).

God formed Adam from the dust, and later fashioned Eve from his rib, to be his wife: then, when they were driven from the garden of Eden through disobedience, we are told that "Adam knew Eve his wife (Genesis 1), and she bore his children and became the mother of all living" (man, W.A.S.). (See Genesis 3:20.)

It has been assumed, by this language, that all men thus created "in respect;" that the seed of all mankind was within Adam and Eve. We are not disposed to deny that, so far as the flesh is concerned, God has provided a miraculous process of duplication and regeneration reaching from Adam and Eve to the latest members of man's specie, of whatever race; yes, of every kindred, tongue and people. But we do most emphatically deny that it was a **prospective creation** as declared by some, because of our foregoing reasoning in the light of the scriptures quoted. The whole creation was **complete** before the physical entities was formed—animals, insects, vegetation, fish, man, or what have you!

Referring again to Ecclesiastes 12:7, we see that "the spirit shall return unto God who gave it." Does this not tell us quite plainly that the spirits of all men were with God before the physical creation, and that, at death, they shall return? How could one return unless he had been there before?

Believing as we do, that the spirit within man is a distinct entity which leaves its physical tabernacle (the body) and returns to God, we are forced to the conclusion that the act of conception, alone, cannot produce life.

The embryo develops with the womb because of life imparted from the mother; that is, it is actually a part of the mother's body. At birth, life is imparted from an external source—from God; the body receives the "breath of life."

It is inconceivable that there is any power within the physical body which could produce, or be the source by which the spirit of man comes into existence. Man cannot generate life, but he can fulfill the divine provision in the mating process whereby the Creator can instill the spark of life.

But, we insist that the spirits of all men created in the beginning, before there was "a man to till the ground," just as we are told in Genesis 2:1-7. Otherwise, the creation was not completed in the six days



mentioned, and there is a new creation each time a baby is born; this is unacceptable to the revealed word of God.

There is a most important reason for maintaining the pre-existent (with relation to the physical) state of man. This is: that man is not wholly mortal; that there is an immortal part of his being (his spirit) which survives the death of the body, and it is that which determines his accountability before God at the bar of judgment. There **must** be immortality to insure the continuity of man between death and the resurrection, that he may be judged "according to their works" (Revelation 20:12), or according to the deeds done in the body. Otherwise, if there is no consciousness in the death state, the term, resurrection, is a misnomer; there could only be a new creation.

Is it not inconceivable that the man coming into being in the "resurrection" should be made accountable for the man of mortal existence if the vital connecting link were broken? In fact, the judgment of men "according to his works" presupposes that there is an unbroken connection between death and the resurrection. This is the immortal spirit of man.

When Jesus suffered crucifixion upon the cross, as He was about to die, He said:

"Father, into thy hands I commend my spirit" (Luke 23:46).

Wouldn't this be a rather foolish statement if His spirit was simply the air He breathed? It may be argued on this wise: When Stephen was stoned to death, he said, "Lord Jesus, receive my spirit;" and then it says, "He fell asleep" (Acts 7:59, 60); therefore, the spirit is unconscious at death.

Well, so far as the physical body is concerned, that which may be discerned by one or more of the five senses, he was asleep; he died. This was the only thing of which the historian could bear record. The spirit of man is invisible to the physical eye, and in the absence of an inspired statement to the contrary, we are not warranted in concluding that this scripture applies to other than is indicated in the physical facts related. It certainly does not tell us that Stephen's spirit became unconscious.

(to be continued)

#### ANGELS—Continued from September Issue

One of the Devil's deceptions today is Spiritualism. Many are of the belief that departed ones hold communion with them, directing them in the pursuits of life, as well as in their spiritual affairs. N. F. Ravlin, Spiritualistic lecturer, says, "The very central truth of Spiritualism is the power and possibility of spirit return, under certain conditions, to communicate with those in the material form. Also F. F. Morse, in "Practical Occultism," says, "The phenomenal aspect of modern Spiritualism reproduces all essential principles of magic, witchcraft, and sorcery of the past. The same powers are involved, the same intelligences are operating." Dr. C. Williams, of London, England, states, "I am perfectly

certain that the whole movement known as modern Spiritualism is in the hands and under the direction of the father of evil spirits; in other words, is thoroughly and unmistakably diabolical. Another author says, "Spiritualism comes in that moment, when we are all worn out by watching and worrying over something; worn out in body, mind and soul and says, 'This is the solution, this is the way.'"

The apostle John tells us in I John 4:1, "Beloved, believe not every spirit, but try the spirits whether they are of God."

