

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. 48

Independence, Missouri, June 1971

No. 6

Compensation

By

Leora Wilber Houston

To create beauty, Lord, I ask . . .
For this my need is great,
To pause a bit from homely task,
And turn to compensate.

By penning verse, by song or art.
One hour can set me free;
To hoard it is an urgent part
Of my philosophy!

But if some day, no hour I've stored
When hungry mouths are fed,
Please help me to remember, Lord,
There's poetry in bread.

And shaping lives in symmetry.
Teach me to look above
The crowded hours that day, and see
There's harmony in love!

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Zion's Advocate

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

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

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

Second class postage paid at Independence, Missouri.

SUBSCRIPTION RATES: Subscription rates to members paid from general funds. In bundles of twelve or more for missionary purposes, \$1.00. Non-member rates one year \$1.50. Canadian and all foreign rates, \$1.75.

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

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EDITORIAL — ZION

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

This is a wonderful promise to those who would follow Christ. But there is another side to this coin for to the wicked this warning is given. “Wherefore, they that fight against Zion and the covenant people of the Lord, shall lick up the dust of their feet” (2 Nephi 5:33). “And all that fight against Zion, shall be destroyed” (1 Nephi 7:30).

The issue is so critical in the eyes of God that whether we fight against Zion or not can determine eternally our soul's welfare. “For behold, if it so be that they shall repent and fight not against Zion, and do not unite themselves to that great and abominable church, they shall be saved” (2 Nephi 5:31).

We have heard it said that God is a jealous God, and this is certainly no less true in the case of Zion. “Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy” (Zechariah 1:14). Also “The Lord loveth the gates of Zion more than all the dwellings of Jacob” (Psalm 87:2). And “for Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until righteousness thereof go forth as brightness, and the salavation thereof as a lamp that burneth” (Isaiah 62:1).

If this be the case with God, what should the case be with His servants? If we are indeed His servants our concern for Zion will be the uppermost thought in our hearts. There is yet another warning, this one to the believer. “And others will he pacify, and lull them away into carnal security, that they will say, All is well in Zion; yea, Zion prospereth, all is well; . . . Therefore, wo be unto him that is at ease in Zion. Wo be unto him that crieth, All is well” (2 Nephi 12:25 & 30-31).

It is obvious from these two quotations that until Zion is finally redeemed, all is not well in Zion. There is no time for ease but we all must and should be about our Father's business.

But what is Zion? Some have said it is a place, others a condition of heart. It might do well to give a brief history of Zion as referred to in the old testament. The Hebrew word for Zion means “fortress.” According to Young's Concordance, Zion was the southwest hill of Jerusalem, the older and higher part of the city. Later when King David captured the hill of Zion it was called the city of David. The account of this is given in 2 Samual 5:7. “Nevertheless David took the strong hold of Zion: the same is the city of David.” Jerusalem and the hill of Zion had previously been in the hands of a Canaanite tribe. According to Young's Concordance Jerusalem was a city of the Amorites called Jebus. It was built on four hills—Zion, Acra, Moriah and Bezetha. In this regard it might be of interest to quote from 2 Nephi 9:113. “. . . he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.”

Jerusalem was first taken by Judah, but only in part, and finally by David. Some thought has been expressed

that Salem in the time of Melchizedek was actually Jerusalem. If this is so then it is possible that the people who lived under this great High Priest were of this same Canaanitish tribe. Perhaps Zion then had its beginning, for in the Book of Mormon we read, "Yea, humble yourselves even as the people in the days of Melchisedec, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood for ever. And it was this same Melchisedec to whom Abraham paid tithes: yea, even our father Abraham paid tithes of one tenth part of all that he possessed . . . Now this Melchisedec was a king over the land of Salem; and his people had waxed strong in iniquity and abominations; yea, they had all gone astray: they were full of all manner of wickedness; But Melchisedec having exercised mighty faith, and received the office of the high priesthood, according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchisedec did establish peace in the land in his days; Therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father" (Alma 10:7-8 & 11-14).

Whatever the case, when Jerusalem and the intercity of Zion fell to David, it continued to be known as Zion through the reigns of the Kings of Judah and on down till the time of Christ. In Matthew 21:5 we read; "Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."

That the Zion at Jerusalem was God's dwelling place in days of old can be shown from Psalm 74:2. "Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance which thou hast redeemed; this mount Zion, wherein thou hast dwelt." This could very well have been fulfilled in I Kings 8:1, 10-13 when the Ark of God was brought up out of the city into the Temple at Jerusalem. "Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion . . . And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, So that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord. Then spake Solomon, The Lord said that he would dwell in the thick darkness. **I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.**"

For well over a thousand years Zion was situated in Jerusalem of Palestine. Whence then should it now appear in America? The elders of the early church were told by way of revelation that Independence, Missouri was to be the center place of Zion. The Book of Mormon confirms this word by saying that America is to be the place of the New Jerusalem which is to be built up unto the seed of Joseph. Are there two Zions then? The author does not think so.

In Isaiah 40:9 we read, "O Zion, that bringest good tidings, **GET THEE UP INTO THE HIGH MOUNTAIN;**" What was this high mountain to which Zion was to remove herself? Isaiah 2:2-3 gives us an additional bit of information. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Mountain in prophecy oftentimes signifies nation. The Book of Mormon gives additional light as to what nation or mountain it was to which Zion was to flee. "And this land shall be a land of liberty unto the Gentiles: and there shall be no kings upon the land, who shall raise up unto the Gentiles. And I will fortify this land against all other nations; **AND HE THAT FIGHTETH AGAINST ZION, SHALL PERISH, SAITH GOD; FOR HE THAT RAISETH UP A KING AGAINST ME, SHALL PERISH.** For I the Lord, the King of heaven, will be their king; and I will be a light upon them forever, that hear my words" (2 Nephi 7:18-21).

This should leave little doubt but what the mountain to which Zion was to come was the nation of America. It was that same mountain from out of which the little stone of Daniel was to be cut without hands. One final reference should suffice to illustrate this point. "As the dew of Hermon, and as the dew that descended upon **the mountains of Zion:** for there the Lord commanded the blessing, even life for evermore" (Psalm 133:). As we have seen, Zion, at the time of David, occupied only a small portion of Jerusalem, it being one of the four hills upon which Jerusalem was situated. But now it is to take on greatly expanded proportions. Zion, which was before associated with Judah is now to be associated with Joseph. In the beginning Judah itself was known as Zion or is so referred to in Psalm 78:67-68. "Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim: But chose the tribe of Judah, the mount Zion which he loved."

There are two beautiful statements about Zion in Psalms. The first is found in Psalm 48:2. "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." The second is taken from Psalm 50:2. Out of Zion, the perfection of beauty, God hath shined."

But before the above can be said about Zion much will have to be done. As we saw above Nephi warned against being at ease in Zion, for he stated, "Wo be unto him that is at ease in Zion" (2 Nephi 12:30). The Book of Mormon however is not alone in warning against such slothfulness. In Amos 6:1 we read the following remarkable words, "**Woe to them that are at ease in Zion,** and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!"

