

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.

Vol. 46

Independence, Missouri, December 1969

No. 12

I Would Dear Jesus

John D. Long

I would, dear Jesus, I could break
The hedge that creeds and hearsay make,
And, like the first disciples, be
In person led and taught by thee.

I read thy words, so strong and sweet;
I seek the footprints of thy feet;
But men so mystify the trace,
I long to see thee face to face.

Wouldst thou not let me at thy side,
In thee, in thee so sure confide?
Like John, upon thy breast recline,
And feel thy heart make mine divine?

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GUEST EDITORIAL . . .

RELIGIOUS RESPONSIBILITY

vs.

UNIVERSAL SALVATION

The great humanitarian concept of the love of God
 for all mankind sometimes blinds us to the real mean-
 ing and interpretation of the scripture, "Thou art the
 Christ, the Son of the Living God" (Matthew 16:16)
 (emph. mine K.J.S.).

A long time ago a man mighty of stature went ". . .
 among the people, preaching to them that which he
 termed to be the word of God, bearing down against
 the church. . . . "And he also testified unto the people
 that all mankind should be saved at the last day, and
 that they need not fear nor tremble, but that they
 might lift up their heads and rejoice; For the Lord had
 created all men, and had also redeemed all men; and in
 the end, all men should have eternal life" (Alma 1:4,
 6-7).

We live in the last day; a day when as we look about
 us we see on every hand the very doctrines taught by this
 man so many long years ago. We find those among us re-
 luctant to assume the role of a peculiar people—afraid
 to draw a line of demarkation because of their great
 love for their fellows in all walks of life and declining
 to recognize the fact that there must be a difference.
 We are told that we must live in a world yet be not
 partakers of her. For if we indeed are no different
 than they; if we accept all, we are partakers of her and
 of her faults and in fine we bring down upon our own
 heads her plagues and condemnations.

In truth we find ourselves a part of that great prom-
 ise to father Abraham, "That in blessing I will bless
 thee, and in multiplying I will multiply thy seed as the
 stars of the heaven, and as the sand which is upon the
 seashore; . . . "And in thy seed shall all the nations of
 the earth be blessed; because thou hast obeyed my
 voice" (Genesis 22:17-18) (Emph. mine K.J.S.). We are
 pebbles of sand upon the great seashore of the earth.
 Even as the pebbles upon the beach differ in size and
 shape and in brilliance; we differ from our fellows of
 the promise whether they be of blood descent or wheth-
 er they come under the promise of adoption. "Neither,
 because they are the seed of Abraham are they all
 children: but, in Isaac shall thy seed be called. That is,
 they which are the children of the flesh, these are not
 the children of God: but the children of the promise are
 counted for seed" (Romans 9:7-8). The great and mar-
 velous blessing to the nations of the earth promised to
 father Abraham and to his seed has been fulfilled in
 the Restoration of the Gospel of Jesus Christ to the
 earth; and has come to pass through the seed of Abra-
 ham in these last days, directly from God by revelation,
 and this "because thou hast obeyed my voice."

Yes we are different! We must assume the role in
 truth of a peculiar people! We must not only assume the
 form of godliness but we must demonstrate the power
 thereof. Passiveness is not the goal but positive pro-

gressiveness. The peoples of the earth are racing in their religious beliefs to amalgamate their forces in a common strength, preaching a universal salvation, intended to gather in all the fragments of so-called Christianity under one authority. Notwithstanding the fact their basic concepts and beliefs concerning God in many instances are adamantly opposed to the very existence of one another ranging in variance from the belief that "God is Dead," that "God and Christ are one person," that the "Messiah is yet come to the earth," that the so-called "Vicar of Christ" lives and walks and gives direction to men upon the earth, and in many instances controls the destinies of millions. Believing as it were the commandments of men, having a form of godliness, but denying the power thereof.

And perhaps this is the condition that would normally exist just prior to the second coming of our Lord and Master, Jesus Christ to the earth. And perhaps just prior to the condition as spoken of in I Nephi 3:220-228, "And he said unto me, Behold, there are save two churches only; The one is the church of the Lamb of God, and the other is the church of the Devil; Wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations: And she is the whore of all the earth. And it came to pass that I looked and beheld the whore of all the earth and she sat upon many waters; And she had dominion over all the earth, among all nations, kindreds, tongues and people.

"And it came to pass that I beheld the church of the Lamb of God, and **its numbers were few** because of the wickedness and abominations of the whore who sat upon many waters; Nevertheless, I beheld that the church of the Lamb who were the saints of God, were also upon all the face of the earth; And their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw."

In order to properly understand the reading we should decide for ourselves who it is that is referred to as "the Lamb of God?" And we say who else could it be than Christ of whom we are told in the Bible was the "Lamb slain from the foundation of the world." Therefore if we superimpose our understanding into the reading we find the Book of Mormon to be plain in its explanations. And we might read it thus, "Nevertheless, I beheld that the Church of Christ who were the saints of God, were also upon all the face of the earth." The interpretation is plain and simple; it fits our very existence as a people. It fits the very existence of the monstrous conditions that exists, ". . . the wickedness and abominations of the whore who sat upon many waters" "And their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw." Yes we live in a day when we see and feel the crushing weight of the wicked hand of oppression over all the earth, spiritual and political conniving against the very economic structure of our every day life until we find ourselves with little of dominions of the earth.

What panacea do we offer? What hope to the true

in heart? Are we different from those around us in every day life? Ah yes, the battle of the ages still goes on; the culmination of the great plan of the Gospel is closing in upon us. The Devil knows the distance it will run: he knows the time is short. So he has entered into the great Restoration movement and led men astray by the cunning of his devices. We see great masses of the institutions of the Restoration moving into the realms of following after cunningly devised fables, desiring to be like other men, joining hands with federation of churches, having a form of godliness but denying the power thereof. Are we inclined to join the great race for amalgamation? We are in truth not the only "pebble upon the beach." But we are different from all the rest. We must have a different lustre: we must become a light to a world of doubt and disillusionment and to the true seekers of life everlasting. We must become a beacon upon a hill, guiding and directing the wanderer and the shipwrecked alike.