I Timothy 4:1—"Now the spirit speaketh expressly, that in the latter times shall some depart from the faith, giving heed to seducing spirits, and doctrines of devils."

2 Corinthians 11:14—"And no marvel; for Satan himself is transformed into an angel of light." Verse 15. "Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness."

Revelation 13:13, 14—"And he doeth great wonders, so that he maketh fire come down from Heaven, on the earth in the sight of men, and deceiveth them that dwell on earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth that they should make an image to the beast, which had the wound by the sword, and did live." Thus we see the great and terrible power that the Devil and his angels are able to exercise, and to deceive. Is it any wonder that poor mortals so often go astray from the truth? But those who have an earnest desire for truth and righteousness are never content to sit idly by and not continue to make constant and thorough investigation of anything and everything that is purported to be the teachings of Christ. Thus we oftentimes discover the misleadings and errors and can adjust our lives and spiritual affairs to the path of right, provided we are not too stubbornly determined not to concede the thing which we see and know to be right, for fear it would gratify someone else. You know we can either be led by the good angels or the bad, and to be able to detect an angel of light from an angel of darkness. We cannot hold old grudges, nor malice for that shuts out the light we could and should enjoy.

I have given you many scriptural references regarding both angels of light, and the Devil's angels. Since we have a definite description of each kind, and of the law by which we are guided to determine which is which, I feel we should be careful how we accept personages who represent themselves as being ministers for Christ. The angel that came to Joseph Smith was clothed and answered to the description of those spoken of as angels of God—clothed in white, his countenance like lightning, etc. A Messenger coming in any other way, whose clothing is not pure white, or "white as snow," as one writer expresses it; whose countenance is not as lightning, whose every character does not represent purity; whose instructions cannot be substantiated by the Word of God, is not a Messenger for Christ, nor an angel of Light.

As climax to our article let me again quote from

I Timothy 4:1. "Now the Spirit speaketh expressly, that in the latter times shall some depart from the faith, giving heed to seducing spirits, and doctrines of devils." We must be on the watchtower continually, living so that God's Spirit can help us to detect the workings of the adversary and his angels, for remember, he is going to transform himself into an angel of light and work mighty miracles to deceive.

Your Sister,

Ollie Derry-DeLong

## THE SEALED BOOK

By

Brad L. Wheaton

Thesis: The record known as the Book of Mormon receives its evidence as a religious and historic document through the prophesies given in the Bible.

- I The Book of Mormon; What is it?
- II The Nature of the Book of Mormon.
- III Were there to be books other than the Bible?
- IV Is it the Ensign?
- V Did it come at the right time?
- VI How has Joseph Smith fulfilled the prophetic requirements?

### THE SEALED BOOK

The purpose of this paper is to offer added evidence to those who accept the King James Version of the Bible as a religious and historical record, that the record which is known as the Book of Mormon is a prophetic revelation foretold in the Scriptures over 2,000 years ago. To those to whom the Bible means nothing, I can only hope that this paper might create in them an interest, no matter how small, so that they themselves might desire to seek the truth of it. If there arises the need to be reassured concerning the truth of this paper, then I implore that you seek the Lord in prayer, for God says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5)

To give a better understanding of the contents between the covers of the Book of Mormon, I will attempt to summarize briefly the material within it.

The Book of Mormon claims to be a history of several nations which inhabited the American continent in pre-Columbus times.

The first of the voyagers landed shortly after the confusion of languages at the tower of Babel, when God scattered people abroad upon the face of all the earth. "Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city." (Genesis 11:7-8)

They became a great and powerful nation spreading over all North America, but turning to wickedness, they were eventually destroyed after being here only 2,000

years. The last man to survive was Ether, the prophet, who wrote their record on plates of gold and hid them where they were later discovered by the succeeding nation.

The second occupants were Israelites of the house of Joseph, who left Jerusalem in 600 BC. They soon became a great and mighty nation. In a short time, however, there became divisions. The people were divided into two groups called the Nephites and the Lamanites after their leaders whose names were Nephi and Laman. The Nephites being more righteous were blessed exceedingly. The Nephites also kept engraved on gold plates a written history of their people which were handed down from father to son. The Lamanites, being a rebellious people, were cursed because of their iniquity with a dark skin and they became a "dark and loathsome, and a filthy people." (I Nephi 3:134)

The Savior visited the Nephites after His crucifixion, telling them that they were His other sheep of whom He spoke at Jerusalem, saying, "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16) And in another place He spoke concerning them also, "I am not sent but unto the lost sheep of the house of Israel." (Matthew 15:24)

For several centuries after Christ's appearance, the people continued in righteousness, but finally they fell into sin and unrighteousness. A great war then arose between the Nephite nation and the Lamanite nation bringing about the extinction of the Nephite nation about 400 A.D.