What an amazing prophecy this is, for this prophecy is aimed directly at America. What other nation of today is termed chief of the nations and one as we know to whom the House of Israel came, and also in which Zion is resident? Latter day Samaria in prophecy is America. But why Samaria? Samaria was a hill and a city in Ephraim. It was the capital of the ten tribes of Israel. Ephraim was head of the ten tribed northern kingdom of Israel and Samaria the capital became associated with the House of Israel proper in distinction to the House of Judah. When the northern kingdom went into captivity Ephraim, a term used many times in prophecy to describe the ten northern tribes rather than the single tribe, were scattered throughout the world—that is, he mixed himself among the Gentiles and lost his identity. It has since been learned that the English speaking Anglo-Saxon peoples and the teutonic races are racially mixed with the blood of Ephraim. When America therefore was colonated by this people they automatically brought with them Ephraimite blood. It was in that way that the House of Israel (the northern portion) had come to America. Manasseh as we know had already been brought to this country so that now with the coming of Ephraim, the prophecy was complete.

The remainder of this prophecy (Amos 6:1-14) is a perfect description of present day prosperous but wicked America. A graphic description of Zion (speaking of the nation more than of the church) is found in Isaiah 3:16-17. "Moreover the Lord saith, Because the Daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion,"

Zion therefore needs to be cleansed before it can be brought forth in its perfection and beauty. Isaiah 33:14 tells us that the sinners in Zion are afraid and rightly so. A further reading of the third chapter of Isaiah shows what some of these judgments will be in this cleansing process thus fulfilling the scriptures in Isaiah 1:25-27 which says, "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness." "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." (Isaiah 4:3-6).

A more vivid description of this judgment can be found in Isaiah 33 and 34, and Joel 2 and 3. Then will come the time of Zion's favor. "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come . . . When the Lord shall build up Zion, he shall appear in his glory" (Psalm 102:13 & 16). "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Isaiah 24:23).

In conclusion we would like to quote from Matthew 24:37 & 40-42 and Jeremiah 3:14-15. "But as the days of Noe were, so shall also the coming of the Son of man be . . . Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come." "Turn, O backsliding children, saith the Lord: for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

Harvey E. Seibel

REUNION REMINDERS

The Colorado Reunion will be held on the 11th, 12th and 13th of June 1971 at 3233 B½ Road, Grand Junction, Colorado.

The Michigan Reunion will be held June 19 and 20 at the Flint Local Church, 1802 Utah Street, Flint, Michigan.

The Wisconsin Reunion will be held August 7 and 8 in the American Legion Hall in Rio, Wisconsin.

Rt. No. 2, Box 45
Maple City, Michigan 49664
April 24, 1971

Dear Friends:

We would like to announce the dates for our "Northern Michigan Compout" for this year. These dates are the 16th, 17th, and 18th, of July. They will be held as usual at the camp grounds in Burdickville.

Due to construction on the camping site campers will be accommodated elsewhere.

We are looking forward to more wonderful meetings this year. Everyone is welcome and there will be a place for all.

Contact Elder Conley Addington, Route 2, Box 45, Maple City, Michigan 49664. Phone 334-4922 (Area Code 616) for more information.

Yours in Christ,

Sr. Marian Addington
Secretary

MISSOURI REUNION

The Missouri Reunion will be held at the East Independence Local of the Church of Christ at Highway 78 and Holke Road in Independence, Missouri the last week-end in June the 25th, 26th and 27th.

Please contact either Roland Sarratt, 4305 S. Main or Forest Maley, 1844 S. Norton in Independence, Missouri for housing.

All are invited to come and bring your friends.

Missouri Reunion Committee

EXCUSES FOR NOT ATTENDING CHURCH

Taken from November 1962 Advocate

"The weather was so hot."

Yes, but isn't it possible that there is yet a hotter place than the "weather" for all people and all nations that forget God?

"It was too cold."

Was not the coldness in your spiritual life just a degree or two cold also?

"The day was too wet and rainy."

You don't need a boat, and you wouldn't melt; and does the rain stop you when you really want to go somewhere else?

"We had company come in."

Does the coming in of company prevent you from having your dinner? Why should it prevent you from partaking of spiritual sustenance for the soul? Why not say to the company: We go to church. Come and go with us.

"I had an appointment with Mr. - - - on business."

Is your appointment with your Lord of less importance? Who fixed the conflicting appointment? Why do you forget that God wants you to keep an appointment with him?

"I don't like Mr. and Mrs. so-and-so, and he, or she attends that church.

Do you absent yourself from the lodge, banquet, dance or theater, because some attend there whom you do not like?

"I've heard the gospel preached, I believed it and accepted it, so why should I attend?"

You had dinner yesterday, but that should not prevent you from going to dinner today.

"I intended to go to church, but just didn't get around to it."

Some one has said that hell is paved with good intentions, never executed.

"I didn't feel well—seemed to have sort of a headache."

It will be something more severe than a headache when those who have neglected their services to their

Lord, will cry for the rocks and the mountains to fall on them to hide them from the face of Him who comes in power and great glory.

In the light of His countenance in that great day some of our pretended "reasons" for not serving the Lord and attending church, will be shown to be the cheap excuses that they really are—and the Word of the Lord says that at that time there will be weeping and wailing, and gnashing of teeth.

Be in attendance at the house of worship. And when you fail, don't lay up more yet against yourself by making foolish and hypocritical excuses. It is just as bad in the sight of God to be a hypocrite in these days as when Christ described the one who had "married a wife" and couldn't come on that account; and another had "bought a yoke of oxen" and had to go out and try them.

Your Master requires of you, that you attend public worship REGULARLY! Are you doing it? If not, it is your loss here, and in eternity. "Be not deceived, God is not mocked: for whatsoever a man soweth—that shall he also reap."

James E. Yates.

I GO TO CHURCH BECAUSE:

Taken from November 1962 Advocate

I hold the church to be of divine origin, God reserving the right to rule. "I will build my church," says he. To him belongs the right to choose his representatives, by His own voice as when He said: "I have chosen you," or through His ministry when the Holy Spirit said, "Separate unto me Barnabas and Saul."

In all creation I see the evidence that God is. In the church only do I find the unfoldment of His purpose and His will.

The lodge, theatre, or community organizations may appeal to the social, emotional, or intellectual nature of man, but fail to nourish the spiritual. Having given their best, man knows no more of God than before; but the church feeds the soul, revealing the things of God and that which is to be.

Rome was not the work of a day, a college graduate of one recitation, a saint of one church service. The irregular pupil is the one who knows school is a failure. To him it is. The intermittent church-goer is in the same class. He knows the church is a failure—to him it is. He misses all but the husk. By continued attendance I receive "line upon line, precept upon precept, here a little and there a little," until I partake of "life more abundant," and this is a life eternal to know. "He that doeth the will of the Father shall know."

In the church I find my fullest enjoyment, broadest understanding, deepest convictions, the sweetest music of my life; that which comforts, soothes, heals, and answers the silent query of the heart.

—Apostle Leon A. Gould.

ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief.

CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

The Book of Commandments

Clarence L. Wheaton

A study of the historical background and purposes of the Book of Commandments is pertinent at this time, as an integral part of the Restoration movement which came into being in the early part of the 19th century through the instrumentality of the Prophet Joseph Smith, which had its beginning at Palmyra, New York.