In reality we are fundamentalists in the great Restoration of the Gospel of Jesus Christ to the earth for the last time. We trace our authority for the ministry directly back to the Angel's message, to the young son praying in the woods. This is a unique and outstanding mark of distinction between us and all the institutions of the earth and the institutions of man within the framework of the Restoration movement of today. History relates the basic reasons for the lad attempting to approach the Lord in prayer. He belonged to a good wholesome, hardworking family that took the questions of religion seriously. About the second year after the lad's family had moved into Manchester, Ontario County, New York there arose an unusual excitement on the subject of religion. History tells us it commenced with the Methodists, but soon became general among all the sects in that region of the country. Great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some contending for the Methodists, some for the Presbyterians, and some for the Baptists. His father's family were mostly proselyted to the Presbyterian faith, four of them joining that church. The lad was confused, uneasy and because of the seriousness of the situation kept himself aloof for a time. But in the process of time he became somewhat partial to the Methodist sect and felt some desire to be united with them. But the confusion was so great it was impossible for him to become completely settled in his own conclusion as to who was right, and who was wrong. In the midst of this war of words and tumult of opinions while reading the epistle of James, first chapter and the fifth verse, which reads: "If any of you lack wisdom, let him ask of God, that giveth to men liberally, and upbraideth not; and it shall be given him." And the lad testified that never had any passage of scripture come with more power to the heart of man than this did to his at this time.

He had determined in his own mind that he must either remain in darkness and confusion or he must obey the commands of the scripture; that is, ask of God.

He relates the experience and the answer to his prayer: "My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak, then I asked the personages who stood above me in the light, which of all the sects was right, (for at this time it had never entered into my heart that all were wrong), and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; 'they draw near to me with their lips but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.' He again forbade me to join with any of them; and many other things did he say unto me which I cannot write at this time" (R.L.D.S. History, page 9).

If we are true fundamentalists we must recognize the necessity of establishing the true line of demarcation between the "Church of the Lamb of God," and the religionists of the day whether they be within the Restoration Movement or whether they be without. We must decide whether we be of the authority of the Angel message of 1830 as set up by the prophetic utterance of the 14th Chapter of Revelation and the 6th and 7th verses, or by the action of men in 1834, 1844, or 1860. In short we must decide that we are indeed not the "only pebble on the beach," but that we are different than all the rest of the pebbles and must of a necessity conduct ourselves as such. Indeed, they all have a form of godliness but many of them are denying the power thereof.

If we are truly fundamental in our belief we must know even as the Apostle Peter knew that Jesus was indeed "the Son of the Living God." We must be prepared to defend, yes, if necessary, even as Gideon did with the man Nehor, paying with his life for the defense of the true teachings of the Gospel of Jesus Christ. We must be prepared to defend the saints and to continue to labor in bringing about the great plan of God. Stemming as it were from the true vine, we must know that we are different and act accordingly. The call is to love all our neighbors, teaching them true repentance. Our labors should be in the gathering of the individual live twigs, grafting them into the stump of the tree that has fallen (See Cole's vision). We must live in the world yet not partake of her sins and traditions. We must live with our neighbors of the Restoration and yet not partake of her unbelief.

K. J. S.

OBITUARY

Raymond Ledbetter of 10614 East Admiral Blvd., Tulsa, Oklahoma departed this life November 5, 1969 at the age of 60 years.

He was born August 12, 1909 in Bells, Texas to William H. and Sally Maud Ledbetter.

He was married December 24, 1937 in Wichita Falls,

Texas to Eunice Jaquess of Okemah, Oklahoma.

Prior to coming to Oklahoma in 1933, he was associated with the M. K. & T. Railroad Co. at Bells, Texas.

He was also a heavy machine operator throughout many parts of Oklahoma and Texas before joining Douglas Aircraft at Tulsa, Oklahoma in 1951.

He had been Leadman in Transportation since 1961.

Raymond accepted Christ as his personal Saviour and was baptized at the age of 12 years in Bell, Texas.

He was a Christian and very devoted to his family and to his work.

He attended the R.L.D.S. Church here in Tulsa, Oklahoma.

He is survived by his wife, Ethel Eunice Ledbetter of the home, two daughters; Mrs. Jack (Marie) Webster, of Duncan, Oklahoma, Mrs. Harvey (Betty) Biggs, of Okemah, Oklahoma; three grandchildren; Lee Ann Webster of Duncan, Oklahoma and Alan Lee and Matthew David Biggs of Okemah, Oklahoma; one brother, Leon Ledbetter of Paoli, Indiana, and three sisters, Mrs. Burnice Mitchell, Mrs. Martha Taylor and Miss Louise Ledbetter all of Sherman, Texas.

Services were November 7, 1969 at 11:00 A. M. at Moore's Eastlawn Chapel, Tulsa, Oklahoma. Officiating were Brethren C. W. Caywood, James Kelly, and John Allen. The burial was at Castle, Oklahoma.

OBITUARY

Albert V. Fields of Wyandotte, Michigan passed away on July 22, 1969 at the age of 78 years. He was born June 14, 1891 at Charleston, West Virginia.

Bro. Fields leaves to mourn his passing his wife, Lydia C. Fields; son, Clarence Fields of Wyandotte; daughters, Juanita Smith of Toledo, Ohio, and Opal Carroll of Wyandotte. Also Bro. Fields leaves 10 grandchildren and 16 great grandchildren.

Services were in charge of Bro. Amos Surbrook of the R.L.D.S. Church a long time brother in Christ and a long time friend.

BAPTISM

Mrs. Clarabell Jeanne Shevock of Cedar Springs, Michigan was baptized by Elder George Brantner October 19, 1969. She received the laying of hands by Apostle William A. Sheldon and Elder Brantner October 26, 1969 and was received as a member of the Cedar Springs, Michigan Local.

"Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul" (Proverbs 29:17).

"The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice" (Proverbs 23:24-25).

REPORT FROM THE COUNCIL OF APOSTLES

Brother Wm. F. Anderson of the Council of Apostles received a letter September 15, 1969, from President Joseph Fielding Smith of the Church of Jesus Christ of Latter Day Saints, asking that as many of the Apostles of the Church of Christ as could arrange it, meet some of the leaders of the Utah Latter Day Saints Church in the Council Room of the Church building on the Temple Lot, the afternoon of September 18. Brother Anderson contacted the members of the Council who live in Independence, and wrote a letter to Brother E. Leon Yates concerning the matter.

Arrangements were made in harmony with the request. Those who came from the Church of Jesus Christ of Latter Day Saints were, President and Mrs. Joseph Fielding Smith, President and Mrs. Alvin R. Dyer and Elder J. Bennion. Those who met with them from the Church of Christ were, Apostles, Wm. F. Anderson, C. L. Wheaton, A. F. Bell, E. L. Yates, and Wm. A. Sheldon.

President Alvin R. Dyer extended an invitation from President David O. McKay to all the Apostles of the Church of Christ, each accompanied by his wife, to visit the Conference of the Church of Jesus Christ of Latter Day Saints to be held in Salt Lake City, Utah, October 3rd, 4th, and 5th. The Church of Jesus Christ of Latter Day Saints agreed to furnish transportation and housing for the visit.