Previous to the war, a prophet named Mormon abridged the records of his ancestors, giving them to Moroni, his son, who lived until 420 A.D. Before Moroni died he was told by God to deposit the records in a place of security. This he did, and they remained there for 1,400 years until they were found by Joseph Smith in 1827. (*Marvelous Work and a Wonder*, Daniel McGreggor, p. 105-106)

This gives you a brief synopsis of events in history as written in the Book of Mormon.

As to the nature of this book, Isaiah prophetically referring to the Book of Mormon, says, ". . . the vision of all is become unto you as the words of a book that is sealed . . ." (Isaiah 29:11) and says it is of a doctrinal kind.

It will also correct religious error, making plain the teachings of our Savior. People who would not listen to the gospel before would accept it from this book, and those who questioned would be convinced. "For it is written, in the mouth of two or three witnesses shall every word be established." (II Corinthians 13:1) Isaiah says, "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel . . . They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." (Isaiah 29:18, 19, 24)

The Book of Mormon itself makes its nature and purpose quite clear. ". . . And after it had come forth unto them," (speaking of the record of the Jews, BLW) ". . . I beheld other books which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles, and the remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true. And the angel spake unto me, saying. These last records which thou hast seen among the Gentiles shall make known the plain and precious things which have been taken away from them; And shall make known to all kindreds, tongues and people, that the Lamb of God is the son of the Eternal Father, and the Savior of the world; and that all men must come unto him or they can not be saved." (I Nephi 3:191-193) These last records that were to come from are the plates from which the Book of Mormon was translated.

We should not be startled that God has given records other than the Bible. There have been many such records given, but because of carelessness and other causes, they have been lost. The Bible makes reference to other records which are absent: Book of Nathan, the Prophet; (I Chronicles 29:29), Book of Gad, the Seer; (I Chronicles 29:29), Prophecy of Ahijah; (II Chronicles 9:29; 13:22), Visions of Iddo, the Seer; (II Chronicles 9:29; 13:22), Book of Shemaiah, the Prophet; (II Chronicles 12:15), Book of Jehu; (II Chronicles 20:34), Epistle to the Laodiceans; (Colossians 4:16), Epistle to the Corinthians; (I Corinthians 5:9), Book of Jasher; (II Samuel 1:18), Prophecy of Enoch; (Jude 1:14) and many other books.

The strongest evidence I can offer concerning the Book of Mormon to one who believes in the Bible, is to show where the Bible prophesies of the coming forth of the Book of Mormon. If the Bible made mention of other books which were lost or were to come forth, it would then be evident that the Book of Mormon which has come forth, if it conforms to the conditions imposed, would be a valid Scripture.

"Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the house of Israel his companions; then take another stick and write upon it for Joseph, the stick of Ephraim, and for all the house of Israel his companions; And join them one to another into one stick; and they shall become one in thine hand." (Ezekiel 37:15-17) These passages show us that two records will be brought forth, one for the tribe of Judah and the other for the tribe of Joseph. I am sure that no one who accepts the Bible as a religious or historic document will dispute the fact that it is the stick of Judah. It was written of the Jews, for the Jews, by the Jews, who are of the tribe of Judah.

On the other hand there has been very little written concerning the historical or spiritual background of Joseph, and nothing which we could call a record. No other book has before or since put forth the claim that it was the stick of Joseph other than the Book of Mormon.

So what better way to prove the words written in the Bible than to bring forth a second record which agrees with the first. "In the mouth of two or three witnesses shall every word be established." (II Corinthians 13:1).

The Bible also makes it quite clear from where this record would come. "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters." (Isaiah 18:1-2) "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye" (Isaiah 18:13).

This land, shadowing with wings, again describes the Americas, as the great Western Hemisphere, which spreads, like the shadow of the wings of a great bird from the North Pole to the South Pole. So striking was this prophetic portrayal of the Americas, that the Pan-American Exposition held in San Francisco a number of years ago, used it as their symbol.

It is also a significant fact that practically every nation in North and South America has adopted the American Eagle as their symbol, which appears upon their flags, their money and their great seals. Thus we find that whichever view we take, America is the "land shadowing with wings" as spoken of by the prophet Isaiah.

