

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. 47

Independence, Missouri, June 1970

No. 6

The Crown

— ☆ —

On the sea of life we're sailing
Tossed by tempest, wind and wave.
Though our fearful hearts are quailing
Jesus waits our souls to save.

Though the way be dark and dreary
And temptations round you spread,
Of your labor never weary
Face your foes without a dread.

Just beyond, the sun is shining
With a bright and glorious light,
We've no time now for repining,
Let us keep our spirits bright.

Keep your eyes upon the mountains,
Keep your pathway straight and true,
You shall drink from sweetest fountains,
God your courage will renew.

And if at our journey's ending
We on earth our work have done,
Hear the plaudit God is sending
You a faithful race have run.

Hark the sounding of a trumpet,
Lay aside your earthly care
For your master at the summit
Holds the crown that you shall wear.

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 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.

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EDITORIAL

THE END OF THE CENTURY COMETH

"Be sober, be vigilant; because your adversary the
 devil, as a roaring lion, walketh about, seeking whom
 he may devour" (I Peter 5:8).

"Woe to the inhabitants of the earth and the sea! for
 the devil is come down unto you, having great wrath,
 because he knoweth that he hath but a short time"
 (Revelation 12:12).

In 1966, the 18th National Convention of the Com-
 munist Party, U.S.A. put into operation their final 10
 year plan for taking the United States into a Soviet-
 oriented World Government. According to a paper
 entitled, "Operation '76 and the Universal Church" this
 satanic plan of action is to be consummated through
 the creation of a single Church of World Brotherhood,
 the primary goal being a Global State Religion in which
 both the political and church powers are one and the
 same.

The above is Satan's plan, in brief, for the overthrow
 of the entire world and its subjugation to his authority
 and power alone. It is his last ditch stand in the vain
 hope that with this final supreme effort, Christ and God
 will be vanquished from the earth and his kingdom rule
 the world. His timetable for world dominion is the
 summer of 1976.

Back in 1776 the little nation of the United States
 was born and immediately it found itself in serious con-
 flict with, at that time, the world's most powerful nation.
 But God had decreed that this nation was to be raised
 up and to be a free people upon this land. "And it
 meaneth that the time cometh that after all the house
 of Israel have been scattered and confounded, that the
 Lord God will raise up a mighty nation among the Gen-
 tiles, yea, even upon the face of this land" (I Nephi
 7:15).

This was the mountain out of which the little stone
 was to be cut out without hands. And when this nation
 was established it offered a sanctuary of freedom to
 all who desired to come. It was the land of opportunity;
 a place where a person could worship God as he saw fit.
 But the Lord has made one stipulation. Every nation
 coming upon this land must serve the God of this land
 (which is Jesus Christ) or be swept off when the fullness
 of his wrath shall come upon them.

But Satan, knowing the prophecies, began a most
 subtle movement designed to enslave the world and the
 minds of men. Shortly after the Church was established
 Karl Marx and Charles Darwin made their appearance
 upon the world scene and started two of the world's
 most evil systems of thought. Neither admitted the
 existence of God. Both were the servants of sin and
 Satan. It is the fruits of their wickedness that the world
 is now beginning to reap.

The Communist Blueprint for World Conquest cap-
 tured in Dusseldorf, May 1919 by the Allied Forces gives
 the communist plan of action for Revolution. These rules

for Revolution were also secured by the Florida State Attorney's Office from a known member of the Communist Party. There are as follows:

A. Corrupt the young, get them away from religion. Get them interested in sex. Making them superficial, destroy their ruggedness.

B. Get control of all means of publicity and thereby:

1. Get people's minds off their government by focusing their attention on athletics, sexy books and plays and other trivialities.
2. Divide the people into hostile groups by constantly harping on controversial matters of no importance.
3. Destroy the people's faith in their natural leaders by holding the latter up to contempt, ridicule and obloquy.
4. Always preach true democracy, but seize power as fast and as ruthlessly as possible.
5. By encouraging government extravagance, destroy its credit, produce fear of inflation with rising prices and general discontent.
6. Foment unnecessary strikes in vital industries, encourage civil disorders and foster a lenient and soft attitude on the part of government toward such disorders.
7. By specious argument cause the breakdown of the old moral virtues; honesty, sobriety, continence, faith in the pledged word, ruggedness.

C. Cause the registration of all firearms on some pretext, with a view to confiscating them and leaving the population helpless.

In 1935, according to Encyclopaedia Britannica, "A Communist School for training courses, lasting from six months to two years, was established in the United States. Half of the expense of maintaining them to be contributed by the Communist International, and the balance by the local party. At this time, plans were laid for mob riots, taking over radio stations, telephone exchanges, water supplies, electric power, and gas, destroying bridges, and subways, posting sharpshooters and snipers, provoking riots among negroes and aliens, taking control of the moving picture industry, destroying the churches and schools. The pupils are taught that when the Communist Party takes over and comes into power, a United States of Soviet America will be established."

Back in the early days of this Republic when it was passing through its birth pains one of the greatest statesmen this nation ever had led his poor bedraggled Army in victory against the superior British forces. The winter of 1776 was bitter and cold and the war had been going badly. It was during this time of severe adversity that George Washington had a remarkable vision.

The first part of the vision concerned the war that he was then engaged in against Great Britain after which he beheld a period of peace and prosperity. The heavenly messenger then gave solemn warning by say-

ing "Son of the Republic, the end of the century cometh, look and learn." With these words Washington again beheld scenes of bloodshed, this time the nation being divided against itself. At this point it is interesting to note that the war between the states was fought from 1861 to 1865. This vision was given during the winter of 1776-77. The end of the century from that time would have brought it down to 1876-77. The war of 1861-65 would thus apply for it was fought toward the latter part of that century.

Again the messenger said, "Son of the Republic, the end of a century cometh, look and learn." At this a dreadful scene of war and destruction arose from Europe, Asia, and Africa which presently enveloped America and devastated the whole country. At the height of this terrible destruction the angel spoke. At this, legions of bright spirits descended from heaven, joined the inhabitants of America, closed up their ranks and renewed the battle, leaving the inhabitants victorious. Then once more Washington saw villages, towns and cities springing up where they had been before.

It should again be clear that the end of the century as here used would mean the end of the century following the first century. If the first, "end of the century" ended in 1876 it would seem reasonable that the second "end of the century" would end in 1976.

The messenger concluded by saying, "Son of the Republic, what you have seen is thus interpreted: Three perils will come upon the Republic. The most fearful for her is the third passing which the whole world united shall never be able to prevail against her. Let every child of the Republic learn to live for his God, his land and Union."

The following is an excerpt taken from the dream of General McClelland:

"This dream came to Gen. McClelland at 2:00 o'clock of the third night after he came to Washington in command of the U.S. Army. The part applying to the present and future of the United States reads partly as follows:

"The dim shadowy figure was no longer a dim, shadowy one, but the glorified refulgent figure of Washington, the father of his country and now for a second time its saviour. . . . As I continued looking, an expression of sublime benignity came gently upon his visage and for the last time I heard that slow solemn voice saying something like this: "General McClelland, while yet in the flesh I beheld the birth of the American Republic. It was indeed a hard and bloody one, but God's blessings were upon the nation, and therefore through this struggle for existence He sustained her with His mighty hand and brought her out triumphantly. A century has passed since then, and yet the child Republic has taken her position, a peer with nations whose pages of history extend for ages into the past. And now she has been brought to her second great struggle, this, so far the most perilous ordeal she has to endure. . . . But her cries have come up out of the borders like sweet incense

unto heaven. She will be saved. Then shall peace once more be upon her, and prosperity fill her with joy.