After meeting with the delegation from Utah, the members of the Council of Apostles present in Independence, assembled in their own meeting to discuss the invitation. All agreed that it should be accepted. It was decided that the other active members of the Council should be contacted that evening to see how many of them wished to accept the invitation. It was necessary to have a list of the names of all who accepted. This list had to be made up by the following afternoon.

The following members of the Council of Apostles were contacted by telephone: D. W. Housknecht, R. H. Jensen, M. E. Ely, and J. W. Kidd. All stated their intention of accepting, except Brother Jensen.

The forenoon of September 19, the members of the Council of Apostles present in Independence met to decide on plans for the tour to Utah.

The forenoon of October 2, the group from the Church of Christ left by air for Salt Lake City. President West of the Independence Stake of the Church of Jesus Christ of Latter Day Saints, furnished two cars and Brother Wm. F. Anderson, Jr. furnished one car to haul the group to the Kansas City Airport. There were twelve of the group which left from Independence: Brother and Sister Wm. F. Anderson, Brother and Sister C. L. Wheaton, Brother and Sister A. F. Bell, Brother and Sister E. L. Yates, Brother and Sister Wm. A. Sheldon, Brother D. W. Housknecht, and Brother J. W. Kidd. Brother M. E. Ely left from Grand Junction, Colorado.

The twelve from Independence were met at the Salt

Lake City Airport by President Alvin R. Dyer who had transportation ready to take them to the Utah Hotel where they stayed while attending the Conference. Brother Ely joined the group a short time later.

The sisters of the Church of Christ group were taken to the Utah Hotel as soon as all were assembled after getting off the plane. They were met at the Hotel by Sister Alvin R. Dyer. She took them to the Relief Society General Conference where they met President Belle Spafford and others of the Society.

That afternoon, the members of the Church of Christ group were taken on a tour of the Welfare Center of the Church of Jesus Christ of Latter Day Saints in Salt Lake City. That evening they were taken on a tour of the Visitors Center on Temple Square.

Friday morning at 8:30 o'clock, prior to the first session of the Conference, a brief informal reception was held in the First Presidency Council Room on the main Floor of the Church Office Building. There the group met some of the General Authorities of the Church of Jesus Christ of Latter Day Saints. General Conference Passes were furnished each member of the group so they could attend each session of the General Conference. The sessions were held at 10:00 a. m. and 2:00 p. m. daily.

Saturday evening at 7:00 o'clock, a General Priesthood Meeting was held for men only. The Conference Passes did not admit the men of our group. President Dyer personally escorted them into the meeting. Sister J. F. Smith and Sister A. R. Dyer arranged a special dinner for the sisters of our group in the Sky Room of the Utah Hotel. This took place while the brethren of our group attended the Priesthood Meeting.

All members of the group from the Church of Christ attended the first five sessions of the Conference. Brother and Sister Wheaton were able to attend the final session due to the fact that they stayed in Salt Lake City until Wednesday so Brother Wheaton could do some research work. The other eleven returned from Salt Lake City on Sunday afternoon.

The group as a majority, had an enjoyable time while in Salt Lake City. Most of them felt tired when they returned home due to the steady grind of four days.

No commitments were made by the Council of Apostles of the Church of Christ. Neither were any commitments asked of them.

Respectfully submitted,

Archie F. Bell, Secretary
Council of Apostles

"Chasten thy son while there is hope, and let not thy soul spare for his crying" (Proverbs 19:18).

"Train up a child in the way he should go: and when he is old, he will not depart from it. Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Proverbs 22:6 and 15).

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.

A SEARCH FOR TRUTH

By Ruth Montgomery

Author of A Gift of Prophecy, The Phenomenal

Jeane Dixon

VERSUS

THE BIBLE AND THE BOOK OF MORMON THE WORD OF GOD

By Harvey E. Seibel

Introduction—The purpose of this treatise is to refute the material now being put forth by the advocates of deception. We shall attempt to do this by taking each statement indicating the page number from which it was taken and providing a scriptural rebuttal.

PAGE 29—Communication with departed ones via the pencil nearly always begins with scrawls, that is, with circles and figure eights. Later (page 67) after having become proficient in automatic pencil writing the "guides" wrote so fast and furious that the writing was practically illegible, so the typewriter had to be resorted to.

REBUTTAL—There is little record in the scriptures of communication between the living and the dead, except for Saul, and Samuel who was supposedly called up by the witch of Endor. However Samuel was a righteous man and would not have been in hell to have been called up out of the earth. Had it been Samuel he would have been called down from out of Paradise. Thus it becomes apparent that one of Satan's angels appeared in the form of Samuel and deceived Saul, for he was told by this impersonation of Samuel that on the morrow he would be killed and would be with him. Since we know Saul didn't go to Paradise only one conclusion could be drawn, that is, he went to hell to be with the deceiving spirit that deceived him. We are told in another place that because Saul did this thing in seeking after a witch (one having a familiar spirit) that God took his life. To show that the location of hell is down and not elsewhere we quote the following scripture. "Let death seize upon them, and let them go down quick into hell" (Psalms 55:15). "But he knoweth not that the dead are there; and that her guests are in the depths of hell" (Proverbs 9:18). "The way of life is above to the wise, that he may depart from hell "beneath" (Proverbs 15:24). "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee" (Isaiah 15:9). "Yet thou shalt be brought down to hell, to the sides of the pit" (Isaiah 14:15). ". . . when I cast him down to hell with them that descend into the pit . . . (Ezekiel 31:16). ". . . for they shall be thrust down to hell." (2 Nephi 12:18).

Another exception is the transfiguration of Christ

when Moses and Elijah appeared unto Christ and to three of his disciples. Notice that these came down (not up) from heaven. Coming down to a later time we know of the visit of Moroni to Joseph Smith. But how unlike the beginning scrawls of the guides the appearance of these glorious personages to Jesus and Joseph. In fact there is no record anywhere in scripture of such communication by the departed to those still living. It is illogical that such beings (if heavenly) would have to resort to scrawls at first and then become so sloppy that they would have to use a typewriter. This is so unlike that which is recorded in the Bible and the Book of Mormon. It makes one wonder whether Isaiah and others had similar difficulties while writing scripture. Other heavenly appearances would include the appearance of angels to Daniel and the fellow-servant to John the Revelator. In the parable of Lazarus and the rich man, it is interesting to note that the rich man in hell could not cross over to Lazarus because of a great gulf that was fixed between them. (See Luke 16:19-26).