If we stood where the prophet stood when he made this proclamation at Jerusalem, and looked "beyond the rivers of Ethiopia," the Nile and its large tributaries, which are the only rivers of note in North Africa (Ethiopia of that day) and are west of Jerusalem, the first and only land "beyond" is North and South America, stretched out like two great wings. A literal fulfillment of this prophecy might also be evidenced by the early historians and explorers of America who noted that the flights of birds often passed over so thick that they shut out the sun like great clouds. It is in this land that He will uncover and lift up the ensign.

The Bible goes even further to show how this stick of Joseph would be brought forth . . . "and thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." (Isaiah 29:4)

According to the Book of Mormon the people of Lehi who left Jerusalem just before its destruction were Israelites, descendants of the people of Joseph. (I Nephi 1:164-165) The Book of Mormon also claims that after Moroni, the plates were hidden to be brought forth by the power of God at a later time. This agrees with David: "Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase." (Psalm 85:11-12)

Here is testimony that just before the land of Israel shall yield its increase, "truth" shall spring out of the

earth. What is truth? "Thy law is the Truth." (Psalm 119:148) Jesus said: "Sanctify them through thy truth, thy word is truth." (John 17:17) Now the only way a nation or people can speak out of the ground, is to record their history, bury it, and have it later speak after being recovered.

"Let the skies pour down righteousness let the earth open, and let them bring forth salvation." (Isaiah 45:8)

It should be apparent that the Bible did make provisions for another book as well as showing where and how it would come forth.

Ensign and sign are virtually synonymous. The one seems to be a short spelling of the other. "They set up their ensigns for signs." (Psalm 74:4)

The dictionary says: "A standard; a sign or signal, a standard. An inscribed board or plate. To communicate by a sign. Evidence of something past, present or future. In Biblical use, that by which a person or thing is known, especially as divinely distinguished, hence, especially an appearance or occurrence indicative of the divine presence or power, and authenticating a message or messenger. A miraculous manifestation." (**Century Dictionary and Encyclopedia Lexicon**) Webster gives it a third meaning, "A wonder, a miracle, a prodigy, a remarkable transaction." (Webster's Dictionary)

It was a burning bush that didn't burn that drew the attention of Moses and from which he received an angelic appointment to the leadership of Israel: "And Moses answered and said, But, behold they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee . . ." (Exodus 4:1)

This is a perfectly natural objection. People in those days were every bit as skeptical as they are today.

And the Lord spoke to Moses telling him to cast his rod on the ground. The rod was then transformed into a serpent. By picking it up by the tail it then changed back into the rod. This was done so that Moses might show the people of Israel a sign that they might believe in his words.

So it will also be with the Book of Mormon. It will be as a "marvelous work and a wonder," (Isaiah 30:32) and there will be something of the unusual attending it. God is the same yesterday, today and forever, and if He gave Moses a rod as a sign, then why shouldn't we also have a sign. The Book of Mormon isn't what would usually be expected as a sign, but this makes it that much stronger evidence, because God gives each his own sign, for each situation is unique. Indeed we can state that the Restoration effected through Joseph Smith is a unique and "remarkable transaction."

The Bible also makes mention of this sign: "And he shall set up an ensign for the nations, and shall assemble the outcast of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isaiah 11:12) "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet; hear ye." (Isaiah 18:3) "Because Ephraim hath made many

altars to sin, altars shall be unto him to sin. I have written to him the great things of my law, but they were counted as a strange thing." (Hosea 8:11-12)

But where do we find this record that was written to Ephraim? Ezekiel said their record was the stick of Joseph, in the hands of Ephraim." (Ezekiel 37:19) When this record was to be brought to light, it was to contain the great things of the law; and because of peculiar circumstances surrounding its coming forth, it would be considered a strange thing. Therefore if the Bible is at all influential to you, then perhaps what has been shown concerning the Book of Mormon as an ensign will have meaning to you also.

As to the time that the Book of Mormon was to come forth, there can be no mistake. There was a day set for its fulfillment.

"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?" (What is "it?" B.L.W.) "And in that day shall the deaf hear the words of the book and the eyes of the blind shall see out of obscurity, and out of darkness. (Isaiah 29:17-18) David also speaks clearly of the sequence in events. "Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea the Lord shall give that which is good; and our land shall yield her increase." (Psalm 85:11-12)

We see by these passages that the sealed book would come forth a little while before Lebanon would be restored as a fruitful field.

After centuries of ravaging of their land by the denuding of the mountains of Lebanon and of Israel of her forests, which had protected the watershed of these mountains, and the failure of the former early and latter rains, and the absence of the dews to water the thirsty soil, from which they received their food, Lebanon became a vast waste land.