"BUT HER MISSION WILL NOT THEN BE FINISHED FOR ERE ANOTHER CENTURY SHALL HAVE GONE BY, THE OPPRESSORS OF THE WHOLE EARTH, HATING AND ENVYING HER AND HER EXALTATION, SHALL JOIN THEMSELVES TOGETHER AND RAISE UP THEIR HANDS AGAINST HER. But if she be found worthy of her high calling they shall surely be discomfited, and then will be ended her third and last struggle for existence.

"Let her in her prosperity, however, remember the Lord her God.

"Let her trust in Him and she shall never be confounded."

In conclusion we would like to bring two thoughts more clearly into focus. The enemy of our souls is working feverishly to bring about our downfall and our destruction by 1976. Yet, according to the two above manifestations, if we have not mis-interpreted them, the year 1976 is to witness, if not sooner, the destruction of those very enemies which Satan would employ to subjugate us.

It seems that this is the time spoken of in scripture as the time of Jacob's trouble, but he shall be delivered out of it. Can it be that then Zion shall be redeemed? According to Washington and McClelland this third peril was to be the last this country would ever have to endure.

In closing we make the following quotation:

"Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice from the Lord that rendereth recompence to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." (Isaiah 66:5-8).

Harvey E. Seibel

God hath not given us the spirit of fear; but of power, and love, and of a strong mind (2 Timothy 1:7).

Behold Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved: wherefore all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day: Wherefore if they know not the name by which they are called they cannot have place in the kingdom of my Father (Book of Commandments 15:24-26).

BIRTH

Michael Aaron Hansen was born to Elder and Mrs. Hans H. Hansen May 14, 1970. Sr. Hansen is doing fine. Little Michael weighed in at a nice 7 pounds and 6 ounces. We wish them many years of happiness with their newest arrival from heaven.

NOTICE

The Northern Michigan Campout will be held the 17, 18, 19th of July.

Come ready to camp or our homes are open to all who want to come (formally the Northern Michigan Reunion).

For more information write to:

Elder Conley Addington
Route 2, Box 45
Maple City, Michigan 49664

NOTICE

There have been a number of inquiries concerning the church membership of Hubert J. Archambault of Rock Island, Illinois. The Church Records show that he transferred his membership to the Church of Christ, March 17, 1926. The Church Records also show that he withdrew his membership from the Church of Christ in the year 1926.

Respectfully submitted,
Archie F. Bell, Secretary
Council of Apostles

WISCONSIN REUNION NOTICE

The Wisconsin Reunion will be held the 8th and 9th of August, 1970, in the American Legion Hall in Rio, Wisconsin. Rio is about 15 miles east of Portage on U. S. Highway 16.

Any other information may be obtained by contacting the reunion committee.

Mr. John Davies
4316 Shore Acres Road
Madison, Wis.

Mr. Ray Hunholz
2534 No. 63rd St.
Milwaukee, Wis. 53213

Mrs. Earl Petrie
520 W. Franklin
Portage, Wis.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (Hebrews 2:9).

CAPSULE COMMENTS

By
The Quester

A number of years ago, a small group of us were traveling by automobile to the spring conference. With us was a brother of the Reorganized Church of Latter Day Saints, who had been for some years withdrawn from active church participation. Having traveled a long day on Saturday we stopped for an overnight rest planning to arise early and finish the trip in time for the Sunday morning prayer service. As he later told us, this brother awakened early and had lain meditating for a short while before arising. What his thoughts had dwelt on, he did not tell us, only that he had had an open vision, a picture was placed before him for a matter of moments. The picture was: To one side there was a forest of large trees, some fallen and much undergrowth. Here there were men toiling and straining to clear a path through the tangle. On the other side of the picture was a field of stones and huge boulders. Here also were men working, struggling to clear a pathway. Between these two, straight ahead down the middle of the picture, was an open way; a beautiful carpet of green grass with no obstructions, where the morning dew seemed yet to sparkle in which the imprints of footsteps showed clearly.

IMPOSSIBILITIES

By
Donna Moser

Impossible!
But, once there was a sound
A continent away,
And, wond'ring, gathered round,
We heard music play.
Impossible?

Impossible!
Again, a picture splashed
On a dull glass screen.
Around the world it flashed
And our eyes have seen.
Impossible?

Impossible!
From out the void of space
Men have talked to men,
Have spoken from the face
Of the moon, returned again
Impossible?

Impossible!
Most awesome message yet
Is still not understood.
Do we dare forget
Th' still, small voice of God?
Impossible?

SEEDS OF INIQUITY

By
William E. Frishkorn

When man first walked upon the earth's face—
He carried the seeds of the human race.
The devil rejoiced as the seeds were sown—
And in lust and hate, the nations have grown.
He planted the seeds to the ends of the earth—
And man grew abound at the moan of each birth.
Great were the nations that continued to grow—
And the surge of iniquity increased its flow,
Engulfing empires as the sweep of a hand—
Wickedness surmounting throughout the land.
Great has been the crash of the empires so tall—
But the greatest kingdom is yet to fall.
The nest of the seed is high on a perch—
For it grows and develops within the church.
The people are sure their church is great—
But in the end, it shall deliver their fate.
The church of the devil shall be in the land—
To rule the people with a powerful hand.
The church of the few shall stand to fight—
Showing the wicked that the Lord is right.
Those that are righteous in the end He'll lift—
For obeying the word, this is their gift.
They that have sought and gained their goal—
The gates shall open to receive their soul.
Those who have traded their love for lust—
Will be shattered and ground to return to dust.
Those who to God their heart they gave—
Shall profit in judgment, for He shall save.
The nations of earth that planted the seed—
Shall flourish and die, choking in greed.
The wines of the earth shall pour as rain—
Laughing to love and living in vain.
Lifting their glasses they toast to pride—
Thinking that God is close to their side.
For in those days of pleasures untold—
The hearts of men shall surely wax cold.
The light of the Lord shines so dim—
As man is swallowed in the midst of sin.
The end shall come on a cold cloudy day—
In fear of the Lord many shall pray.
But this is vain for their prayers are late—
And woe unto them, for this is their fate.
As I write these words I know I'm not free—
For the seed of the devil is planted in me.
The grace of the Lord has led me to know—
The world shall reap, as it does sow.

For behold the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance, but it is not given that one man should possess that which is above another: Wherefore the world lieth in sin: (Book of Commandments 52:19-20).

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.

JOSEPH'S FIRST VISION

By

William A. Sheldon

Living, as we are, in a time when the forces of evil, under the direction of Satan, are unitedly and most strenuously laboring to destroy the human race and overthrow the work of God, we feel it to be incumbent upon all the children of God to search for the real, true values of life, and finding them, to cleave to every good thing with a tenacity enabled by humble appeal to God, who will send His Holy Spirit for that purpose.

The careful observer of our day, and student of the Book of Mormon, is aware that every effort is being put forth to discredit the "marvelous work and a wonder" (Isaiah 29:14) of God, begun in the 1820's.

Not only is the whole mission of Joseph Smith as a prophet and revelator under question and attack at this late date, but also his seership, having to do with the divinity of the word of God as found in the Book of Mormon.