PAGE 70, 84, 124 — "Go to church every Sunday Morning." "Take time to help wayward children. Take time also to love your enemies, or people who seem unworthy of your attention. This is the meaning of true love, not the chemical kind between man and woman, and not the parental love that protects and indulges. Love one another." "Take time to be holy says the old hymn."

REBUTTAL—"Go to church every Sunday Morning." But which church? This is like the similar statement to "Attend the church of your choice regularly." But God is not divided and there can be only one road to heaven—the straight and narrow pathway and few there be that find it—and only one true Church of Christ. "And Jesus again shewed himself unto them, for they were praying unto the Father, in his name; and Jesus came and stood in the midst of them, and said unto them, What will ye that I shall give unto you? And they said unto him, Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. And the Lord said unto them, Verily, verily I say unto you, Why is it that the people should murmur and dispute because of this thing? Have they not read the scriptures, which say, Ye must take upon you the name of Christ, which is my name? for by this name shall ye be called at the last day; and whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day; Therefore, whatsoever ye shall do, ye shall do it in my name, therefore ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake; and how be it my church, save it be called in my name. For if a church be called in Moses' name then

it be Moses' church; or if it be called in the name of a man, then it be the church of a man; **but if it be called in my name, then it is my church, if it so be that they are built upon my gospel.**" (3 Nephi 12:16-20). Since she was not instructed to attend the true church but one of the man-made churches, the source of her information is immediately thrown into doubt.

"Take time to be holy" and "help wayward children" and "love your enemies." This is one of Satan's most subtle means of deception—the use of truth and the quoting of that which is written in order to deceive. Satan used this very means to tempt Christ when he was here upon the earth. "Then the Devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down; **FOR IT IS WRITTEN**, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone" (Matthew 4:5-6). Another example of this form of deception is recorded in Genesis 3:2-5. "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye not shall eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: **For God doth know** that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." How characteristic of Satan to season falsehood with a little truth in order to give it an air of respectability.

PAGE 75—Author's statement, "I could not see how inspiration derived from such a high-minded philosophy could have other than beneficial effects no matter what source it came."

REBUTTAL—Satan has appeared unto her as an angel of light. Though the philosophy may appear to be of a high-minded nature and beneficial (remember Satan far exceeds us intellectually) the question is, is it truth? Paul says, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. (Galatians 1:8). We see a little more clearly as we continue our study whether or not the teachings of this book are in harmony with that found in the word of God.

PAGE 71—A woman by the name of Frances had recently passed on. "Frances is here. She is a little confused why she is here or where she is."

REBUTTAL—"Now concerning the state of the soul between death and the resurrection. Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass that the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, etc. And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion

of the Spirit of the Lord: for behold they choose evil works, rather than good: therefore the spirit of the Devil did enter into them, and take possession of their house; And these shall be cast out into outer darkness; there shall be weeping, and wailing and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the Devil. Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them; **thus they remain in this state**, as well as the righteous in paradise, **until the time of their resurrection**" (Alma 19:42-47). "And, in fine, wo unto all those who die in their sins: for they shall return to God, and behold his face, **and remain in their sins**" (2 Nephi 6:72).

In view of this very clear and concise word, there can be no confusion on the part of any soul whether good or bad as to why they are where they are after their departure from this life. Notice too that the righteous and the wicked were to remain in their respective states until the day of the resurrection.

PAGE 71—"We all make it soon or later."

REBUTTAL—"And whosoever will not come, the same is not compelled to come; but in the last day it shall be restored unto him, according to his deeds. If he has desired to do evil, and has not repented in his days, behold evil shall be done unto him, according to the restoration of God" (Alma 19:110-111). "Then if our hearts have been hardened, yea, if we have hardened our hearts against the word, insomuch that it has not been found in us, then will our state be awful, for then we shall be condemned; For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless: And our thoughts will also condemn us; and in this awful state, we shall not dare look up to our God; And we would fain be glad if we could command the rocks and the mountains to fall upon us, to hide us from his presence. But this can not be: we must come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting shame, that all his judgments are just: That he is just in all his works, and that he is merciful unto the children of men, and that he has all power to save every man that believeth on his name, and bringeth forth fruit meet for repentance. And now behold I say unto you, then cometh a death, even a second death, which is a spiritual death; Then is a time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death: yea, he shall die as to things pertaining unto righteousness; Then is the time when their torments shall be as a lake of fire and brimstone, whose flame ascendeth up for ever and ever; And then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan: he having subjected them according to his will. Then I say unto you, **THEY SHALL BE AS THOUGH THERE HAD BEEN NO REDEMPTION MADE; FOR THEY CAN NOT BE REDEEMED** according to God's justice; and they can not die, seeing there is no more corruption" (Alma 9:22-32).

"But behold, and fear, and tremble before God; for ye ought to tremble: for the Lord redeemeth none such that rebel against him, and die in their sins; Yea, even all those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection. Therefore had ye not ought to tremble? For salvation cometh to none such; for the Lord hath redeemed none such; Yea, neither can the Lord redeem such: for he can not deny himself; for he can not deny justice when it has its claim" (Mosiah 8:61-65). "For behold, there is a woe pronounced upon him who listeth to obey that spirit: (the evil spirit, H.E.S.) for if he listeth to obey him, and remaineth and dieth in his sins, the same drinketh damnation to his own soul . . . Therefore, the Lord has no place in him, for he dwelleth not in unholy temples. Therefore, if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice doth awaken his immortal soul to a lively sense of his own guilt, Which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flames ascendeth up for ever and ever. And now I say unto you, that mercy hath no claim on that man; therefore, HIS FINAL DOOM IS TO ENDURE A NEVER ENDING TORMENT" (Mosiah 1:74-75 and 82-85). "And he shall come into the world to redeem his people; and he shall take upon him the transgressions OF THOSE WHO BELIEVE ON HIS NAME; AND THESE ARE THEY THAT SHALL HAVE ETERNAL LIFE, AND SALVATION COMETH TO NONE ELSE; Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death" (Mosiah 1:116). "But behold, an awful death cometh upon the wicked; for they die as to things pertaining to things of righteousness; for they are unclean, and no unclean thing can inherit the kingdom of God; But they are cast out, and consigned to partake of the fruits of their labors or their works, which have been evil; and they drink the dregs of a bitter cup" (Alma 19:60-61).

It is obvious from these quotations that there is a finality in the judgments of God upon the wicked from which they (the wicked) can never return. It becomes plain then that there are some who do not make it.

PAGE 71-72—"It is easier to prepare in this life than to do it all over here." "This life is for penance. After passing through the Golden Door (death) we must not return to serve further penance."