"Eighteen centuries of war, ruin, and neglect have passed over it . . . Its soil has washed down its ravines leaving the hillside rocky and sterile. Its trees have been cut down and never replaced. Its fields have been desolate, . . . a land of ruins without man or beast." (**McClintock's and Strong's Encyclopedia**)

Now notice a predicted change is to come over this land. It is a change for the better, a transference from a state of sterility to a condition of fertility. This is indeed wonderful when we consider that for long centuries it had lain a barren waste.

Concerning Palestine, Louis Van Buren, visiting that land in 1866 stated that he arrived in Palestine in the beginning of December 1866, and remained there till the 20th of March. He found it to be a very good land with a delightful climate; the fruitfulness of it was truly wonderful; crop after crop could be raised, summer and winter, the former and the latter rains and the dew also was restored as in ancient times: there was no longer any difficulty in raising grain or any other product." (**Saints Herald**, April 1867)

Many other similar testimonials concerning the res-

toration of the rains to Palestine could be cited, but this should be sufficient to convince the reader that Lebanon has begun once again to be a fruitful field.

The Book of Mormon came forth in 1830; Lebanon began to become a fruitful field just 26 years following this event, fulfilling prophecy.

The returning of Lebanon to a fruitful field is not the only event to take place at the coming of the Book of Mormon. The Bible also foretells the gathering of the tribe of Judah back to Israel as an event to take place only after the record is brought forth.

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isaiah 11:12)

"Then the Lord thy God shall turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations; whither the Lord thy God hath scattered thee." (Deuteronomy 30:3)

There should be no doubt concerning the fulfilling of this prophecy; for surely the Jews who make up a conspicuous part of the house of Judah have returned to their homeland. Neither should it be necessary to recap the history of captivity and sufferings inflicted upon the Jews after their rejection of Christ.

The Bible goes beyond prophesying the gathering of the Jews to predict their complete emancipation. "... concerning the house of Jacob, Jacob shall not now be ashamed neither shall his face now wax pale." (Isaiah 29:22)

Emancipation was bestowed upon the son of Jacob in 1830. Ridpath, in his *History of the World*, says it is difficult to understand how an English speaking people who have the principles of liberty as their bulwark could be so bitter with unreasoning prejudices of race to keep the basic human rights from a class of people as large and influential as the Jews for so long a time. There has been considerable legislation specially contrived to distress and oppress the Jewish race. As late as 1830 the Jews were positively denied almost all rights of citizenship. No Jew could hold an office either civil, military or corporate. The profession of law was closed to him. No Jew could teach school nor serve even as a janitor of a school building. A Jew could not vote and was excluded from membership in either House of Parliament. It is hard to believe that the mere bar of race descent could have been used to degrade and oppress to such an extent. And even in the House of Commons every measure to remove this oppression from the Jews met with violent opposition. After 1830, however, the question of reform demanded to be heard. Bills for Jewish emancipation were introduced at every session, and soon public sentiment rallied to the cause." (Ridpath's *History of the World*, Vol. 15, p. 373)

We now need to know more concerning the actual discovery of the Book of Mormon and its translation. I have already shown that the Bible foretells this record coming forth out of the ground. I will now show how

this was accomplished. Joseph Smith, Jr., was born December 23, 1805, in Sharon, Vermont; this family then moved to the state of New York. When Joseph was 14 years of age there came a great excitement concerning religion. So great was the confusion that even though many of his family joined the Presbyterian faith, Joseph remained undecided. While reading the Scriptures one day he found where James had said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." (James 1:5)

This verse had such a powerful meaning to Joseph that it seemed as a solution to this confusion. Upon retiring to the woods and kneeling in prayer asking that he might know concerning which sect to join, he was visited by the personage of Christ. He was then told in answer to his question not to join any of the religions for they were not of God. He then became greatly hated and persecuted by the religious professors at that time even though he was just a boy. The outstanding objection was that the people believed then as they do today that there is no such thing as spiritual visions and revelations in the latter days. But the Bible makes it quite clear that God is the same to all mankind as well as being an unchangeable God. So if God visited the people in Biblical times, then He will visit them in our time also.

Joseph Smith, Jr. had seen a vision, he had heard a voice from heaven, and this experience was so stamped upon his soul and consciousness that he could neither deny nor forget it, and in spite of the keenest persecution, lived to accomplish his work and die as a martyr for the testimony he had given to the world that God still heard and answered the prayers of those who sought him with faith and an open mind.