Therefore, it is well that we be reminded of the earliest events recorded of the history of the Church of Christ of latter days. If there be errors (and there have been, and are), let them be remembered and turned from. But, in our anxiety, the greatest of care must be exercised lest we reject the word of God and the prophets of God in our time, as did ancient Israel. It is this very spirit of rejection, both within and outside the Church which will fulfill the Book of Mormon prophecy, the very words of Christ, saying:

"And thus commanded the Father that I should say unto you, At that day when the Gentiles shall sin against my gospel, and shall reject the fulness of my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations;

"And if they shall do all these things, and shall reject the fullness of my gospel, behold, saith the Father, I will bring the fullness of my gospel from among them" (3 Nephi 7:34, 35).

We must not reject the gospel, neither deny the marvelous manifestations of His condescension to the children of men, lest we become hardened in unbelief and His Spirit be withdrawn altogether. Who will deny that He has withdrawn to some extent, and this because of unbelief? Therefore, let repentance be found, and if only there be a desire to believe, let it be nurtured through prayer.

The relation by Joseph Smith of a most remarkable incident in his life has been held up to ridicule and

angry denunciation from the time of its occurrence in the Spring of 1820 until now. He claimed to have had an open vision in which two personages appeared to him in a pillar of light.

He had been but a boy in his fifteenth year. A great religious excitement had overspread the area of the family residence; many seemed to be "getting religion," including his own family, but young Joseph could not decide which of the prominent churches he should join (he thought surely one must be right). Then, in reading the Bible one day, his mind was directed to James 1:5, which reads:

"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."

He had perfect faith in this word, and concluded to make the attempt to ask God to help him find the true Church.

Going into the woods of his father's farm, he poured out his soul to God. While in this attitude of fervent prayer, he said a power came over him which seemed to take his life. Calling upon God for deliverance, the power was dispelled and replaced by the glorious shaft of light previously mentioned. I will quote his words at this point:

"When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other, 'This is my beloved son, hear him.'"

When he had gained control so as to speak, Joseph inquired as to which church he should join, and was told to "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. . . ."

In telling this experience to ministers of the day, and others, he relates that he was subjected to much ridicule and persecution.

For the whole story, refer to "An Outline History of the Church of Christ," pp. 15-17.

This relation was first published in the "Times and Seasons," March and April, 1842. It has been said that the story was not known in the Church before 1838, but recent research has shown that it had been told with but little variation on at least eight occasions, the earliest being in either 1831 or 1832.

For this information, we are indebted to the L.D.S. Church in their April 1970 publication of "The Era," an article entitled, "Eight Contemporary Accounts of Joseph Smith's First Vision," by Dr. James B. Allen.

Fawn M. Brodie, who wrote of Joseph Smith, "No

Man Knows My History" (New York: Alfred A. Knof Co. 1946), p. 25, suggested in 1945 that he did not even "make up" the story until 1835 or later.

Here follows a brief affirmation of the eight separate accounts:

1. 1831-32. In April 1830, a revelation was received requiring that records be kept in the Church. This, no doubt, inspired Joseph Smith to provide this account in the handwriting of Frederick G. Williams, under his dictation.

2. November 9, 1835. A Jewish minister visited Joseph, during which time the vision was related, and was recorded by Warren Cowdery.

3. 1838-39. Written in Joseph's Manuscript History in 1838, and copied in 1839 by James Mulholland. This was used for the 1842 publication in the "Times and Seasons."

4. By Orson Pratt in 1840, a missionary tract: "Interesting Account of Several Remarkable Visions and of the Late Discovery of Ancient American Records."

5. In a tract by Orson Hyde in 1842, evidently copied from the above.

6. Letter to John Wentworth in 1842, published in the "Times and Seasons."

7. Letter to editor of the "Pittsburgh Gazette" in 1843, published in "New York Spectator."

8. Told to a German immigrant, Alexander Niebaur, in 1844, and recorded in his personal diary.

In addition to this, there is strong presumptive evidence of the account of the vision in "History of the Prophet Joseph," as related by his mother, Lucy Mack Smith, to Mrs. Martha Jane Knowlton Coray. The letter recorded the words, and the whole story was revised by George A. Smith and Elias Smith, cousins of the prophet; this revision being required by errors in the story due to lapse in memory inconsistent with historical facts.

Mother Smith referred to this earliest spiritual experience, Joseph's age and the circumstances involved. Her relation of the story was to simply record Joseph's words as given in later years, but the facts of her reference shows she believed it, and is evidence it had been told her at the time of the occurrence in 1820. It is inconceivable that one so close as his mother would not know of it when it happened. Unthinkable, too, that she would subsequently give tacit approval of a lie.

Criticism has been levelled regarding the relatively late knowledge of such an account, to which we reply that it is not without precedent. Remember, that Joseph would only have been about 15 years of age, the family poor and of little significance, socially. True, he said he suffered much abuse at the hands of even the notables of the community when it was noised about. However, with the religious excitement of the day, it should be expected that many others were making extravagant claims, with perhaps similar derision being experienced. With all this, it would be little wonder that no mention should be found in the writings of that time.

The accounts of the life of Christ were not written until after His death, and we have only one recorded event of His boyhood in the scriptures. Other records have been written, but are highly questionable.

In consideration of circumstances involved surrounding the incident and also within the account, other objections have been raised.

It is said that there was no such thing as a religious revival in the area at the time just preceding the year 1820 in which the event transpired. This is refuted by a Professor Milton Backman, whose research showed that there was especial excitement among the Methodists, of whom Joseph made particular note. Prof. Backman showed there was such excitement in 1819 and 1820 in the vicinity of the Smith home, and it was particularly intense in 1819.

In the several accounts mentioned, all do not tell the story in exactly the same detail, but the essential elements and theme are maintained.

This is also true of the "four gospels" relating the life, ministry, death and resurrection of Christ. Critics point to apparent discrepancies, but they are more apparent than real, as students have demonstrated regarding numerous instances where differences "appear."

The 1831-32 account seems to speak of only one personage, while others refer to two. It is significant, however, that it is recorded, thus in the first account:

"I was filled with the Spirit of God, and the Lord opened the heavens upon me and I saw the Lord and He spake unto me saying, Joseph, my son, thy sins are forgiven thee. . . ."

In all other accounts, it is given as including two persons. But this need not cause us to stumble. "The Lord" is often descriptive of either or both the Father and the Son. One said: "This is my beloved Son, hear Him;" the other then became spokesman to Joseph giving the desired message; hence, "the Lord . . . spake unto me. . . ."

It should be noted that while our historically recorded account does not specify the two personages as being the Father and Son, nor state plainly that it is God, yet the objective student could infer none other. The other accounts, including the first, tell us plainly that the Deity is involved.

Some of the accounts give it that not only were there two personages, but that they exactly resembled each other. This harmonizes with the statement of Jesus to His disciples when they asked Him to show them the Father:

". . . Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father. . . ." (John 14:9).

This first vision of Joseph is rejected by some because of certain scriptural references which would seem to preclude such a possibility of God appearing to man. It will be well to examine these scriptures, remembering that it is seldom that any single text may be offered as

proof positive evidence of the truthfulness of a doctrinal point, or of the historical verity of another.

From the well known fact, among Book of Mormon believers, that it was Jesus Christ who appeared (in spiritual form) to the brother of Jared, as recorded in Ether 1, pp. 721-722, may hundreds of years before His birth into the world, we are not so vitally concerned for additional proof, here. Our primary concern is with regard to the Father of all.

As Jesus said that "God is a Spirit" (John 4:24), referring to His Father, we are free to admit that if He were to be seen, it would not be with the physical eye, but by the Holy Spirit which quickens the spirit in man, enabling him to behold the things of the Spirit, as in dreams or visions; as to behold angels, or the Christ, as did the brother of Jared.

Nephi beheld the Spirit of God (the Holy Ghost) in the form of a man (I Nephi 3:47-50) while in the Spirit.