PAGE 73—Death transition is barely noticeable. But the struggle for the soul's salvation continues.

REBUTTAL—The above statements imply that penance is easier here than to do it all over there, notwithstanding we must not return here for further penance. The whole statement is false. We are not sent here to do penance. If so, to do penance for what? For sins we have committed in previous phases of which we have no remembrance? There is another contradic-

tion here. This book says elsewhere that we have all willingly returned to the earth phase over and over to try again. What for? if we **must not return** to serve further penance? Interestingly, the word "penance" does not occur in the scriptures. But the words "penitent" and "repentance" are used frequently. Webster's New Collegiate Dictionary says of "penance", 1. In certain churches, the sacrament consisting in repentance or contrition for sin, confession to a priest, satisfaction as imposed by the confessor, and absolution. 2. An act of self-abasement, mortification, piety, or devotion, performed to show sorrow or repentance for sin." Repentance on the other hand is an "Act of repenting, or state of being penitent, contrition for sins, **with amendment of life.**" One who is penitent is "One who repents of sin." It is the "Feeling of pain or sorrow for sins or offenses; repentant." As can be seen above "penance" is imposed by the confessor who afterwards absolves the one concerned; or penance is an act of self-punishment to show sorrow or repentance for sin. Repentance on the other hand is the state of being contrite, that is, broken down with sorrow for sin; humbly and thoroughly penitent which brings about a change in one's life for the better. The one is a sacrament of a church or priestly function in conjunction with the sinner or else an act of self-punishment while the other is the godly sorrowing and repentance of a sinner before his God.

Penance then is imposed by the priest in order to bring about an absolution of guilt.

This does away with the atonement of Christ for it is through his blood that our sins are taken away and not through works. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Ephesians 2:8-9). But repentance is a godly sorrow for sins and the blood of Christ takes over and removes the stain of sin upon our soul. No works of penance are required, only obedience to the commandments of God, for salvation is free. "I say unto you, that if ye should serve him who has created you from the beginning, and art preserving you from day to day, by lending you breath, that ye may live and move, and do according to your own will, and even supporting you from one moment to another; I SAY, IF WE SHOULD SERVE HIM WITH ALL YOUR WHOLE SOUL, YET YE WOULD BE UNPROFITABLE SERVANTS. AND BEHOLD, ALL THAT HE REQUIRES OF YOU, IS TO KEEP HIS COMMANDMENTS" (Mosiah 1:53-55). Let us hear the conclusion of the whole matter: **FEAR GOD, AND KEEP HIS COMMANDMENTS: FOR THIS IS THE WHOLE DUTY OF MAN**" (Ecclesiastes 12:13).

The statement, this it is easier to prepare in this life than to do it after this life, is contrary to the teachings of Christ. For "it is requisite with the justice of God, that men should be judged according to their works; and if their works (deeds, H.E.S.) were good IN THIS LIFE, and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good; And if their works are evil, they

shall be restored unto him for evil" (Alma 19:66-67). We are not judged for any works done after this life. "Therefore this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state, which has been spoken of by us, which is after the resurrection of the dead" (Alma 9:41). Not only are we not judged for works done after this life, we also do not do any works after this life. "Enter ye in at the strait gate; for strait is the gate and narrow is the way that leads to life, and few there be that find it, but wide is the gate, and broad the way that leads to death, AND MANY THERE BE THAT TRAVEL THEREIN, UNTIL THE NIGHT COMETH, WHEREIN NO MAN CAN WORK" (3 Nephi 13:11). "For behold, this life is the time for men to prepare to meet God: yea, behold, the day of this life is the day for men to perform their labors" (Alma 16:228). "For after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness, WHEREIN THERE CAN BE NO LABOR PERFORMED" (Alma 16:230).

PAGE 76—The hereafter is the next stage. It goes on and one, stage after stage. The very thought that thinking human beings sprang fully developed in that one state (earth) of existence is laughable. You have passed through many stages.

REBUTTAL—We have shown the finality of the judgments of God and that the struggle for man's salvation ends at the death of mortal body. But to show more fully that this is the only stage we have in order to prepare for heaven we quote the following: ". . . it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). From this we can see that we do not have many stages in which to prepare. The "guides" themselves stated that everyone of us has returned to the earth many times to try again. In doing so we would have had to die many times, but again it is appointed unto man once to die and after this the judgment.

There is another thought that needs to be expounded upon—the thought that "thinking human beings springing fully developed on earth is laughable." "And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God took the man, and put him into the garden of Eden to dress it and keep it." (Genesis 2: 7 and 15). "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man" (Genesis 2:21-22). "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man" (Genesis 2:23). These statements are in direct opposition to that made above and shows that both man and woman did spring fully developed by the hand of God upon the earth. Notice also that Adam was so fully developed that he had the power of speech, by the which he was able to converse with God. "So God created man in

his own image, in the image of God created he him male and female created he them" (Genesis 1:27).

PAGE 77—"We are not all created at once but all are in various stages." "You have passed through many stages."

REBUTTAL—But have we? "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. **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.**" (Genesis 2:1-5). "YEA, EVEN ALL MEN WERE CREATED IN THE BEGINNING, AFTER MINE OWN IMAGE" (Ether 1:80).

The Bible and the Book of Mormon speak plainly that after this life we are consigned to either paradise or hell. Then comes the resurrection of the righteous and the thousand year reign of Christ upon the earth. After this comes the second resurrection and the little season, at which time Satan will be loosed. Then, the final judgment will sit and we shall all be judged according to the works done in the flesh. And finally the new heavens and the new earth will come wherein we shall reign (if righteous in this life) with God and Christ eternally.

Then is the time when all tears shall be wiped away from all faces and sorrow shall flee away and there shall be no more death. To sum it up there are four stages, and only one in which we have to prepare to meet God, which is the second. These stages if you wish to call them that are as follows: 1. Our spiritual existence prior to our being born upon the earth at which time we were all created in the beginning. 2. Our earthly habitat, a place in which we have been granted freedom of will to do as we choose whether to serve God or not to serve him. 3. Our spiritual existence, after this life is done, in which we await our just deserts for the deeds done while we are in the body whether good or evil. 4. And eternal life with God in his kingdom or eternal damnation in the lake of fire from which there is no return.

PAGE 72—The only way to perfection is through the helping of other lost souls toward perfection.