It is quite evident that such a compilation of the early revelations should have been made as a source of information for the use of the missionaries who were sent forth to expound the tenets of faith of this restored Church of Christ. The principle of divine revelation was early established as the avenue of communication between our heavenly Father and His people who were to compose His Church or Kingdom upon the earth.

In July 1830, the following instruction was given to Joseph Smith, Jr., and Oliver Cowdery:

And thou shalt continue in calling upon the Lord in My name, and writing the things which He shall give thee by the Comforter, etc. (1)

The history of the Church relates that "shortly after we had received the above revelation, Oliver Cowdery returned to Mr. Whitmer's and I (Joseph Smith, Jr.) began to arrange and copy the revelations which I had received from time to time; in which I was assisted by John Whitmer." (2)

This work of preparing the manuscript copy of the Book of Commandments continued for several months with the assistance of John Whitmer who later became the Church Historian. In June of 1831, W. W. Phelps arrived at Kirtland with his family . . . and received instructions that he was to assist with the literary concerns of the Church. (3)

The following September, a conference was held at Hiram, Ohio at which time provision was made for W. W. Phelps to stop at Cincinnati and purchase a press and type for publishing a monthly publication to be called the **Evening and Morning Star**. (4)

During the forepart of November 1831, four Special Conferences dealing with the publication of the Book of Commandments were held in Hiram, Ohio, and it was concluded to print ten thousand copies of the Book of Commandments. (5) On the title page of this book, ("The first Book printed in that immense territory between St. Louis and the Pacific Ocean") (6) was printed:

A
BOOK OF COMMANDMENTS
for the
GOVERNMENT
of the
CHURCH OF CHRIST

ORGANIZED ACCORDING TO LAW ON THE
6th OF APRIL, 1830

Zion

PUBLISHED BY W. W. PHELPS & CO.
1833

The book of Commandments consisting of 160 printed pages is a compilation of 65 revelations given over the period from July 1828 to November 1831, concluding with the words:

47. For verily I say that the rebellious are not of the house of Ephraim. (7)*
See footnote # 1.

The preface was given November 1, 1831, indicating that all the revelations intended to be in the Book of Commandments had thus been authorized.

Of the 65 revelations contained in this book, 13 were to the Church, i.e., Chapters 1, 23, 24, 28, 29, 40, 43, 48, 51, 60, 64; 10 were to the elders of a general nature, but not to individuals, i.e., Chapters 44, 45, 53, 54, 59, 61, 62, 63 and 65; the rest, or 42 Chapters were to individuals.

According to the history, when the preface was given, it evidently provoked considerable discussion, and what was later published as Section 67 in the Doctrine and Covenants in 1835, was given from which we quote the following:

And now I, the Lord, give unto you a testimony of the truth of these commandments **which are lying before you**. Your eyes have been upon my servant Joseph Smith, Jr., and his language you have known, and his imperfections you have known. And you have sought in your hearts knowledge that you might express beyond his language; this ye know; now seek out the Book of Commandments (Mss., CLW) even the least among them, and appoint him that is the most wise among you; or if there be any among you that shall make one like unto it you are justified in saying ye do not know if they are true; but if ye cannot make one like unto it ye are under condemnation if ye do not bear record that they are true; for ye know that there is no unrighteousness in them, and that which is righteous cometh down from above from the Father of lights. (8)

Following the giving of this revelation we note this account relative to the efforts of William E. McLellin: After the foregoing was received, Wil-

William E. McLellin, as the wisest man in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord's but failed; it was an awful responsibility to write in the name of the Lord. The Elders and all present that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fullness of the Gospel, and in the truth of the commandments and revelations which the Lord had given to the Church through my instrumentality; and the Elders signified a willingness to bear testimony of their truth to all the world. (9) *See footnote #2.

In considering the value and divinity of the Book of Commandments, we should keep in mind the above revelation and the efforts of William E. McLellin, for these revelations were to have a salutary effect upon the future activities of the Church of Christ. Evidently considerable discussion attended this effort of McLellin, for we note in the minutes of the Far West Record, for November 12, 1831, the following action which was taken:

After deliberate consideration in consequence of the Book of Revelations now to be printed, being the foundation of the Church and the salvation of the World and the Keys of the mysteries of the kingdom, and the riches of Eternity to the church, . . .

Voted that they be prized by this conference to be worth to the Church the riches of the whole earth, speaking temporally. (19)

Some question has been raised as to whether or not the Book of Commandments was published complete. From my own observations, of at least a dozen copies which I have personally examined, among them several that were in the RLDS Library back in the 1930's, shown to me by Samuel Burgess, while they had some of these rare publications in a vault in the old Bartholomew house at the corner of Lexington and River Blvd. Since then they acquired David Whitmer's copy from Gordon R. Newby. And in more recent years a copy of this book was found among the papers of Elder James Hedrick and is now in the archives of the Church of Christ. All such copies as I have seen and handled are identical, except for the title page, which would indicate that a second edition may have been on the press at the time the mob destroyed the printing office in July 1833.

In a review of this volume, published in a catalogue of rare reference books in New York Public Library, under the index of Joseph Smith, we note the following:

This first edition was never completed.

It was intended to contain revelations made by Joseph Smith concerning the organization of the Church from July 1828 to April 1832, etc. (11)

It is quite apparent that the author of this article was misinformed, for by a careful perusal of the history, as above given, we find that at the Special Conference at Hiram, Ohio, in November 1831, the preface was given, and the testimony of the elders present at that conference bore witness to the divinity of the revelations in the Book of Commandments and then intrusted them to Oliver Cowdery and W. W. Phelps to take to Missouri for publication on November 12, 1831, which would preclude any revelations after that date in the first edition.

By a comparison of the title pages of the two copies of the Book of Commandments purported to be originals, namely a copy in the hands of the R.L.D.S. Church of which a photogravure copy was published in their Journal of History for April 1921, page 134, and the title page of the one in the New York Public Library, it will be seen that they differ as to the borders used as well as the spacing of the lines of type, and even the face of the type used, which to my mind, as a former printer, indicates that two editions were evidently published in the early part of 1833. David Whiter stated that he received his copy in the Spring of 1833 at Independence, Missouri. Joseph Smith, Jr., received a copy and had made a review of it prior to June 25, 1833, and noted a number of typographical errors. This was not as proof-reading, as these same errors remained in the finished book, but errors he noted after its publication.

It was used for reference in making "AN APPEAL" to the world and nation at large, in which we note the following:

It will be seen by reference to the Book of Commandments, page 135, that the Lord has said to the Church—and we mean to live by his words, "Let no man break the laws of the land, for he that keepeth the laws of God hath no need of break the laws of the land." Therefore, as the people of God, we come before the world, and claim protection by law of the common officers of justice in every neighborhood where our people may be. We claim the same at the hands of the governors of the several states, and of the President of the United States, and of the friends of humanity and justice in every clime and country on the globe.