On September 23, 1823 as Joseph retired to bed he prayed that God might forgive his sins which plagued him like all mankind, and that he might receive a divine manifestation that he might know of his state. While he was in the act of calling upon God he discovered a light appearing in the room which continued to increase until the room was lighter than noon day, when immediately a personage appeared at his bedside standing in the air, for his feet did not touch the floor. He called Joseph by name and said to him that he was a messenger sent from the presence of God to him and that his name was Moroni. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent and the source from whence they came.

He also said that the fullness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants, also that there were two stones in silver bows, and those stones were fashioned to a breastplate constituting what was called the Urim and Thummin deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book.

During this same evening this heavenly messenger expounded many passages of Scripture to Joseph and instructed him in his duties and responsibilities, and told him the time was at hand when the Lord was going to bring forth the sealed book as an added testimony to the Holy Bible. He was also shown where these gold plates, with the Urim and Thummin, had been deposited. That was at a place called the Hill of Cumorah in Wayne County, New York. He was further instructed that he would not be permitted to take these things from their place of deposit for four years, until he had undergone intense preparation by the Lord, and the proving of his worthiness for such a momentous work.

Accordingly, in 1827, he was permitted to begin the translation of these records. When it became known that he had begun this undertaking his persecutors intensified their efforts to destroy him and defeat his work. But God, being at the helm, and having determined that the time had come for this work to be carried out, protected and watched over Joseph, confounding his adversaries.

After Joseph Smith had obtained the plates and transcribed a number of the characters with their translation, he sent Martin Harris, who was aiding him in the work, to prominent professors of languages for the purpose of getting their testimony relative to the correctness of the work he was doing.

One of these was Professor Charles Anthon of New York City. Mr. Harris records that when he presented the transcript with the translation to him, Prof. Anthon pronounced the characters to be a combination of Egyptian, Chaldaic, Assyriac and Arabic, also that the translation was a correct translation, and told Mr. Harris that if he would bring the manuscript or plates to him that he would help in the translation, and he gave Mr. Harris a certificate certifying to the genuineness of the work shown him.

However, when Prof. Anthon asked Mr. Harris how Joseph Smith came by the plates, and Mr. Harris told him it was a religious work and that part of the plates were sealed, the Professor said: "I cannot read a sealed book." He then asked to see the certificate that he had given to Mr. Harris. When Mr. Harris took it out of his pocket and handed it to him, Prof. Anthon tore it up, remarking that there was no such thing as the ministering of angels in those days. This again fulfilled Bible prophecy.

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed." (Isaiah 29:11)

I feel that in every way the Book of Mormon has fulfilled the Bible prophecies. To those who study the Scriptures this book should bring great excitement, because the prophecies contained in the Bible make it very plain that such a record was to come forth. It is true that the Book of Mormon is regarded as a strange thing by many, but the few who have come in contact with the book know it to be that sign from God. "Of all the American religious books of the nineteenth cen-

ury, it seems probable that the Book of Mormon was the most powerful. It reached perhaps only one percent of the United States, but it affected this one percent so powerfully and lasting that all the people of the United States have been affected."

#### BIBLIOGRAPHY

**Century Dictionary and Encyclopedia Lexicon.**

Flint, B. C., **An Outline History of the Church of Christ (Temple Lot)**, Independence, Missouri: The Church of Christ (Temple Lot), 1953.

**McClintock's and Strong's Encyclopedia.**

McGregor, Daniel, **A Marvelous Work and a Wonder**, Lamoni, Iowa; Herald Publishing House, 1911.

**New York Times**, November 5, 1937, p. 3.

**Ridpath's History of the World**, Vol. 15, p. 373.

**Saint's Herald**, April 1867, Independence, Missouri: Herald Publishing House.

Smith, Joseph, Jr., **The Book of Mormon**, reprint of 1837 Kirtland edition, Reorganized Church of Jesus Christ of Latter Day Saints, 1941.

**The Holy Bible**, London and New York, Collins' Clear-Type Press, 1959.

**Times and Seasons**, April 1842, Vol. 3, Church of Jesus Christ of Latter Day Saints, p. 753, 754.

**Webster's Dictionary.**

## LETTER TO AN INQUIRER

Dear Friend:

Your letter of inquiry is at hand, which I will answer as best I can. I have no knowledge of your former letter, except to say that where letters of inquiry are sent into the general church office, they are usually forwarded to the missionary in charge of the field from which the letter came. If this occurred, there could be some time lapse, depending on how soon he may receive it.

Some literature will be sent to you under separate cover, which may answer some of your questions, though most of our material is directed to those unacquainted with the Restoration Movement. Your letter indicates some knowledge, if not a direct affiliation with one of the churches growing out of this Movement.