REBUTTAL—"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" (2 Nephi 11:39). "But men drink damnation to their own souls, except they humble themselves, and become as little children, and believe that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent" (Mosiah 1:118). "There

is no other name given, whereby salvation cometh, therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God, that ye should be obedient unto the end of your lives" (Mosiah 3:11). "Wherefore, I know if there should be no atonement made, all mankind must be lost" (Jacob 5:21). "For it behooveth the great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him" (2 Nephi 6:10). ". . . cast about your eyes and begin to believe in the Son of God, that he will come to redeem his people, and that he shall suffer and die to atone for their sins" (Alma 14:196). "And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they can not saved in the kingdom of God. And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned" (2 Nephi 6:48-49). "And since man has fallen, he could not merit anything of himself; but the sufferings and death of Christ atoneth for their sins, through faith and repentance, etc" (Alma 13:45). ". . . remember that there is no other way **nor means** whereby man can be saved, only through the atoning blood of Jesus Christ . . ." (Helaman 2:71). "Again I say unto you, Ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God . . . And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil" (3 Nephi 5:40 and 42).

These quotations should be sufficient to show that the only way to salvation is through the atoning blood of Jesus through faith and repentance and baptism and not through the helping of other lost souls to perfection. Even Paul was aware of this truth. "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I MYSELF SHOULD BE A CASTAWAY" (I Corinthians 9:27). It should be made plain at this point that works in themselves do not **earn** for us our salvation. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: NOT OF WORKS, lest any man should boast" (Ephesians 2:8-9). "And the way is prepared from the fall of man, AND SALVATION IS FREE" (2 Nephi 1:66).

PAGE 74—We compensate for our own shortcomings in the next phase (after this life). We pay many penalties for things left undone in your plane, yet we are much happier and freer here.

REBUTTAL—Again we reiterate. There can be no work performed toward our soul's salvation after the day of this life.* "Behold, I say unto you that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God has spoken it; For it is expedient that an atonement should be made; for according to the great plan of the eternal God, there must be an atonement made, or else all mankind must unavoidably perish; Yea, all are hardened; yea, all are fallen, and are lost, and

must perish **except** it be through the atonement which it is expedient should be made; For it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice: but it must be an infinite and eternal sacrifice. No there is not any man that can sacrifice his own blood, which will atone for the sins of another. Now if a man murdereth, behold, will our law, which is just, take the life of his brother? I say unto you, Nay. But the law requireth the life of him who hath murdered; therefore there can be nothing, which is short of an infinite atonement, which will suffice for the sins of the world; therefore it is expedient that there should be a great and last sacrifice; And then shall there be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall all be fulfilled; every jot and tittle, and none shall have passed away. And behold, this is the whole meaning of the law; every whit pointing to that great and last sacrifice; **and that great and last sacrifice will be the Son of God;** yea, infinite and eternal; and thus he shall bring salvation to all those who shall believe on his name; This being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice and bringeth about means unto men that they may have faith unto repentance. And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance, is exposed to the whole law of the demands of justice; therefore, only unto him that has faith unto repentance, is brought about the great and eternal plan of redemption" (Alma 16:207-217). ". . . that there could be no redemption for mankind, save it were through the death and sufferings of Christ, and the atonement of his blood. And since man had fallen, he could not merit anything of himself; but the sufferings and death of Christ atoneth for their sins, through faith and repentance, etc." (Alma 13:13 and 46). "And moreover, I say unto you, that salvation doth not come by the law alone; and were it not for the atonement which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses" (Mosiah 8:5).

The second part of this statement that although we pay penalties we are much happier and freer here also needs scrutiny. As we have seen, the souls of those who have departed this life go to one of two places, either paradise or hell. This being the case then, in order for them to be happier and freer than we are here it must needs be that they went to paradise, for those in hell are in fearful, looking for, of the wrath of God upon them. That can hardly be termed a happy condition. But on the other hand they couldn't have gone to paradise for only the righteous go there, that being so, there would be no penalties for them to pay. Seeing the difficulty this presents to us the source of this inspiration is immediately thrown into question, for they speak not according to this word. "Will ye reject the words of the prophets and will ye reject all the

words which have been spoken concerning Christ, after so many have spoken concerning him? and deny the good word of Christ, and the power of God, and the gift of the Holy Ghost, and quench the Holy Spirit? and make a mock of the great plan of redemption, which hath been laid for you? Know ye not that if ye will do these things, that the power of redemption and the resurrection which is in Christ, will bring you to stand with shame and awful guilt before the bar of God? And according to the power of justice, for justice can not be denied, ye must go away into that lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up for ever and ever, which lake of fire and brimstone, is endless torment" (Jacob 4:13-15).

PAGE 78—Perfection can be attained as rapidly or slowly as we want. This progress depends on you, NOT God.

REBUTTAL—This statement is but a rehash of those made above. ". . . since man has fallen, he could not merit anything of himself; but the sufferings and death of Christ atoneth for their sins, through faith and repentance, etc" (Alma 13:46). "Wherefore, redemption cometh in and through the holy Messiah: for he is full of grace and truth. Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who a broken heart and a contrite spirit; and unto none else can the ends of the law be answered" (2 Nephi 1:71-72).

The scriptures tell us we have only this life in which to prepare. "For behold, if ye have procrastinated the day of your repentance, even until death, behold, ye have become subjected to the spirit of the Devil, and he doth seal you his; Therefore the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the Devil hath all power over you; and this is the FINAL STATE OF THE WICKED" (Alma 16:233-234). These are plain words, easy to be understood. God's Spirit will not always strive with man. We can't afford to delay our preparation.

PAGE 79—The entities that became all of us were once segments of His glorious self and as each radiated off from him it became a little breath. These little entities set boldly along path that would lead back to the Maker. Because of the rapid progress of some they can skip earth's step in soul's progression.

REBUTTAL—To begin with we did not radiate from off God's glorious self. God's person is one of dimensions and He was not diminished by our creation. The scriptures plainly state that in the beginning God created all mankind in his image, male and female. We never were segments of his person nor shall we ever be. The paradox is that after having radiated from off His glorious self we immediately strive to get back to him. What for? Why did we leave in the first place? But passing over these questions how many really are pressing forward along the path back to the Maker? "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (3 Nephi 6:26). Mankind in general is not concerned with getting back to God. The vast majority are going down the

road to destruction. To say that we all boldly set out to return to our Maker is also to deny our free agency or else that we are all robots having the same mind, which we know is not the case. "Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the Devil" (2 Nephi 1:119-120).