By the desperate acts of the inhabitants of Jackson County, many hundreds of American citizens are deprived of their lands and rights. It is reported, we mean to regain our possessions, and even Jackson County "by the shedding of blood;" but if any man will take the pains to read the 153rd page of the Book of Commandments, he will find it there said. (*See footnote No. 3)

"Wherefore the land of Zion shall not be obtained but by purchase or by blood; otherwise there is none inheritance for you. And if by purchase, behold, you are blessed; and if by blood, as ye are forbidden to shed blood, lo, your enemies are upon you, and you shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive as inheritance." (12)

The Book of Commandments was also used in the preparation of the Lectures of Faith which were prepared, "during the month of January (1835) I (Joseph Smith, Jr. CLW) was engaged in preparing the Lectures on theology for publication in the Book of Doctrine and Covenants which the committee appointed last September were now compiling." (13) Thus again we find, six months after the destruction of the printing plant, and 2 months after the expulsion from Jackson County, Joseph Smith was using the Book of Commandments for reference. These lectures of faith were first published in the 1835 edition of the Doctrine and Covenants, but in late years the R.L.D.S. has deleted the references from the Book of Commandments in them and substituted the changed version found in the Doctrine and Covenants.

We will now give the testimony of the Elders who were present at the Special Conference in Hiram, Ohio, from November 1 to 12, 1831:

The testimony of the witnesses to the Book of the Lord's commandments, which he gave to His church, through Joseph Smith, Jr., who was appointed by the voice of the Church for this purpose; we therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost, shed forth upon us, that these commandments were given by the inspiration of God, and are profitable to all men, and are verily true. We give this testimony unto the world, God being our helper; and it is through the grace of God the Father, and His Son, Jesus Christ, that we are permitted to have the privilege of bearing testimony unto the world that the children of men may profit thereby. (14)

The elders present witnessing as above stated were:

Joseph Smith, Jr.	Sidney Rigdon
Oliver Cowdery	William E. McLellin
David Whitmer	Orson Hyde
John Whitmer	Luke Johnson
Peter Whitmer	Lyman Johnson (14)

The manuscript for the Book of the Commandments was then dedicated by prayer and intrusted to Oliver Cowdery and John Whitmer to take them to Missouri to be printed by W. W. Phelps. Shortly after their arri-

val in Missouri, and they had begun work on printing the Book of Commandments, we find that on February 13, 1833, a copyright was secured in Missouri according to the law at that time. (15)

After this book was published in what appears the first edition, which was off the press by June 15, 1833, Joseph Smith, Jr., had received a copy, reviewed the same and had noted the following errors:

*We have found the following errors in the Commandments as **printed** fortieth chapter, tenth verse, third line, instead of "corruptible" but "corrupted." Fourteenth verse of same chapter, fifth line, instead of "respector to persons" put "respector of persons." Twenty-first verse, second line of same chapter, instead of "respector to" put "respector of." Forty-fourth chapter, twelfth verse, last line, instead of "hands" put "heads." (16)

At the time Joseph Smith, Jr., made these corrections as **printed**, he was at Kirtland, Ohio, as we now will quote, "The same day, (June 25) he wrote to Brother W. W. Phelps, and others in Zion, from Kirtland," etc. (17) From sources available, we find that in 1831, it took Joseph Smith and companions from the 18th day of June to the middle of July, to travel from Kirtland to Independence, (18) therefore, for Joseph Smith to have the **Book of Commandments as printed**, as above stated, it was evidently off the press sometime in May of 1833, which corroborates the testimony of David Whitmer that he received his copy when it was printed "Early in the spring of 1833, at Independence, Mo., the revelations were printed in the Book of Commandments. Many of the books were finished and distributed among members of the Church, and through some of the unwise brethren the world got hold of some of them." (19) John Taylor retrieved an armload from an old log stable where they had been tossed, (20) and others also obtained copies, and it is related that some of the elders were selling them at an excessive price and they were disciplined for doing so. (21) Later, evidently while another edition was being published, a mob broke into the printing office, scattered the type and cast some of the printed sheets of the book into the street, which were later gathered up and possibly bound into books. Much dispute has arisen over this matter, but the fact remains that such copies as have been preserved, either by individuals, in the New York Public Library, the Library of Congress, etc., all contain just 160 pages, originally bound in paper covers, just as was approved by

*In a recent publication of the R.L.D.S. entitled **Restoration Scriptures**, by Richard P. Howard, page 200, he erroneously refers to these corrections as having been made of "galley sheets," which is at variance with the historical facts, for Joseph Smith had a copy of the Book of Commandments before him, "as printed," from which he gave page, chapter, verse and line just as they appear in all original copies still existent.

Joseph Smith and testified to by David Whitmer in his Address.

Under these circumstances we believe that greater heed should be given these commandments in their original form as thus printed in the Book of Commandments and the original Evening and Morning Star, published at Independence, Mo., and especially to those given directly to the church and the elders in general, for therein lies the basis or foundation for the Restoration, the coming forth of the Book of Mormon, the restoration of the priesthood, the gifts of the gospel and many other factors which have a bearing upon the organization, faith and practice of the Church of Christ.

A further study of our booklet, **The Book of Commandments Controversy Reviewed**, will enlarge upon the information thus given.

We will now give attention to the footnotes which have been marked with an asterisk.*

Footnote Note. 1. While it is true that by a comparison of the last two lines on page 160 of the Book of Commandments, namely,

"47. For verily I say that the rebellious are not of the blood of Ephraim," appears to be ending in the middle of a sentence, yet we call attention to the fact this was a complete sentence and paragraph, ending with just four words on the last line, on the last page of the book, with a period as shown above. A comparison of the page of photogravure manuscript, published by the R.L.D.S. Church in their journal of History, Volume 14, for April 1921, fronting page 139, with the last page, 160, of the Book of Commandments we find just six words difference exists. Yet the question arises, how shall we account for the fact that the last line of page 160 ends with just four words and a period, where there was sufficient spake to include these six words, to wit:

"47. For verily I say that the rebellious are not of the blood of Ephraim **wherefore they shall be plucked out.**"

It is also noted in this photogravure copy of the R.L.D.S. Mss. that the paragraph numbers placed in it by other than the original scribe gives paragraph 47 of the Book of Commandments as 46, and the last clause, of this sentence, namely, "wherefore they shall be plucked out," as paragraph 47. Why?

Footnote No. 2. This testimony to the truthfulness of the revelations printed in the Book of Commandments was attested to November 12, 1831, therefore, when it appears as an endorsement to the Doctrine and Covenants by the Church of the Latter Day Saints, instead of the Church of Christ, it did not apply, for the Doctrine and Covenants contained revelations which were non-existent in 1831. Why?

Footnote No. 3. Attention was drawn by the Church of Christ to the public in this appeal to page 153 of the Book of Commandments. Only 7 pages more remained of the last signature or folio of 16 pages of the 16, which

make up this book. Therefore, if the public had access to this 153rd page, then it had access to the complete book for it was in circulation as early as May or June of 1833 as we have shown. In the Manifesto by the Mob in Jackson County, they infer just what these last words in the Book of Commandments states "that they would be plucked out," or in their words, "We are daily told . . . that we, (the Gentiles) of this county are to be cut off," showing that for some time they had access to the complete Book of Commandments.