Now I will try to give you some general information, which I trust may at least broaden your knowledge and enable you to reach a more intelligent conclusion.

From the beginning of this latter-day work of the Lord until now, we find very similar conditions to those which developed from the primitive church established by Christ at Jerusalem. They were fashioned after the Divine Mind, both doctrinally and organically—but how quickly does the purity of the divine become sullied with the impurity of man's attempt to improve!

The apostle Paul said in his day: "For the mystery of iniquity doth already work" (2 Thessalonians 2:7). It kept on working until a complete apostasy overtook the church and God left them to their own devices (referring to the physical church as a body). The physical

"body" continued, even until now, but the spiritual body, the divine seed, was taken up to heaven, or God, signifying the withdrawal of God's acknowledgement of the earthly church. See Revelation 12. The loudest claim of any church as being the legitimate successor, in every sense of the term, falls with a resounding thud in the light of the word of God.

We believe there was a "Restoration" of the fullness of the gospel of Christ; and the kingdom, too (Revelation 14:6, 7 and Daniel 2:44).

The church, established though the instrumentality of Joseph Smith, was divine, but to continue with divine approval, it must still be in harmony with the word of God. If there has been alterations from the divine pattern, correction is necessary before and lest a latter-day apostasy become complete, causing God to once again withdraw the divine seed, the spiritual kingdom of God.

Many changes have been introduced, ostensibly to build the kingdom, but have rather served to divide, and to some extent have caused the Lord to reject, as organizations, the various branches of this Restoration Movement.

In recognition of many serious innovations and human mistakes of the past, this Church of Christ, with headquarters on the Temple Lot, has sought to retrace its steps, rejecting such man-made changes as have occurred, and endeavoring to become absolutely fundamental in doctrine and organization, as we feel it was in the early years of the Church's existence.

The question of priesthood authority is of paramount importance in any consideration of valid successorship. Assuming it was obtained in the beginning by Joseph and others, as claimed, through angelic visitation, they, in turn, could call others, as indicated by the Holy Ghost, and thus, authority be passed down from one generation to another.

There are two things which nullify ones priesthood authority: apostasy and personal transgression. Conceivably, then there can be valid authority within more than one branch of the Restoration. It is when people, priesthood and laity alike, depart from God sufficiently as to cause His withdrawal from them, that a church can no longer claim, rightfully, that they are His Church.

We find the Lord warned the Church, very early, of their failures, and also that they did stand rejected of Him until they returned unto Him. I will quote a portion of one revelation to Joseph which clearly illustrates the point, as found in the R.L.D.S. Doctrine and Covenants, section 83:3, also Utah L.D.S. Doctrine and Covenants, section 84:54-59:

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former com-

mandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay."

Now, inasmuch as any have not repented and kept God's law according to that which was written up to that time (September 1832), they have been, and are now, rejected of God.

One of the first changes made was in the name of the church. The history will show that it was called: Church of Christ. The early revelations, which were not later changed, were given to the Church of Christ. In this, they were in harmony with the Book of Mormon, in which the Nephites were commanded to call the church by that name—not, Church of Jesus Christ, Church of Jesus Christ of Latter-Day Saints, nor any other name. The instruction was clear. See pp. 672:14-23, 678:36, especially 672:22-23.

The name was changed first to the "Church of The Latter-Day Saints;" then recognizing the mistake of leaving out the name of Christ, they decided some eight years after the organization to call it "Church of Jesus Christ of Latter Day Saints." See Utah Doctrine and Covenants, section 115.

The church was organized according to the command of God on April 6, 1830, and according to the statutes of New York state. I feel sure they had the name correct, then, and it will be found as such in that state's records. Is it not strange the Lord would change His mind eight years later?

The changes made in the revelation of God are too numerous to recount, and for the most part were designed to make provision for organic changes in the Church. Make no mistake: these changes were made, and by men, not by God. The Book of Commandments, published by this Church of Christ, is in accord with the revelations as originally given up to that time (in 1833), and as recorded in the first church paper, the Evening and Morning Star, and may be compared with the changed revelations as they appear in the Doctrine and Covenants, which was first published in 1835.

They did, indeed, treat lightly the things they had received, for Oliver Cowdery and David Whitmer were commanded to "search out the twelve" (disciples, or apostles, W.A.S.), "Yea, even unto twelve," Book of Commandments, chapter 15:27, 42. Compare Doctrine and Covenants, section 16.

Other revelations indicate Joseph, Oliver, David, and Martin Harris as apostles, yet it is significant, none of these were part of the original Council of Apostles, finally chosen. See Book of Commandments 16:9, 10; 22:1, 13; 24:3, 4.