Let us now see what is revealed concerning man's direct contact with the Father.

Jesus said:

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John 1:18).

The apostle John, said:

"No man hath seen God at any time . . ." (I John 4:12).

This sounds rather conclusive that it is impossible to see God the Father, but let us examine further.

"And the Lord spake unto Moses face to face, as a man speaketh unto his friend . . ." (Exodus 33:11).

Does it sound contradictory? Let us read on.

"And He said, **Thou canst not see my face:** for there shall no man see Me, and live" (Verse 20).

What! another turnabout? No. Read more.

"And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock:

"And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:

"And I will take away mine hand, and **thou shalt see my back parts; but my face shall not be seen**" (Verses 21-23).

It appears then, that Christ, through faith, showed Himself to the brother of Jared, and nothing was withheld (Ether 1:68-91), while God (the Father) showed His glory and form of His body to Moses, but not His face, "for there shall no man see Me (His face, W.A.S.) and live."

With all this, nevertheless, we have yet no evidence of two personages together as claimed by Joseph. However, this is immaterial; it does not amount to evidence such as would invalidate Joseph's story.

Nevertheless, there is not just one, but three striking examples in scripture of the Father and the Son appearing together in vision to mortal men.

The first of these, to which we shall call your attention, is in Daniel 7, wherein is recorded Daniel's vision of four beasts, the last of which had ten horns. Another "little horn" came up among the ten, which had "eyes like the eyes of a man, and mouth speaking great things" (verse 8).

In the Church of Christ, we are generally agreed with apostle Daniel McGregor (A Marvelous Work and a Wonder), that the beasts represented four great empires in succession, the last being the ancient Roman empire. This was split up into ten kingdoms (the ten Horns) and then "another little horn" (the papacy) came up among these kingdoms, exercising both temporal and spiritual control.

This sets the stage for the following:

"I beheld till the thrones were cast down, and the **Ancient of days** did sit, whose garment was white as snow, and the hair of his head, like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

"A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: **the judgment was set, and the books were opened. . . .**"

"I saw in the night visions, and, behold, one like the **Son of man** came with the clouds of heaven, and **came to the Ancient of days, and they brought him near before him,** and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Daniel 7:9, 10, 13, 14).

In the early days of this Church it was generally considered that the Ancient of days was Adam. With this I disagree. "Ancient of days" may not only signify one having been in the ancient of days, but more appropriately, one who was **before** the days of man.

That this One called "Ancient of days" is God the Father seems obvious from the text quoted. He was to "sit" before almost a numberless concourse of beings. It depicts the great and last judgment. Then "One like the Son of man" (none other than Jesus Christ) **came to Him** (the Father), and to Christ was given glory power and dominion without end.

What a glorious vision of the Father and Son!

In the second circumstance to which we shall call attention, it is the story of Stephen being stoned to death for his testimony against the Jews for their hardness of heart and rejection of the prophets, Christ being the last. With this, they came upon him in great fury.

"But he, being full of the Holy Ghost, looked up stedfastly into heaven, **and saw the glory of God, and Jesus standing on the right hand of God.**

"And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:55, 56).

How plain is this that Stephen saw the persons of the

Father and the Son!

Lastly, we refer to the apostle John's vision; to the circumstance as recorded in Revelation 4 and 5.

He saw one sitting upon "a throne" "set in heaven," before whom four beasts gave unceasing praise, saying, "Holy, holy, holy, Lord God Almighty, and which was, and is, and is to come" (Revelation 4:2, 8).

"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

"And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. . . .

"And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain, . . .

"And he came and took the book out of the right hand of him that sat upon the throne. . . .

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour, and glory, and power, be unto **him that sitteth upon the throne, and unto the Lamb**, for ever and ever" (Revelation 5:1, 3, 5, 6, 7, 13).

We think this evidence to be conclusive that two personages appeared to Daniel, Stephen and John.

What could be more appropriate and reasonable than that the Lord, in the very beginning of this latter day work of restoration ("restitution of all things," Acts 4:21) of the fullness of the gospel of Christ, should manifest their persons unto Joseph Smith, speaking to him by way of counsel and commandment, making known that the "great and marvellous work" spoken of by Isaiah (chapter 29) was about to begin?

To this, Joseph solemnly bore witness, using this language:

"So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying I had seen a vision yet it was true, and while they were persecuting me, reviling me, and speaking all manner of evil against me for so saying, I was led to say in my heart, Why persecute for telling the truth? I have actually seen a vision, and Who am I that I can withstand God or why does the world think to make me deny what I have actually seen, for I have seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it; at least I knew that by so doing I would offend God and come under condemnation" (Outline History).

Can such a forthright statement be shrugged off as vain imagination? a fanciful dream? a deception? O, surely not! Has there been no miracle, no vision or

spiritual dream, no visitation of angelic messenger? Is the mouth of holy prophets yet closed? Nay, it cannot be so! This is God's work, and it encompasses far more than the reception of the sacred Book of Mormon, miraculous though it is. It was to be a "strange work." The Lord was to "bring to pass his act, his strange act" (Isaiah 28:21).

How strange it has been, that one should claim to HEAR THE VOICE OF GOD after many hundreds of years of death-like silence; that the light of the enlivened word of God and the appearance of Heavenly Beings should break the stygian darkness of the ages.

We believe this very appearance to Joseph was alluded to in Daniel 7:21, 22, where reference is again made to the "little horn" (the papacy).

"I beheld, and the same horn made war with the saints, and prevailed again them:

"Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom."

The saints were to be "given into his (the little horn, W.A.S.) hand until a time and times and the dividing of time" (verse 25).

Thus we see the positive reference to the 1260 year period of apostasy, during which time papal Rome would have the saints in subjection, which period ended in 1830 with the establishment of the Church of Christ, and the saints being delivered from the long "night" of darkness.

It was at this time (or just a few years previously, in 1820) that the "Ancient of days came, and judgment was given to the saints of the most High. . . ." The saints are yet to possess the kingdom in its fullest sense.

Here it is revealed that the Father was to come.

Turning again to Acts 3:19-23, Peters tells us that a period called "the time of refreshing shall come from the presence of the Lord.

"And He shall send Jesus Christ. . . .

"Whom the heavens must receive until the times of restitution of all things. . . ."

So, then, Christ, was to come also at that momentous time, for He was to be received into heaven **until** the times of restitution of all things.

That time has only begun, notwithstanding the 150 years lapse of time from 1820 till now, but it **has begun**, and that most dramatically with the appearance of the Father and Son to Joseph Smith, a lad of 15 years.

This vision seems to be alluded to in the so-called "consitutional" article recorded in the Book of Commandments, chap. 24:6, given in June 1830:

"For after that it truly was manifested unto this first elder, **that he had received a remission of his sins**, he was entangled again in the vanities of the world."

Of the marvellous coming forth of the Book of Mormon, reception of the holy priesthood and establishment of the Church of Christ "like unto the church which was taught by my disciples in the days of old" (Book of

Commandments 4:5), we will not comment further. Suffice it to say, it is all part and parcel with the plan of God to set up a kingdom which should never be destroyed, and the time shall come when "the kingdoms of this world are become the kingdoms of **our Lord and of His Christ.**" (Revelation 11:15).

We should be genuinely thrilled by each one of these momentous events, not the least of which is that glorious experience in the first vision to Joseph Smith.

ARCHAEOLOGICAL ASPECTS OF THE BOOK OF MORMON

By

Clarence L. Wheaton

Radio Speech No. 2 — KCCV 1510

Good morning to all our friends out there in Radio-land.