Even if we concede, and we do not, that the Book of Commandments was not completed at the time the mob destroyed the printing office, this does not account for the fact that over 1900 alterations were made in the texts as found in the Doctrine and Covenants in the same 65 revelations, which brought into being an entirely new and different organic structure, with a new and entirely different name to what it was when organized April 6, 1830. On April 6, it was organized in harmony with the New Testament pattern as related by Joseph Smith in his history, according to the laws of the land and by commandment of God as the Church of Christ. After May 1834, under the influence and persuasion of Sidney Rigdon, the name was changed to that of the Church of Latter Day Saints, governed by the Doctrine and Covenants, leaving out all reference to the name of Christ in that name.

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THE PRICE OF DISOBEDIENCE

By
Emil Heeb

Early in the year of 1968 I sat in my room in Independence, Mo., one Sunday evening studying a Sunday School lesson. There for the first time, I seriously considered a commandment of the Lord that had been given to the church way back in 1832. It reads, "Your minds in times past had been darkened because of unbelief and because you have treated lightly the things you had received, which vanity and unbelief had brought the whole church under condemnation. And this condemnation resteth upon the children of Zion even all. And they shall remain under this condemnation until they repent and remember the New Covenant, even the Book of Mormon and the former Commandments which I have given them" (Doctrine and Covenants, section 83:8).

What a price we pay for taking his word lightly and not keeping his commandments. Up to this time, like many others, I too, thought that we, as a church, were the same as Christ's Church was at Jerusalem and in America among the Nephites. Then I took a new look at the Restoration Churches and to my surprise, and disappointment I found an awful difference. The churches had been changed so much, that they can no more be compared with the New Testament church, and harmonize. Some Commandments had been disobeyed, ignored or changed.

Yet in the Book of Commandments there are twenty references in which the Lord urged his people to keep his commandments. How can we escape the consequences of disobeying them, for unless we speedily repent and return to the original written words we must be chastened by an offended but just God. The fact that the Lord was telling us to return to the New Covenant suggests that the Restoration Church had departed from it. That means departed from the gospel which is contained in the Bible and the Book of Mormon in its fullness. While searching these two books thoroughly, I find that there never was such an office as a presidency. So it is obvious that the church indeed departed from the written word. It is sometimes argued that there was a revelation given to the effect of setting up a presidency, an office higher than the quorum of the twelve apostles. Now the question arises, where did the revelation come from? In this case it certainly did not come from the Lord, for it is contrary to the written word. "I am the Lord, I change not" (Malachi 3:6). In all the scriptures we find that the highest governing office was the Quorum of the twelve Apostles with Christ as the head of the church (Ephesians 1:22 and Psalms 118:22).

Again there are those proponents for a presidency that say, the Lord has a right to expand the structure of the church whenever He sees it necessary. True, He has that right, but is it reasonable to think that it was necessary to make such an expansion in 1830 A.D. when there were but 70 members and six elders, while He

did not create that office when the church was country-wide during the Nephite civilization? (3 Nephi 1:25).

Then there is the office of high priests which is another violation of the written word, or disobeying of the commandments. In the Old Testament time when Israel disobeyed the laws and commandments of God, He permitted its enemies to come upon them and besiege or conquer them.

Since God is unchangeable, the Restoration Churches can not and will not escape the same chastisement of correction. It has already felt the heavy hand of God. It was because of disobedience, not only among the laity, but also in high places that he permitted the enemy to drive them out of Missouri and be persecuted in Nauvoo.

In the same year Joseph, the prophet, wrote that judgment awaited them if they did not repent. A council of high priests also took the matter under advisement and appointed Orson Hyde and Hyrum Smith to write to them (R.L.D.S. Church History, Vol. 1, page 204).

While these leaders warned the people, they themselves did not repent. Probably they were not aware that the whole church had departed from the New Covenant (the Book of Mormon and the Former Commandments). The judgment indeed came fast and furious. The price was staggering in lives lost, houses burned, and much physical and mental suffering.

The ministry would have done better if they had done some soul-searching themselves, than to blame it all on the laity. For when the leaders sin, they cause the people to sin. Here is an example in the Bible. "And he did evil in the sight of the Lord, and walked in the way of his father, and in sin, wherewith he made Israel to sin" (I Kings 15:26).

Alas! there are those today that walk in the way of their predecessors that had sinned. And by so doing they cause Latter Day Israel to sin.

The disciples in America were obedient to the word of the Lord. Nephi was a high priest under the old covenant but when Christ came he had to lay down the priestly robe, just outside the door, and come into the Church of Christ by baptism later to be called to the office of elder. Never again after this was he called a high priest. Well did the Master say, "they did hear my voice" (John 10:16). Had the early leaders of the church taken His voice seriously instead of listening to the persuasions of ambitious and aspiring men, the church would not have split up into competing factions. This division also was a great loss to the Latter Day Work of the Lord. Let us humble ourselves, repent and go back to the simple gospel of Christ with prophets, elders, priests and teachers.

The price of disobedience is too great. Besides the losses already stated, there is the loss of the gifts and power of the gospel in this divided condition. Jesus once said, "the house that is divided against itself can not stand." What is the answer?

Some suggest an amalgamation, a sort of ecumeni-

calism, a dumping together all the splinter groups with all their errors and innovations. But that is not the answer. That is not what the Lord had asked. The only solution to the whole problem is to be obedient to the commandment, "Remember the New Covenant, even the Book of Mormon and the former Commandments."

There is a remnant that is more obedient to the written word, and there are increasingly more persons that see the need of this. Is it possible that this is the remnant the Lord had in mind when speaking by the mouth of Joel, his servant, saying, "And it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered: For in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call" (Joel 2:32)?

VANISHING FAITH

By Brad Wheaton

I would like to write concerning the U.S. today and it's relationship to God. Most people realize that this nation of ours is different from any other nation, but fail to understand why. Our nation has a divine destiny not shared by other countries, and was set up as an independent power by a deliberate act of God to fulfill that destiny. We should then remember that it can continue to exist only if it aligns itself with the powers of heaven. If we turn our back on the Almighty or deliberately oppose His purposes, we place ourselves in danger of destruction.

These facts have been taught to us since the beginning of our history and starting with our first president, George Washington. He openly acknowledged that we obtained our independence through an act of providence, since we were far too weak to gain it by ourselves. He also warned that if we are to survive as a free nation we must obey the God that brought us into being. Abraham Lincoln agrees with this by stating that if we fail to obey the commandments of God, we shall go down to ruin.

It is true that surveys show an increase in church membership and attendance, but that is no measure of the still great need to bring the principles of Christ into our daily lives. Everyone you talk to knows that we cannot continue with the present conditions the same, and yet we seem not to have the desire or courage to change our course.

Whether we are willing to admit it or not, our one great need is to return to God. Our own efforts have failed and seem to lead us into even more difficult situations. It takes more than human wisdom. It takes divine help. We need protection from internal corruption—from the increasing immorality, dishonesty, drunkenness, broken homes, delinquent parents, and undisciplined children.

This brings me to the point of discussion which I

am most concerned with, education, for it is something that I have personally been influenced by. Education to be complete must include spiritual growth. There are three basic reasons for giving proper religious training to the young.