A presidency was added in a very haphazard way without even a purported revelation. It is claimed Joseph was an apostle in this capacity, but this

would make 15 instead of the 12 they were to choose. Twelve is the limited number prescribed by both Bible and Book of Mormon, with not a shred of real evidence to support a presidency.

Patriarchs and High Priests were added later, with no foundation according to "that which I have written."

The doctrines of baptism for the dead, celestial marriage, polygamy, Adam-god and exaltation of man as propounded in Utah, with others, were innovations coming after the establishment of the Church, and have no basis in scripture and the Spirit of Truth.

This Church of Christ has rejected such beliefs and practices, and still fight encroachments of error and evil.

We claim to be a remnant of the original Church of Christ, with priesthood intact, coming directly through Joseph and others. The Church's position from the beginning has been that "where there are six or more members, one of whom is an elder, there the Church exists, with full power of Church extension."

There need not have been any "reorganization" after the death of Joseph, local branches were scattered elsewhere. Four or five of these branches in Illinois are what comprised the nucleus of what is the present Church of Christ with headquarters on the Temple Lot. They returned to Missouri in 1867, by revelation from God, purchased the Temple Lots, including the very "spot" for the temple, dedicated by Joseph and others, and have been here since.

We are small (about 2500); there have been schisms and departures, and we still have our difficulties, as the true and divine will continue to have until Satan is banished, but the organization is correct, and the doctrine, as taught in the beginning, being that which we affirm and adhere to as a Church.

Most sincerely, in the service of the Master,  
William A. Sheldon, Member  
Council of Apostles

## TESTIMONY COLUMN

Dear Editor:

I read an article this morning by Lovita Seibel about the son of Arlo Gould who is mentally handicapped.

My husband and I, our four sons and my husband's parents, Bro. and Sr. Rollo Addie of Lima Center, Wisconsin, attended the Glen Lake, Michigan Reunion in July this summer. We were all moved deeply by this plea brought forth by Bro. Harris and others of the ministry. We added to the list—the little Addington girl (the daughter of Elder and Sr. Conly Addington of Maple City, Michigan) who is diabetic, and our own two youngest sons who are hemophiliacs and have needed God's healing hands many times in the past. I feel we have been helped more than we know by the prayers people have offered up in the past in behalf of our little

ones. The older boy Martin, now ten, is starting to attend school for the first time on a full time basis this year. He has been tutored at home previously and went ½ days a couple of months the end of this past school year. He is delighted to be able to do this and we pray his health will be such that he can continue.

It was quite an effort for his father and I to let go of his hand and not be worried sick all day while we couldn't watch over him personally. I've tried each morning to say a short prayer to ask God to watch over him and to thank Him also for His previous watchcare. He is doing a marvelous job for Marty.

A couple of incidents occurred this past spring that testified to me of this child's faith in the oil of healing. Even without the ministry we've seen it work. Martin has had trouble several times with swollen glands and subsequent bleeding into the tissues of the neck or under his tongue. James, too, has been hospitalized for this as it is a very serious threat if not stopped in a hurry. On this occasion I looked under his tongue and there was the first bright red threads of blood or bleeding into the tissues there. He asked me to put some oil on his head and pray for him which I did most earnestly all the while with a deep sick feeling inside of me. I thought, though I didn't say anything to him, that he'd have to go to the hospital and be transfused. I looked at his mouth about every hour. It never got any worse and he didn't need any medical aid. A week or so later he asked me to look in his mouth and see if a tooth was bleeding as he could taste blood. I searched and couldn't find anything until I looked at his throat with a flashlight and found one tonsil was bleeding slightly. Again we used oil and prayer and again we received help from above. This type of bleeding incident has always necessitated hospitalization in the past. Once we feared greatly for his very life from a similar beginning.

A month or so later he complained of a side ache or backache which turned out to be a kidney acting up. It put blood in the urine—another very serious problem. The doctors upon being consulted said this is very hard to control even with hospitalization and medication but recommended bed rest for another 48 hours and report back by phone if stopped or come in for treatment if not. Needless to say we used oil several times and many prayers were sent up. On the morning of the deadline the first sample was very bad, not much improved at all. We tried another sample a couple hours later and it was perfectly clear—no sign of blood then or since. Truly another miracle.

We would like to thank all who have remembered us in prayer and ask that they continue to do so in the future, not only for us but all who are in need and not just in a general term but specifically by name. We will endeavor to keep up our end. God bless all. Many thanks.

Sr. Mary Addie  
Route 1  
Rio, Wisconsin 53960