Last week we discussed briefly in this Angel's Message broadcast the organization of this Church of Christ in 1830, in fulfillment of Revelation 14:6-7 and other scriptures, the coming forth of the Book of Mormon, and other events, according to the time table of the Lord, showing that the Bible, and Book of Mormon, as well as the traditional history of the American Indians are in agreement—a profound evidence of the great antiquity and constancy of the gospel of Jesus Christ. We discussed a migration from the Tower of Babel and of the descendants of Joseph from Jerusalem. We covered briefly the apostacy of the early Christian Church ushering in the Dark Ages, followed twelve hundred and sixty years later in 1830 by the Restoration of the Church and the bringing to light of the "stick" or record of Joseph, the Book of Mormon, which, joined with the "stick" or record of Judah, the Bible, would be an instrument in God's hand to unite scattered Israel (Ezekiel 37:15 to 22).

The Book of Mormon relates how the people of Lehi, a descendant of Joseph and his Egyptian wife, Asenath, the daughter of Potipherah (Genesis 41:45), traveled from Jerusalem to the Persian Gulf, where they built a ship as the Lord instructed them. They sailed across the Pacific Ocean landing on the western shores of Central America in the vicinity of La Union in El Salvador, according to the traditions of the Quiche-Maya people of Guatamala, where they developed a very high degree of civilization which was equal to any contemporary culture in the Old World.

In this long journey they were guided by an instrument called the Liahona, according to the Book of Mormon, which would be comparable to our compass today. And again we have the supporting evidences from the Mayan annals of a similar instrument called the **Giron Gagal** which we find to be a phrase of Hebraic origin meaning a divine oracle. From the account given in the Book of Mormon and the traditional history this instrument worked only through faith in God as did the Urim and Thummim in the breastplate of Aaron.

A book has recently been translated into English from a pre-Spanish record of the Mayans stating that they are the descendants of Abraham and Jacob and of the same language and customs. At Chichicastanango in the high Sierras of Guatamala these people still practice, as we have witnessed, the Mosaic law concerning burnt offerings and sacrifices. They believed in the trinity of the Godhead, which they called the Heart of Heaven, of whom there is a Father, a Son, and a Spirit which is the messenger of God to the people.

They built great cities inhabited by as many as two hundred and fifty thousand people, of which we find the ruins at Palenque, Uxmal, Chichen Itza, Cholula, Tala, Tekal, Copan and other places which are world famous for their beauty and workmanship, whose architectural features equal, and in many cases surpass, those of Egypt, Greece and Rome. Some of their pyramids are much larger than those of Egypt and in their construction and use show influences of Egyptian culture. In many they are finding burials and beautifully carved crosses. To explore and study these areas as we have done, both in Central America, the Holy Land and Egypt, a person would be compelled to conclude that they brought their culture with them from the shores of the Eastern Mediterranean. The answer for such a diffusion is recorded in the Book of Mormon which tells when they came, where they came from, how they came and why they came.

Subsequent study of their traditions and the ruins by the Antiquarians and others have proven beyond a doubt that these people had their beginning in the Mesopotamian area of the Euphrates River, along the Nile in Egypt, and the Holy Land itself. The hieroglyphics and inscriptions made by these early migrants show definite connections with Egyptians, Phoenician and Hebraic cultures. Some inscriptions which we have seen and photographed have pure Phoenician and Punic characters from which the Hebrew is derived.

They had the most perfect astronomical calendar in the world, and by it were able to chronical the exact time of the great earthquake which occurred at the crucifixion of Christ, after which they had been promised he would visit them and so recorded it. He, being the Son of God whom they called Quetzal-coatl, they worshipped, when he appeared among them and have looked forward to his return ever since he ascended again into the heavens, as the **Bearded White God** who had come among them. The story of this event is portrayed today in Mexico City in the galleries of the Capitol building. And in one of the temples of the Ball Court at Chichen Itza, we find carved in stone the figure of the Bearded White God with twelve disciples seated on either side of him.

When the Spanish missionaries who came with Cortez to America saw these many evidences of the Christian faith among these people, they pronounced it a counterfeit of the Christian religion and then proceeded to destroy the temples and records of the people. At old Mani in Yucatan they put to death some five thousand

and Mayan priests in that area alone because they would not deny their religion. In the great museum in Campeche, Mexico, you can still see the stocks in which they were locked while being martyred. When Cortez was apprised of what Bishop Landa, the missionary had done, he sentenced him to be lashed with forty stripes and they lashed him with a feather. Yet, in spite of this sort of Inquisition, the evidences continued to mount showing that they had had the Christian faith among them for centuries prior to the Conquest. When questioned as to the source of their religious background and as to where the records were, they told the Friars that their ancient record, the *Ixtla-moxatil*, had been buried in the ground by its ancient guardians where they presumed it had perished.

Thus we find that this traditional history handed down by word of mouth from generation to generation is fully confirmed in the Book of Mormon, even to the account of how this record came to be buried, to be again brought to light in the latter days, as the Psalmist David predicted, "truth shall spring out of the earth; and righteousness shall look down from heaven" (Psalm 85:11). And as the Lord said to Isaiah (45:8), "Let the earth open and let them bring forth salvation, and let righteousness spring up together." Yes, beyond all cavil this Book is all that it claims to be, "a strange thing" in the hands of Ephraim who lost his identity among the Gentiles as the Scripture said he would. And as was so well stated by former Vice-President Henry Wallace, it is the most powerful religious book produced in America in the nineteenth century.

God said, "in the mouth of two or three witnesses shall very word be established" (Matt. 18:16). This has been verified by the Holy Bible which is a record of God's dealings with the people of the Old World, and now in these last days when the prophet said, at evening time it would be light, (Zechariah 14:7), the Book of Mormon comes forth giving an account of God's dealings with the people of the New World, to a generation who have begun to turn away from God, as an added witness that God the eternal Father is the God of us all, and that his Son Jesus Christ is truly the Savior of the whole world and that the gospel for which he shed his precious blood to establish is identical in all parts of the world showing that in God there is no variableness nor shadow of turning, that he speaks to one nation like unto another.

May the Lord bless all who hear this message with understanding hearts and inquiring minds, is my prayer in Jesus' name. Amen.

AWAKE, YE SAINTS OF LATTER DAYS

By
Joseph F. Smith

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it

shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Etem, and from Shinar, and from Hamath, and from the islands of the sea. 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 11:10, 11, 12). Many times you have heard this quoted in sermons, in articles, and in books and pamphlets. There isn't one branch of the restoration (to my knowledge) that does not believe that this has reference to the latter days and the work that was done in 1830. The Church of Christ was founded with the belief that it fulfilled this prophecy and other similar ones. I am not concerned with proving the restoration at this time. I used this reference to bring to your mind the fact that you as a member of this restored Kingdom have a certain duty to perform in this latter-day work. If you are one of the "remnant of his people," or if you lay claim to this distinction, it is your duty to help raise that ensign. There are many prophecies in Isaiah, Jeremiah, Daniel, and others which point to the restoration of His Church, but the founding of that restored Church is just the beginning.