First, the youth should have religion in order to stabilize society. The destiny of any nation at any given time depends on the opinions of its young men. Roger W. Babson comments: "Although the airplane opens up boundless opportunities, it also threatens limitless perils." Without moral progress in pace with physical progress, temporal achievement will surely make immorality more widespread, and crime more efficient.

Second, youth needs religion to satisfy the longing of the soul. Man is a spiritual being and at some time in his life he desires to know his relationship with the Infinite. This spiritual urge is associated with three great needs: (1) Every normal person wants to know something of God. (2) Each person needs to know what is the best life to live in this world to achieve success and happiness. (3) A person needs to know if there is anything beyond the grave.

Third, youth needs religion to understand the purposes of creation. The student should not be left without an understanding of the creation to counterbalance that which some scientists will attempt to make them believe. As a result of students studying religion in schools there should arise a better understanding of how important a role religion has played in our history, as well as how it has given spiritual insight to the lives of men and women who built this country. This study will also show that the problems of the world stem from failing to keep God's laws and not because of them as some would have us believe. Any education is better than none, but a free people, to remain free, must strive for the highest and best.

My protest then is valid only if we have failed to take those necessary steps to insure our country a future close to God.

From the Desk of the The Sunday School Teacher

A request came into the General Sunday School Association meeting at conference, asking for instructions for the teachers that they might learn how to teach. This space was originally intended for the suggestions from any or all who have felt that they have found ways and methods that are successful, and whenever there are any such contributed they will be passed on to you. However I am reminded that in handling the things of God there is only one who is to be our instructor, the Holy Ghost, and his aid is available to each regardless of lack of training or of experience.

The third chapter of the Book of Commandments gives the qualifications that prepares one for the work, ". . . Therefore, if ye have desires to serve God, ye are

called to the work, for behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul, and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work" (chapter 3:1). Again in the Doctrine and Covenants, section 83:14, "Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man." Now I know that these instructions were given specifically to those called to the ministry but surely they are good council too for those appointed to teach even though they are not of the ministry.

A brother once told me that he never had time to prepare a sermon; that he often had to go into the pulpit, with no clear thought of what he should speak on, having to depend on the Lord to direct the course of his thoughts. He then said, "Now don't misunderstand me, I study and search my scriptures all the time, I just never find time to prepare or formulate a sermon as such."

I do not say that those of us who occupy as Sunday School teachers should never prepare a lesson in advance, that we should not have a quarterly or a text from which we work, but I do say that the more important preparation is that which we make with the Lord through the Holy Spirit; and that it is important for us to have the words of life stored up in our hearts or the Spirit can scarcely bring them to mind at the moment needed.

It may be good to know the ways and means that another has found workable but only the Lord really knows the deep needs of those whom each instructs and only he can give to your mind the words that will fill that need. It was once suggested to me that I avail myself of the opportunity in our local college and take some courses in educational methods. Now it is very probable that I could learn much about techniques of teaching, but my answer was that through the prophet Luff we were told not to seek wisdom of men, that we could expertly handle the things of God.

Man's techniques will never enhance the Lord's truths. We can only teach this truth through the Spirit of truth, and only God can give us that. He will give us that when we love his truth with all our hearts, when our minds are dwelt upon it, when our whole soul delights in it. Then and probably only then can we teach with that conviction that will really reach and stir the heart and mind of another.

The purpose of our teaching is not to instill into the mind of another those truths that we have learned, so that they know them by rote, but to awaken in them the awareness that these things are wonderful and delightful and real; to whet their appetite to the extent that they too will begin their life long quest to know the Lord. The thing that we have to offer is not some-

thing to be memorized and quoted, but is a life to be lived, a personal experience to be enjoyed daily. When we have that we can express it to another. If we don't have it, all the modern techniques in the world will never give life to our words.

Our real purpose must be to urge each one to make their own search to know the Lord. It is not enough to try to give them our ready made beliefs, however accurate and true they are. Each must meet the Lord that these things become real to them. Our task as teachers is simply to help guide them to it.

If you teach, pray the Lord to give you his methods and you will have need of no other.

LESSON GUIDE

Study of God's Commandments

By Amy Schrader

The words of Christ himself to the Nephites are as follows, "And behold I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and contrite spirit. Behold, ye have the commandments before you, and the law is fulfilled; therefore come unto me and be ye saved; For verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven" (3 Nephi 5:66-68). King Benjamin also taught his people that unless they endured in the faith of those things they had received concerning the will of God and keeping his commandments they must perish. See Mosiah 2:49. Are we woefully ignorant of what those teachings and commandments are? How can we obey them except we have knowledge of them? How can we know them except we search the writings wherein they are recorded? The purpose of this year's lessons will be to search out and discuss those teachings and commandments which are recorded in that which has been given us as scripture.

It is necessary that we become aware of all of them, and be able to relate them to our own lives and circumstances. Many of Christ's teachings were in parables, in which the principle He was expounding upon was woven into a set of circumstances or conditions with which His listeners were familiar. We may not always meet the same experiences but we should be able to apply the principle involved to those events which make up our daily lives. James says, "For whoso ever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law" (James 2:10-11). It is to the obedient and faithful that the promise is made and we are no judge that one sin can be overlooked because in our estimation it is not as bad as another. Whether we break a "thou shalt not" or fail to do a "thou shalt,"

commandment it is all the same, we are failing or transgressing the agreement we made with the Lord in the waters of baptism.

The commandments that we have noted in the earlier lessons make only our beginning. To become acquainted with God; to love him; to exercise faith in making a covenant to serve Him (through baptism); to open the channels of communication between us and Him at our end, these are the beginning steps from which we must seek to keep all his commandments, enduring faithful to the end of our lives in doing only His will. To learn His commandments and set ourselves for total and unconditional obedience is now our responsibility.

This study will be based on the things that the Lord has spoken amplified with the teaching of those whom He sent to teach and minister, that correspond. Beginning with the Sermon on the Mount, which was part of the commandments to which he made reference in our opening quote, we have the Beatitudes, which means, perfect blessedness or happiness. Someone has paraphrased these verses using the word happy in the place of blessed but this still leaves undesigned as to what basis or in what circumstance that condition of happiness or pure blessedness is enjoyed. I have read but cannot verify, because I do not know the Greek or Hebrew, that the most correct translation of the word blessed would be "made one with God." In our terms, being reconciled to him; the state of having been born of the spirit; having the Holy Ghost dwelling within.

With this thought in mind review these verses as they are given each worded just a little differently, in Matthew 5:3-17; Luke 6:20-21; and 3 Nephi 5:50-54.

Using the Book of Mormon version consider the poor in spirit. Only by the coming to Jesus are the poor in Luke's version, or poor in spirit blessed. In so doing they become heirs of the kingdom of heaven. Without God, poverty in any sense of the word, whether of material things or of personality traits or talents, is a sorry lot. But with God one is rich regardless of his human circumstances.

For those that mourn it is the personal oneness with God that brings comfort. Oh, the blessings of God may in some cases remove the cause of the grief; change the circumstances or replace a loss, but not necessarily so. The comfort; that "peace which surpasses understanding" will come to those who are truly reconciled to God without any reversal of conditions being made.