"Because of the rapid progress of some they can skip earth's step in soul's progression." The difficulties presented by this statement are almost without number. For if this tis true, then for whom did Christ die? Jesus took upon him flesh in order that he might become the victor over flesh and offered up himself a perfect sacrifice to atone for the sins of all the family of Adam. "For as in Adam all die, even so in Christ shall all be made alive" (I Corinthians 15:22). It is at once apparent that those who skip earth's phase are not of the family of Adam. How then can Christ's blood atone for them? For Christ came to break the bands of the temporal death which temporal death they have never experienced. The Bible says that the "spirit in indeed is willing, but the flesh is weak" (Matthew 26:41). Being without flesh they cannot be subject to fleshly temptations.

The idea that some have skipped earth's phase implies that man in the spirit form was, because of imperfections, even then attempting to overcome his mistakes committed before earth's existence became possible. But listen to this concise word from the Book of Mormon. "Now we see that Adam did fall by the partaking of the forbidden fruit, according to the word of God; and thus we see, that by his fall, ALL MANKIND BECAME A LOST AND A FALLEN PEOPLE" (Alma 9:38). This clearly shows that Adam and subsequently all mankind were not in a fallen state until after the first transgression, which occurred when they partook of the forbidden fruit in the garden of Eden. It was from this fall that Christ came to make atonement by his own blood to bring back man again into his presence.

A great difficulty presents itself when we consider the resurrection, for Christ came to bring about the resurrection of all mankind and how can the resurrection come to those who have never had a body? "Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; **The spirit and the body shall be reunited again**, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; And we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; And even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now, or in the body, And shall be brought and be arraigned before the bar of Christ the Son, and God the Father,

and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil. And now behold I have spoken unto you concerning the death of the **mortal** body, and also concerning the resurrection of the **mortal** body. I say unto you, that this mortal body is raised from an immortal body; that is from death; even from the first death, unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; Thus the whole becoming spiritual and immortal, that they can no more see corruption" (8:99-107). "Wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other; And it is by the power of the resurrection of the Holy One of Israel. O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the bodies of the righteous; And the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us, in the flesh" (2 Nephi 6:28-32).

PAGE 80—Christ is "Man of God." There are others who have stood so well in the sight of God that they too can be called by those who need them here.

REBUTTAL—First it should be understood that Christ is more than just a Man of God. The following quotations should make that clear. "For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven, among the children of men, and shall dwell in a tabernacle of clay, And shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases; And he shall cast out devils, or the evil spirits which dwell in the hearts of the children of men. And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; For behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people. And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things, from the beginning; and his mother shall be called Mary. And lo, he cometh unto his own, that salvation might come to the children of men, even through faith, on his name; And even after all this, **THEY SHALL CONSIDER HIM A MAN**, and say that he hath a devil, and shall scourge him, and shall crucify him. And he shall rise the third day from the dead; and behold, he standeth to judge the world. And behold, all these things are done, that a righteous judgment might come upon the children of men. For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them, or

who have ignorantly sinned. But wo, wo unto him know knoweth that he rebelleth against God; for salvation cometh to none such, except it be through repentance and faith on the Lord Jesus Christ" (Mosiah 1:97-108). "Have they not said that God himself should come down among the children of men, **and take upon him the form of man**, and go forth in mighty power upon the face of the earth?" (Mosiah 8:13). "Behold I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are" (3 Nephi 4:44). . . . "And it came to pass that the Lord spake unto them, saying, Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands, and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world" (3 Nephi 5:14).

Now concerning the calling of other righteous souls; we are never at any time instructed to call upon the saints who have passed from this life. This is a teaching of the Catholic Church whose foundation is the Devil. Hear now the word from the Book of Mormon:

"And it came to pass that when Jesus had spoken these words unto his disciples, he turned again unto the multitude, and said unto them, Behold, verily, verily, I say unto you, Ye must watch and pray always, lest ye enter into temptation; 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. Pray in your families unto the Father, always in my name, that your wives and your children may be blessed" (3 Nephi 8:50-52). "And verily I say unto you, Whatsoever things ye shall ask the Father, in my name, it shall be given unto you; therefore ask, and ye shall receive; knock, and it shall be opened unto you; for he that asketh, receiveth, and unto him that knocketh, it shall be opened" (3 Nephi 13:6).

The calling up of departed ones is known as spiritualism and those who do so are known in scripture as those having familiar spirits. Such practices are severely condemned in the Bible and Saul's calling up of Samuel resulted in the loss of his life. We are to seek unto God, not unto them who have familiar spirits.

*Addendum—It should be understood that the statement that no work can be performed after the day of this life in no way denies the work of Christ to the spirits in prison. His work was to teach them (who had not committed the unpardonable sin) how to live according to God in the spirit. Nevertheless their destinies were already sealed at the time of their death and thus they can never obtain that salvation which is given to those who have trodden the strait and narrow way.

"He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse" (Proverbs 28:27).

ERRATA

A portion of the Original Article entitled, "The Seven Seats of Satan" was inadvertently omitted from the original copy. (See September 1969 issue of Zion's Advocate). Paragraphs F and G are herewith printed.

F. THE SIXTH SEAT OF SATAN: WASHINGTON.

1. Revelation 13:11.

a. Another beast out of the earth: If water signifies peoples, then earth signifies the absence of peoples. Here we have a beast (nation) arising where there are but few people. The only great nation of modern times in all the world that can fulfill this prophecy is the United States, which arose where there was mostly forests and a few Indians in comparison to the mighty populations of the earth.

2. Revelation 13:12.

a. "Exercises all the power of the first beast" (that of Satan), hence necessarily the next seat of Satan.

b. Therefore this country (Washington) is the sixth seat of Satan, since it exercises all the power of the first beast (that of the Catholic Church).

G. THE SEVENTH SEAT OF SATAN: THE UNITED PROTESTANT CHURCHES.

1. Revelation 13:14.

a. The beast (Washington) commands the people to make an image to the beast. Since the beast (the Catholic Church) is an ecclesiastical organization, an image must likewise be an ecclesiastical organization; hence the only power which fulfills this prophecy is the united Protestant Churches, which this country is spearheading. This tends toward the two churches only as prophesied in the Book of Mormon: that of God and that of the Devil.

2. Revelation 13:15.

a. And he had power to give life unto the image of the beast. Thus Washington will give Satanic life to the image, the same authority which it received from the beast (the Catholic Church); resulting with the united Protestant Churches having persecuting authority over the people of God and over the world, bringing about a time of trouble such as the world has never seen, as prophesied by Daniel and Matthew.

b. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

There has been much dispute on what the mark of the beast is: The rendering of the Peshitta adds light on this question: "And he compelleth all, both small and great, rich and poor, free men and slaves to receive a mark on their right hands or on their brows, so that no man might buy or sell unless he who had the mark of the name of the beast or the code number of his name." This tells us that the mark is the name of the beast,

and the beast is known as the Catholic Church. If we call ourselves Catholics we but take on the identification of the beast.