In the 12th verse you will note that He is to "set up an ensign," and if you refer back to the 10th verse you will see what that ensign is. Christ is that ensign and He is held up to the nations by proclaiming the Gospel to them. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). "But the word of the Lord endureth for ever. And this is the Word which by the gospel was preached unto you" (I Peter 1:25). I think that most of us will agree that this Word that is spoken of here is Christ, who is the manifestation of God's word. You will note that in I Peter it tells us that by preaching the Gospel we bring Christ unto you. When we read that God will "set up an ensign for the nations," it means that the true Gospel of Christ will be proclaimed to the world by the power of God. The important thing I want to you see here is that it is not the restored Church that is the ensign to be raised, but rather the true Gospel of Christ, which of course was restored in 1830. You can proclaim this restoration church all day long, but to the nations (or people) it is just another church; but the true gospel of Christ, proclaimed with full authority is something else. Churches the world has plenty of, but the true gospel of Christ it has not.

What is this gospel of Christ? Is it full of complicated doctrines of an unusual nature? Is it a group of mysterious doctrines which were not taught in old Jerusalem? Is this gospel of Christ a gospel of histories, of shallow statements which can be twisted and bent to comply with man's desires or opinions? I think not. The gospel of Christ is very plain and simple. It was declared by the Apostles in Jerusalem in its simplicity; by his disciples in the Book of Mormon times so very plainly; and was restored to earth in 1830 in like plain-

ness. Yet today, in the churches of the restoration, there are doctrines taught that are strange to God's ears. I would venture to say that if Paul or Peter or some of the others who have written their testimonies in the New Testament, were to enter these churches today, it would be doubtful that they would recognize their own statements. The gospel in the Bible and Book of Mormon has been grievously bent and twisted beyond recognition.

We who are servants of God, who hold the responsibility of feeding his sheep; with what do we feed his sheep? Course roughage which they cannot digest? Where do we shelter them? In some dark, cold, historical dungeon? Let us not continue in this weakness. Let us return to that simple gospel of Christ. Turn away from those pitfalls of controversy that have plagued the restoration since shortly after its beginning. Let us realize the shallowness of the false doctrines that have entered into His Kingdom. Yes, turn back to Christ, turn back to teaching those plain simple truths of Faith, Repentance, Baptism, Laying on of Hands, Resurrection of the dead, and Eternal Judgment.

What one of you can witness beyond any doubt what heaven will be like, who will go there, or how will they be rewarded, how they will be judged, who will be or who will not be saved? Isn't that what all doctrines should be about? Isn't that the final goal? No, dear brothers and sisters, you cannot put a boundary on God's plan. You cannot limit His mercy nor can you force upon Him that which is not according to His law. Man has neither the mercy nor the knowledge to place himself in the driver's seat of God's plan. You cannot prove those false doctrines for the very verse that you would bend to prove them can be bent by another to disprove them. In whom do you rely, God or man?

You might ask just what doctrines I believe to be false, and I would gladly tell you, but to conserve space let me just say that any doctrine which is not clearly and plainly substantiated by the Bible and the Book of Mormon, must come under suspicion. If a doctrine is not clearly taught and practiced in those two books, is there any reason to believe that we are more privileged than those ancient saints? Remember, God is not a changeable God nor is He a respecter of persons.

Turn to the 24th chapter of Matthew, verse 14, "And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations; . . ." What shall be a witness?—"this gospel of the Kingdom." In the 20th chapter of Revelation, verse 12, we find that at the day of judgment certain books will be opened and the dead will be judged out of what is written in those books, according to their works. Now, fellow Christians, two of these books we know will be the Bible and the Book of Mormon, for in these two books are found the gospel of Christ. If then, the gospel is found in these two, and we are to be judged out of them, shouldn't we confine ourselves to doctrines that are plainly taught as the gospel of Christ found in them? Remember, those records will be used as a witness, for or against us at the judg-

ment bar of God. These things being true, dare we substitute some creed or theory of some man for that "perfect law" of Christ? Dare we? Will we be judged by what is written in some law, rule, or custom that man has devised? No, dear reader, we will be judged by the law of God found in the Bible and the Book of Mormon.

How often have you heard the cry "come let us build Zion?" For several generations now we have been desirous to begin to build Zion. I ask you, of what will you build Zion?—Half-baked bricks? No my friends, Zion will be built of bricks of the finest quality, which have been carefully prepared from the beginning to the end of their process. Only those of the finest quality can be used to build Zion. Can we build it with souls that have been converted to the restored Church but not to the gospel of Christ? Can we build it with souls that have not tuned their lives to the gospel? Can we pass over lightly the principles (laws) of Christ's gospel as a custom that must be followed but is not necessary to understand them? Can we claim to be one of the remnant if we do not know and understand those principles of Faith, Repentance, Baptism and the Birth of the Holy Ghost? We must experience each one of these. Test yourself, can you qualify? Look at yourself in a spiritual mirror. What do you see?

Oh I know, few have ever reached a high degree of perfection. That is a good excuse, but let us quit leaning on excuses. Let us strive to reach that quality that this restored Kingdom of God demands. It demands a willing, obedient, humble spirit. It requires that we come out of this world, that we no longer build our worldly dream castles of fine homes, cars, career-centered lives. It requires that we no longer devote our faith and hope, first to the things of this world and second to God, but rather that we place the things of God first in our lives, that we have a hope and a faith in the Lord's work. A faith that motivates us to study, to strive to come close to God, to go on willing and bent knees to ask for knowledge, to try to help each other, to forgive, to have charity, to be patient, to have mercy, to seek out the good things in our brothers and sisters and overlook the bad, to live each day with the Spirit of our Lord abiding in us. Oh that we could all go on bended knees with a pure and sincere heart, and commit ourselves fully to the will of God.

Luke 6:43 and 44, "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes." Oh the beauty of these words of Christ. Well, we know that of an apple tree one does not gather oranges. "Every tree is known by his own fruit." Every person will be known by the fruit that they bear. Every church will be known by the gospel they preach. What gospel is being preached by the restoration today? Is there any gospel being taught now that was not taught by Christ and His Apostles? If so, can it possibly be right? Let us look at what James 1:25 says. "But whoso looketh into the perfect law of lib-

erty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." I would have you take note here that he describes the law of Christ (liberty, see Galatians 5:1) as being perfect. Now this being true, can we change that law which is perfect by adding to or taking from it without rendering it imperfect? No, we can't. Therefore our doctrine should be the same as Christ's doctrine. The gospel we teach can not proclaim more or less than His gospel. If it does it is an imperfect law.

We see the churches of the world today, teaching part of the gospel and leaving out another part. "Law breakers, Teachers of false doctrines having itching ears, They profane the word of God," we cry. Yes, we condemn their teachings because they leave out many principles and truths. Are we of the restoration any better if we add to those principles and truths? Do we not come under the same condemnation? What fruits is Christ's Kingdom bearing today?

There is an interesting thought found in Matthew 21:43, "Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." A careful study of this chapter will show that Jesus was speaking to the chief priest and Elders of the Jews. Now this Kingdom of God would be given to another nation that had the fruits of God's Kingdom. What are those fruits? Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance.

What nation fits this description? Only one in all history, America. Then the Kingdom of God was to be given to this nation? Look in the Book of Commandments, Chapter LXIII, verse 14 and Chapter LXV, verses 6 and 7. This same thought is expressed in other places in the Book of Commandments. Yes, this glorious Kingdom was given to us, what have we done with it? We have twisted and bent its teachings almost beyond recognition.

Come, you who desire to be a part of that remnant people, come let us reason together. Let us come out of of this world, where these great achievements of man are but a mist in the sight of God, which today is and tomorrow is gone. Come, let us kneel together in fervent prayer, asking God to open our heart and mind to the true gospel of Christ. Let us lay aside those doctrines of man, take up the banner of our Lord, Jesus Christ, and proclaim that perfect law of liberty. Let us proclaim the complete law of Christ, nothing added, nothing left out. Let us come together in a unified effort to cleanse ourselves of dead works and get on with the work of Zion. Let us prepare ourselves to begin to build Zion, not a Zion of confusion and contention, but rather a Zion of love, joy, peace, meekness, humbleness; a Zion of willing, obedient servants of God.