There is another way to interpret the meaning of Jesus in this reference to those that mourn. Perhaps He is speaking of those who suffer shame and remorse in repentance. Those who come with the broken heart and the contrite spirit. Perhaps He is referring to those who as sons, receive His chastening and scourging (Hebrews 12:5-8), or those as fruitful branches are purged (John 15:2), which things are painful for the moment but bring the desired enjoyable result. If there is no

such mourning there is no reconciliation and no happiness or blessedness.

It is characteristic of a living language that many words gradually change in meaning; sometimes only in connotation because what was once considered a virtue becomes distasteful to the general feeling. This is true of the term "meekness." At one time meekness meant disciplined or controlled.

It was of interest to me to note that a now obsolete meaning of the word disciple, was to discipline. The word "disciplined" means to be submissive to, or governed by, so the disciples of Jesus were those who were obedient to Him. Meekness still carries the meaning of submission but with the subtle inference of being too easily put upon or cowed. In today's society submission is not an admirable quality, but it makes a lot of difference whether one accepts imposition because they are cowards, or because they are governed by and subject to the teachings and commandments of Christ. However the society around one may not be able to discern the reason which motivates one. Surely it is those who are meek in the sense of being subject to God's will that will inherit the earth.

Only those who really hunger and thirst after righteousness are ever filled with the Holy Ghost. Jeremiah 29:13, says, "And ye shall seek me, and find me, when ye shall search for me with all your heart." When our hunger and thirst are such that our whole heart is centered on the search for Him then it is that we find him and become reconciled to Him, and then it is that the Holy Ghost can enter in and fill us. One Georgia Harkness has said, "Be careful what you set your heart upon, for you will surely get it." When God becomes the center of our desire; our affections; our feeling and our thinking; when we love Him with our heart, might, mind and strength and His will and commandments become the first thing of importance in our lives; then we can feel that we truly hunger and thirst for Him. If that first place in our heart is shared with any other or any thing else it won't do and we have no promise of being filled.

Christ said that He that loved father or mother or son or daughter more than Him was not worthy of Him, or he that loved his life more than Him could not be His disciple (Matthew 10:37-39 and Luke 14:26). Moroni tells us to pray for charity, that pure love of Christ. It is the Holy Ghost taking possession of us and filling us that will fill us with that love.

If we are truly reconciled to God we will be merciful to our fellowmen. If we cannot be merciful to our fellow men, we can in no wise be reconciled to God. Any number of scriptures say the same thing, that as we deal with our fellow creatures so will God deal with us. If we forgive, the Lord will forgive us; if we will not, he cannot. With what judgment we judge we shall be judged. If we judge without mercy God cannot show mercy to us. With what measure we mete to others God measures again to us. James says, "For he shall have judgment without mercy, that hath showed no

mercy; . . .," (James 2:13). If we remain hard and cold, or even indifferent to the needs of others, or because of their faults, how are we going to expect compassion from God when we stand before Him with our own failings revealed to us. Jesus said (Matthew 10:32-33), "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven, But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." There is no way around it, our choices, that which we feel and do and say will determine what we receive of our Lord. In every or any instance our failure to do unto others as we wish God to do unto us will keep us from receiving our wish. He can only do as good to us as we have been willing to do to others. We cannot receive better than we have been willing to give.

AN APPEAL TO THE CHURCH

By

William A. Sheldon

The Board of Publications has asked me, as one of its members, to write this appeal to the membership of the Church.

Heretofore, we have had to limit our publications, partially because of the lack of funds, and partially because it appeared that there were few literary contributions. In the last two or three years, especially, there has been a noticeable stir within the Church, as also, outside. Some are increasing their diligence in spiritual things, while some others are declining. As a result of the increase toward spiritual-mindedness, greater efforts have been put forth in the missionary work (small though it is, yet), and this, in turn, has pointed up the need for more missionary literature.

The work in Yucatan is definitely on the upturn after several years of decline, through difficulties we will not mention here. Our Mayan brethren of the priesthood are diligently serving the Church in Yucatan, and reaching out into new areas for new members. They are encouraging representatives of other churches, including at least one other of the Restoration Movement; and our brethren are acquitting themselves admirably through the Holy Spirit, in meeting such opposition. Nevertheless, they need "tools" to work with. They need our financial assistance in the preparation of these "tools" for them! I speak, of course, concerning literature that they may distribute to the membership, and to those who are interested in our message through their words—Spanish literature!

A few years ago, our missionary apostles to Yucatan requested that a tract on marriage be prepared in Spanish. This was done, and is in the hands of our brethren in Yucatan. It has proved very useful, for they are faced with the problem of marriage and divorce, and with the question posed by polygamy.

Fortunately for us, the Book of Mormon has been translated by others into Spanish, and a year ago, we

were able to obtain a few hundred copies for use in Mexico. These may not last long if the demand accelerates as it has!

Translation of the Book of Commandments into Spanish is in process. It was felt needed to offset, or compare with the Spanish Doctrine and Covenants being circulated by others. This is because of the known changes in the revelations of the early days of the Church, and because our brethren need to be informed of these important revelations to the Church.

Qualified translation from one language to another is not easily obtainable, therefore, it is relatively expensive. We are committed for \$2,250 for this translation. Cost of publication, depending on the quantity desired, may be from \$2,000 to \$3,000 for the initial typesetting, printing and binding.

There are translations and publications of several basic tracts needed for distribution in Mexico; tracts covering the Restoration, Book of Mormon, Baptism, etc.

Our stock of Books of Mormon is relatively low. Recently, we were informed that a new "run" was to be made on this through the Herald House, and it will be necessary that we commit ourselves to an order of perhaps 5,000 copies. A price has not been determined, but it may be expected to be between 90 cents and \$1.00 for the plastic coated, paper back missionary copy, and more, for the better binding. It appears this may cost above \$5,000.

There are several manuscripts in hand, some of which, at least, are considered of importance, in the promotion of the interests of the Kingdom of God. Unless there is sufficient financial support, these may not be published for some time, if ever.

For the last several years, there has been an urgent demand for the book, "A Marvellous Work And A Wonder," by the late apostle, Dan McGregor. This required new plates, and because of the size of this volume, the cost seemed prohibitive. However, we were fortunate in obtaining the voluntary services of our brother James Hedrick, by preparing these plates in his spare time, and in which he is fully qualified. He arranged for an initial proof-reading at a minimum cost, and a second reading, without cost to the Church, by his daughter, Debbie. For these services, we are very grateful, and ask the Lord's blessing upon them because of their desires.

It is to be prepared with a stitched binding, and a blue, hard-backed cover. A dust cover is also being provided, with appropriate remarks relative to the book. Altogether, the cost to Church is about \$4,950.

This book is a reprint from a revised edition, later than that of the 1911 edition in recent circulation, and is expected to be available in June or July.

It is felt that this book would be a valuable addition to the private libraries of the membership, as it covers in detail the prophecies relating to the apostasy of the primitive Church of Christ, shows the Reformation in

proper perspective, and unfolds the marvellous events relating to the Restoration of the fulness of the gospel and establishment of this Church of Christ in 1830. Corroborative evidence is supplied from the writings of many learned students of scripture and of history of the past.