"IF HE CONFESS HIS SINS BEFORE THEE AND ME..."

Mosiah 11:138-140

By Paul Johnson

How easy it is to read the scriptures to a congregation and try to put a point across as compared to living that point so that the congregation can see you practicing what you preach.

I sometimes use poor judgment in my choice of words, and speak when I ought to be listening, but please hear my confession.

When I was in the R.L.D.S. Church "I knew" that I was in the true church! Had I not experienced the out-pouring of the Spirit of God? Yes, I had!

I sat in a Utah Mormon testimony service and heard one relate how that God had blessed him. Tears flowed down his cheeks. I believed his testimony.

In a R.L.D.S. Church, I was a counsellor at a Junior High boys camp. One of those 13 year old boys stood in a testimony service and said that God had spoken to him while we were knelt in prayer.

I have had as many spiritual experiences while in the R.L.D.S. Church as in this church and that bothered me for quite some time.

Let me draw you a parallel.

Matthew tells us that the angel told the two Marys that Christ was risen.

Mark says the women saw **one man** in the tomb. Luke says **two men** appeared to them. John says Mary went to the tomb (no mention of angels), she then got John and Peter. They went to the tomb, then left. Then two angels appeared to Mary, who remained at the tomb—then Christ Himself appeared to her.

Even though these men seem to differ on some small parts of the story, they all agreed 100% with the fact that **JESUS DID ARISE FROM THE DEAD!**

Now I had experienced the Holy Spirit while my name was on the rolls of the R.L.D.S. Church and now I experience it with my name on the rolls of the Church of Christ (T.L.) Yet one said, "I wonder (about my R.L.D.S. experiences) if you aren't mistaking that with human emotions." No, I say, not in this case!

Four men testified of Christ's resurrection but there were discrepancies in their stories as to the details surrounding the event.

I personally know of three churches that have members who stand to testify that God pours out His Spirit on them. Because of certain unscriptural teachings of these do we dare cast aside the fact that **GOD MOVES MEN BY HIS SPIRIT TODAY**, as well as in days gone by?

I have learned that God chooses whom He desires.

He pours out His Spirit according to their humility, and approach to Him as a little child, no matter which church roll their name may be written upon.

I came into the Church of Christ and again "I knew" that I was in the right church, but, I had fewer spiritual communions with God then than in the past. Could it be that being proud of belonging to "The Church" and being soon called to priesthood caused me to go from a childlike faith to an adult hypocrite?

It is still easy to read a scripture to a congregation but God has shown me to **include myself** in that congregation. Choose what you want: PRIDE or SPIRITUAL BLESSINGS.

I ask for your prayers that I might continue to see His truths and that I might become as a little child, for priesthood and church roll status is nothing, without charity, which is love for one another.

WHAT PRICE BROTHERHOOD

By Elder Hans H. Hansen

We as a people must be in complete harmony with the Gospel! Because of several experiences I have had with various members since I joined the Church of Christ, I feel compelled to say a few words on the subject of brotherhood, more especially brotherhood of the races.

Before becoming a member of the church, I was visited by one of the members and found we agreed on everything we discussed except the Negro. I found his attitude quite hostile against our Negro brothers. I was shocked, to say the least. At the last conference and on occasions in my home when I have been visited by church members, I came in contact with deep prejudicial feelings which left me saddened to know that brothers and sisters of this great Restoration movement could harbor such thoughts within them about another human being.

The second greatest commandment given to mankind was to love thy neighbor as thyself. Are there some so blind to think that "neighbor" literally means the person living next door? Christ might have said, "Love thy fellowman as thyself" and it would have meant the same thing. We were commanded first to love God who created us then to love His creation—mankind.

The Golden Rule is a beautiful example of how brotherhood should work, "Do unto others as you would have others do unto you."

Would we have others mock us, despise us, misuse us, persecute us, revile us, for no other reason than the pigmentation of our skin is different than theirs? Does an innocent little child have any say as to what race he is born into? Is it right to hate that child or even mildly dislike him because of a condition he has no control over?

We look around us at civil disorders on every side and we ask, Why, Why? We say, Why is the black man rebelling? But anyone who looks deep into his

own soul knows the reason why. Man was born to be free. It is his God-given right as a son of God. When his body and his soul have been in bondage for so long, when people have treated their animals better than they have treated him, when he is spit upon, persecuted and held down, when his children come to him crying, "Why don't they like me, Why do they call me names?" when he has reached the depths of humiliation and degradation then there is only one way to go, and that is up, and onward to a better day, a better life, a better chance for his children than he had. And if the price is high, he's willing to take it, to risk all rather than accepting nothing.

The people of America look around frightened and bewildered. They don't want to understand the changes, for then they would have to accept the blame, or at least a good part of it. People are afraid of what the outcome will be, yet the answer lies before us all so crystal clear. The problem would be over tomorrow if today people would open their hearts in love and accept every man as a creation of God to be loved because he is a human being.

In II Nephi 11:113-115 we read, "And he inviteth them all to come unto him, and partake of his goodness: and he denieth none that come unto him, black and white, bond and free, male and female, and he remembereth the heathen, AND ALL ARE ALIKE UNTO GOD, both Jew and Gentile."

In Acts 10:34-35 we read, "Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons; But in every nation he that feareth him, and worketh righteousness, is accepted of him."

The Apostle Paul in his great discourse on Mars Hill affirmed: "God that made the world . . . and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations; that they should seek the Lord, if they are willing to find him, for he is not far from every one of us" (Acts 17:24, 26-27).

In Matthew 5:19 we read, "Whosoever therefore shall break one of the least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the Kingdom of heaven."

If we spend our entire life serving God and keeping his commandments, but in our hearts feel bitterness and dislike for a fellow human being because of his color, then we have failed to become the sons and daughters of the Most High God.

Zion will be built, but it shall be done by a people pure of heart, a people free from all hatred, a people whose love for others shines out in a world of turmoil and pain. So I ask now, isn't Zion worth the effort it might take to rid ourselves of lifelong prejudicism? Do we love God enough to put behind us things detrimental to building his Kingdom? To those of you who say, why I have nothing against the Negro, how many times have you used the strictly prejudicial term "nigger." If you have ever used this term when talking

about a Negro brother, then you have some deep soul searching to do.

May each of us as members of Christ's church here on earth resolve from this day forth to put prejudicium behind us and God before us and strive to build Zion. Can we do any less and still be God's chosen people?

WHAT PRICE BROTHERHOOD!

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