If we can but comply with those principles of Christ's law, God's Kingdom will flourish, Zion will be established and no power on earth can prevail against it. The time is short, let us not tarry along the way. Open your eyes and hearts, be alert, take heed of those things

written in Luke 21:34, 35, 36. "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 of 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."

SUNDAY SCHOOL SECTION EDITORIAL

Greetings:

To all Church of Christ Sunday Schools, Officers, Teachers and Scholars. By selection of the General Conference I am an Associate Editor of the Zion's Advocate, and by appointment of the General Sunday School Association I am Editor of this portion of the Advocate set apart for considerations of the Sunday School work. The purpose of this section will be to promote more attention and concern to the needs of the Sunday Schools. Such attempts have been made in the past and have languished after a season. The success of a new effort will depend upon the support of all interested in the mission of Sunday School work. An Editor alone cannot keep a paper thriving. We invite reports of ways and methods you have used to create and keep the interest of the youth in your classes. Also desirable are short pieces or articles which illustrate some Gospel truth; which demonstrates a lesson. I suggest a corner be reserved for questions or comments by the youth of our membership. If you send in a question we will request someone to prepare an answer.

Amy E. Schrader

LESSON PLANS

A Word to Teachers:

Being selected to provide something in the way of lesson material for use in Sunday School classes, and being limited for space due to the fact that the Advocate is a monthly publication in which there are four or five Sundays, I have thought to present a series of lesson guides, to be adapted by each teacher who wishes, to the age class which is being taught. To adequately present a lesson a teacher must teach from the depth of their own convictions and understanding. Therefore rather than writing a lesson out, I will suggest a line of study giving some scripture quotes, but each teacher should research the subject and develop the lesson for their own presentation. I feel that a concordance is essential for everyone seeking to teach from the scriptures. Participatory work should be provided according to the age class, to help 'set' the principle of the lesson in the understanding. Older youth should be introduced to the procedure of using the concordance in finding that which is in the scripture pertaining to any given subject. Work sheets, picture work, poster mak-

ing, memory work, are some of the possible ways of emphasizing a lesson. Other ways will be reported to you as the suggestions come in from those who have found methods that work for them. Each teacher will determine how deeply or completely to cover any part of the suggested subject taking as much time and as many lesson sessions as needed. Above all, no teacher can do justice to any part of the Gospel of Jesus without prayerful preparation. Not only must the truth be taught, but it must be taught in the spirit of truth or it speaks to the persuasion of no one.

LESSON STUDY

Any course of study may as well begin at the beginning. In my opinion the beginning of a gospel study is "to believe in Jesus." Jesus is the good news. I have had the question put to me, "How does one go about believing in Jesus?" To believe I think that we need at least a little information. The sources of this information about Jesus are limited to the Bible, Book of Mormon, Book of Commandments, and some other revelations or at least purported revelations printed and otherwise. Beyond this we have what others have written saying what they understand these sources to have stated about Him. To believe in Jesus we must first believe in God. To many the whole universe and the very fact of our existence verifies that there is a God who is our Maker. When God called Moses (Exodus 3:13-15) and gave him his mission of leading the children of Israel out of Egypt, Moses asked the Lord who he should tell the children of Israel had sent him. The Lord to him to say that 'I Am' had sent him. This is perhaps one of the most profound statements in the scriptures; the declaration of God of the fact of His own Being. Accepting this declaration of Himself we then can go on to investigate and learn of His further revelations concerning His nature, His works, His intentions and His statements as to whom this being, Jesus, is. All three books verify that we must believe in Jesus. His is the only name given whereby we can be saved.

Book of Mormon, second Book of Nephi 11:39.

Bible, Acts 4:10-12.

Book of Commandments 15:24.

At various times God bore witness concerning Jesus, identifying Him for those who will exercise faith to accept His statements.

To Mary, through the angel, Luke 1:26-35.

To John the Baptist by voice of the Holy Spirit, Matthew 3:13-17.

To Peter, James and John in the mount, Matthew 17:1-5.

To the Nephites, Book of Mormon, 3rd Nephi, 5:1-14.

To Joseph Smith, Outline History, page 16, paragraph 2.

Next we have the witness of Jesus' own statements concerning Himself. The assertion of the relationship of Father and Son runs all through the teaching of Jesus

in the gospels. He confesses that He has claimed to be the Son of God in—

John 10:34-38.

Also states His identity in Book of Commandments 9:15.

In Book of Commandments 10:12, 12:5.

Book of Mormon, 3 Nephi 4:44.

There are many many more places concerning God and Christ; claims made by them, also statements made by those who knowing, and believing bore testimony regarding them. These may be found and studied to whatever depth or extent is desirable. Jesus says He is the Son of God. He also says that He and the Father are one. John 10:30. I do not claim to fully understand the import of either of these statements or to be able to harmonize them completely in my own comprehension, neither a good many other declarations regarding their relationship but this I believe, that if Jesus said He was the Son of God, he is. And if He said He and the Father are one, they are whether I can explain it in my own little mind or not.

In the beginning of our study we referred to the fact that all three books of Scriptures establish the teaching that we must believe in Jesus, His name being the only by which we can be saved. While these statements present an undeniable premise, they also present two questions to be answered. First what is being saved and why do we need to be? Second how do we go about believing what we need to believe to be saved, and even a third arises which is, what is believing anyway?

Perhaps we should define the term or condition of believing first so that we understand what it is we are going after. To believe is not to know. To believe or to have Faith of or in, which is the scriptural word most used for the term, is to have confidence in or a conviction of the truth of something before we have proof. Once we have the proof we know. We all have the ability to believe, and we use it every day in regard to many things. We base our beliefs on various evidences which have come to us through our own or other's experiences. As an example, suppose that we are taken with a certain affliction. Our doctor tells us that a certain other doctor is a specialist in treating this illness, and we accept his recommendation. Now we do not know the doctor that we are being sent to but we trust the first doctor's witness. The specialist prescribes a method of treatment and medication; we do not know that this is best way to cure our disease but again we trust that this doctor knows what we do not. We have confidence that he has learned well the field of medicine in which he occupies. If our trust is well founded and we follow the instructions given us we can expect the desired result. If we fail to follow the directions, no matter how brilliant the doctor or how true and good his counsel we will fail to benefit, and will have only demonstrated our real lack of confidence in the doctor's qualifications to treat our afflictions. So it is that believing in Jesus has to be more than saying "yes, I think what the scriptures say about Him is true."

Believing has to be more than an opinion that we keep in our heads and talk about. Believing in Jesus becomes a whole new, different way of living. He becomes the doctor and we become the patients and the illness of which we need curing is sin. To believe is to trust the recommendation of those who have known Him and found Him a capable physician able to cure our malady of sin if we will learn His instructions and follow them. To trust a recommendation is to act accordingly. Only those who act receive the cure. All the prescriptions in the world or in the Scriptures will not cure anything unless they are acted upon, and followed. I repeat, all of us are capable of the act of believing. We do it every day regarding many things far less dependable than Jesus. Search out and discuss the various ways that we demonstrate belief in most every facet of our daily lives. Sometimes the first step is on a maybe. We say, "I don't know if this will work but I think that it might, so I'll try it." If this is the state of our mind concerning Jesus, this is where we will have to begin. But no one goes to a doctor unless they are convinced that something is wrong with them, and so the next considerations will be to see if something is wrong with us which will answer why we need to believe to be saved.