The price of this book has not been determined at this writing, but we are asking the membership to send \$5 or more, in the interest of our publication needs. Upon request, the book will be sent to each donor; otherwise, we will assume the book is not desired. Of course, **any donation** toward our publications will be gratefully accepted. Send all money to: Church of Christ, Box 472, Independence, Mo., 64051.

Let us remind you again: our present publications, and those in prospect, are primarily of a **missionary** nature. By your assistance in this, you become, indeed, co-workers with the missionaries, and we, together co-laborers with the Lord.

We further urge the ministry and members, alike, to make yourselves acquainted with the tracts, etc., listed elsewhere in this publication. **Use them.** Many are free, except in quantity demand. Careful distribution to neighbors and friends may stimulate precious souls in their search for truth and the Kingdom of God. And remember: "bread cast upon the waters shall return after many days:" and this, too, with untold dividends to the one who gives so freely.

CAPSULE COMMENT

THE PLACE WHERE THOU STANDEST IS HOLY GROUND

"The place where thou standest is holy ground," so spake God to Moses from out the burning bush. The place was hallowed by the presence of the great I AM revealing the fact of his being, and also his will unto Moses. And so down through the ages these words re-echo, a ray of hope shining through the clouds of discouragement and depressive circumstances. Each place, each time becomes hallowed when God rends the veil that hangs between him and the mind of mankind and reveals his will.

In these last days the Lord has again sent his Spirit among man and declared his intention of delivering the house of Israel and the world, all who will hear him, from bondage. His word will not return to him unfulfilled.

The place where you and I stand becomes holy ground when we hearken to the revealed will of the Lord. Our place in the world becomes holy when we fulfill the purpose that the Lord has for us as an individual.

It is the tendency of the human heart to desire a place of prominence. We would like the Lord to lead us in paths of exceptional performance. But the way is narrow and the gate strait, and the simplest task should

become precious to us if it is willed by the Lord. Remember, "—a cup of cold water!"

Be not deceived, there is something for you to do. The first things that God asks of you may be simple ones, but he wants them done with exactness. Our allegiance and reliability are tested in this way. If we will not do the small tasks carefully and faithfully, we cannot be trusted with the greater ones. He never asks us to undertake even the unimportant (?) tasks by ourselves; he always offers us his divine assistance.

Whoever, wherever and whatever we are He knows us and has a purpose for us and wants to hallow our sojourn here by harmonizing it to his will. Some are ministers, some teachers; some are parents, some are students; all have a place to occupy and a work to do. Some feel untalented and inadequate. Be sure that the Lord knows your weaknesses and deficiencies, if any, and that he promises to supply the needed strength for each day and each task. What he requires of us is our hearts' dedication, a willingness to follow where he leads us and to labor under his direction; to do all things as He commands.

If we have allowed the Lord to direct our lives the place where we stand is holy ground but it may not always be easy. He may be asking us to seek his "sheep" in places and under circumstances that we find depressing. Joseph was sold into Egypt. Daniel and his companions were sent captives to a far and strange land. Several in scriptural history made converts while in prisons. For some it may seem to be uneventful routine days, but even here there are those who need the service that we can give.

Can we be depended on to take the work God offers us with thanksgiving as he desires to use us, even though perhaps no one else will ever know or see it? Can we fulfill the purpose of God in us for his honor and glory only?

Some things are asked of all of us. Can we be depended on to stand for the right even though it may bring personal loss? Can we be depended on for justice and mercy toward those who have injured us? Can we be depended on to reach a helping hand to a fallen brother? Can we be depended on to turn a deaf ear to the malicious tongues of gossip that reach us? Can we be depended on to seek first the kingdom of heaven and his righteousness?

The Lord can hallow every moment of our lives. If we yield our will to his he can give us peace in our times of grief; calm in our times of trouble and distress; and lift our hearts in praise and thanksgiving for all the good things with which he has blessed us.

Let us hand our lives over to the Lord, if we have not as yet done so. Let us give him our time, our talents and our means to be used as he wishes. Then when we thus take our place beside our God, that our lives be spent to his honor and glory, the place where we stand will become hallowed ground. Then in fullness of life lived in his presence we can praise, and pray in thanks-

giving for our times of happiness. We can smile through our times of tears, for God will stand beside us.

IF YOUR SAVIOR BECKONS
by Leora Martin

If our Savior beckons will we follow
Him in the paths of righteousness?
Will we be held n His hand's hollow,
Some day beholding His Holiness?

If our Savior beckons are we willing
To do His will no matter what?
Are we strong enough to bear the trials,
And do the things our Savior taught?

If our Savior beckons will He find faith?
Our Faith, strong enough to endure
The hardships and be protected and safe,
Our lives worthy, decent and pure?

If our Savior beckons are we able
To go to meet Him in the sky?
Have we laid our Tokens on the table,
Ready to meet Him by and by?

A POEM

by Mary Oldham

Last night I heard the Savior say,
Child, look up to me and live!
Of Heaven's richest blessings
To all I freely give.

Yet some there be who scorn them,
Who count them of little worth,
Deny the power and glory
Of the Lord of all the Earth.

Child, turn away from the pathway
That leads to the endless grave,
Turn back to God who loves you.
Who only has power to save.

Things of earth that beckon
Cannot begin to compare
With Heaven's boundless treasure,
The mansions and jewels there.

There deeds of loving kindness
Shine brighter than purest gold.
The beautiful robes of the angels
Rival anything earth can hold.

Here, Fame and Renown soon vanish,
Earth's glory fades as the day.
The crown of the righteous in heaven
Is yours to enjoy always.

Child, take up your cross and bring it;
My arms will take it from you.
I'll not forsake who trust me;
My love will see you safe through

When at the end of life's journey
You stand at the open door,
I and your loved ones await you;
Enter Child! Be weary no more!

HIGHER GROUND

My mother told me that as a lad
I had a loving heart, but sad.
I never had a chance to know
The love of God or where to go.

I never knew the fun of life;
All was sorrow, pain, and strife.
With many aches and silent fears
I made it through those lonely years.

Now I'm proud to say I've found
The Church of Christ—The Higher Ground.
And I do not know a better way
To give my thanks than to love and pray.

—Robert L. Hadley

*The above lines come straight from the heart of a 41-year old convert to the gospel a little over two years ago. The poem tells the pathos of a life of illness and deprivation, and finally, it tells of his joy in finding the gospel. His poem **Sabbath Day Hymn** expresses the happiness of his new-found life, which has given him, besides the gospel, a job, a wife, and a home.

SABBATH DAY HYMN

This is the day, this is the day—
The beautiful Sabbath day.
I sing a new song, a happy new song,
This beautiful Sabbath day.

We come to hear God's words so dear.
Our thanks to Him we pray,
For love and cheer that's always here
On a beautiful Sabbath day.

This song of mine is not all mine.
This beautiful Sabbath day.
This song so true is also for you,
This beautiful Sabbath day.

When Jesus nears, and Jesus hears,
I know that He will say:
"Just pray and love, and look above,
This beautiful Sabbath day."

—Robert L. Hadley