RANDOM NOTES

By

Darleen Smith

We bake, we clean, we garden, etc., busy at daily chores of life, though our REAL LIFE is elsewhere, one step removed, but as near as our own heart beat.

Awareness of the throb of LIFE in a drifting snow flake;

- in rolling clouds piled high;
- in far-away cry of Whip-poor-will;
- in a Dogwood's slow unfolding bloom;
- in the spear-headed thrust of May Apples,
the lifted spread of it's green umbrella;
- in the grey Lichen's turning vivid shades of
green in Spring's gentle rain.

Our hearts are filled with worship to our Creator.

How much is taught without words. How much there is that seems to be beyond words, at least the words we know now. Take Revelation (in the Bible); much there is that the Restoration peoples have insight into the meaning of, but how much there is yet that John is endeavoring to say to us, explain to us.

Then I think of the individuals who have had much influence in my growing years; how much of it was actually in words? More there was which was taught through uprightness of character of those around me—an essence—an atmosphere surrounding those individuals. There is a knowing that is beyond words. We react to this knowing in our dealing with others, more often, than to their mere words. Children often react

to this Knowing, unable to put in words why they do. Thus older folks sometimes become extremely uneasy around childhood's frankness, and lean so heavily on the clique "children should be seen and not heard." A fear of children's clear sightedness? Possibly this is why Christ made such emphatic warning—"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matthew 18:6).

I would hope that my words and my essence say the same thing, at least; for no amount of words, sanctimonious jabber, wacky or what, will ever over-balance what our character says, that speaks much the LOUDEST.

How to be able to show a steady glow, even though it be a dim sort of "candle?" (Neither do men light a candle, and put it under a bushel," (Matthew 5:15). But being the nature of humans, there are so many dark cross-currents to our light,—possibly that is why a candle was used in that parable; a candle flame being such a flickering sort of thing, whether it is be a big candle or a little one.

There are individuals able to absorb other people's worries, troubles, etc. (though deeply worried, burdened themselves), and give in return peace and comfort. There are other individuals so occupied in projecting their own little day-to-day irritations, fretting frustrations. Most of us combine these two characteristics. Do we look to life to be one great comfort station, an arena to rid ourselves of all our spleen's vindictivenesses? Have we yet to learn to lay our small irritations as well as our large burdens on God? Then to grow in kindness, to view life as an arena of "give and take," allowing others to live in their searching-for-Truth manner as we search in Truth-hunger, our pity and compassion, can grow, and our humility can grow as we learn how weak we are, how needful to lean fully on God.

To gladly become a "nothing" so that God is through all, "All in All." To grow beyond selfishness, to forget oneself into a larger self, doesn't diminish one. The larger self is in the in-dwelling of the Comforter.

The "inner voice" that asks of all we meet, The "listening ear," strains to hear, "What of LIFE have you to share?" This, receiving no answer turns inwardly away; while we give outward concerned attention.

Remembering again, while at morning barn chores, of an experience years ago when inner-sight opened, we were in the hay field, busy in the warm sun, the fresh breeze, when I became aware of the hundreds and hundreds of workers-of-the-soil stretching back through the ages. Glad was I to press shoulder-to-shoulder with these

earnest multitudes, in a work so basic to humanity. Realizing this is also true of all earnest, honest-hearted dedicated persons in whatever choice of real life work they choose. To add to our "mite" to the vast army of God's workers.

In reference to a remark by a respected sister in the Church of Christ, "that there were many Why's in life that had NO answer" (all our hearts are torn by these many times), I wasn't quite satisfied with this remark, though I found so many questions in my own growing years that seemingly had no answers. For I felt an ALL KNOWING GOD did have ALL answers or questions couldn't be formed in the minds of His created ones. Now I feel deeply, there are answers. We DO have to search earnestly. We may have to wait on God's time when and how these insights come, wait for our own growing understanding, or willingness to learn from Him, even from those we sometimes term as enemies, (from those of whom we find little in their lives to admire). Let us not shrink God to the smallness of our finite minds which are unable to grasp the Infinity of God's MIND or WAYS.

CAPSULE COMMENT

By
The Quester

I am on the quest for truth. I want to learn all truth; that which causes me pain, chagrin, or sorrow as well as that which brings hope and comfort. I believe that we, the Church, must go on this quest for truth with a diligence that we have hitherto lacked; that we must seek to recognize the weakness, the errors, the failures which are hindering the fulfilling of God's purpose in us. Jesus said, John 8:31-32; "... if ye continue in my word, then ye are my disciples indeed; And ye shall know the truth, and the truth shall make you free." Continuing the reading we find the thing that truth would free us from was or is sin (error, failure).

Perhaps some of our mistakes are so simple that it is strange they have not been obvious to us long ago. In the Book of Mormon in the parable of the Olive vineyard when the Lord of the vineyard called his servants for the last time, the servants came forth and did all things as their Lord commanded. Through the prophet, Joseph Luff, the Lord has said "... wheresoever my law is in honor and my ordinances are held as a sacred thing, even as they were delivered unto me from the beginning, BEHOLD THERE IS MY CHURCH; and he that hath imagineth change in them hath not known me, for I CHANGE NOT, and my ordinances are my witness. Whoso laboreth to maintain the integrity of these among my people confess me as his Lord; but he that varieth therefrom, seeketh not to build up my kingdom, but his own."

How careful must we be to do all things as He has commanded not varying therefrom in any detail. I read

and hear remarks about the sadness of the fact that we are not financially able to send out more missionaries. I hear others speak of spending their time in missionary work when they get their financial affairs in order that they have an income and not be a burden to the church. What has the Lord commanded concerning those who go out to preach the gospel? In Matthew 10:7: we quote "And as ye go, preach, saying, the Kingdom of Heaven is at hand, heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass, in your purses, nor scrip for your journey, neither two coats, neither shoes, not yet staves: for the workman be worthy of his meat." Also Mark 6:7-9: "And He called unto Him the twelve, and began to send them forth two by two; and gave them power over unclean spirits; and commanded them that they should take nothing for their journey, save a staff only; no scrip no bread, no money in their purse: but be shod with sandals; and not put on two coats." God's direction so simply stated; no financial provision ahead of time and to go two by two. So consistent was His intent in this matter that He saw fit to reiterate both commands when giving instructions to the early church. Book of Commandments 25:28-30: "And thou shalt take no purse, nor scrip, neither staves, neither two coats, for the church will give unto thee in the very hour what thou needest for food, and for raiment, and for shoes, and for money, and for scrip: For thou art called to prune my vineyard with a mighty pruning, yea, even for the last time. Yea, and also all those whom thou hast ordained. And they shall do even according to this pattern." Also chapter 44:7: "And ye shall go forth in the power of my spirit, preaching my gospel, two by two, in my name, lifting up your voices as with the voice of a trump, declaring my word like unto angels of God."

Do we keep the commandments? Do we follow the pattern? Do we send them two by two?

No provision to be made ahead; no provision to take along. Only faith and dependence on the Lord. Also in the early days of the church the missionaries were rebuked for quickly traveling from place to place while there were those who were perishing for the teaching of the gospel along the way. Does this happen today? The Lord's work can only be done through the power of His Spirit. And how can we hope to have His Spirit except we follow His pattern, except we obey His commandments?

And ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts; Wherefore the decree hath gone forth from the Father, that they shall be gathered unto one place, upon the face of the land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth from the wicked: (Book of Commandments 29:8-9).