

Zion's Advocate

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

Vol. 51

Independence, Missouri, July, 1974

No. 7

Strength

Jim Smith



Oh tree, that lowly bends in the wind,
Oh how you reach for the skies
For strength as everything that lives must do.

He is the most loving giver of strength,
And wealth is His love as warm as the summer sun,
His breath as cool as the gentle summer breeze
That blows on a stormy eve.

His kiss as sweet and soft as summer rain,
As He blesses all that it cleanses,
And purifies the day, for another to come.

Amen,

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Zion's Advocate

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

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

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EDITORIAL

GOD IS OUR REFUGE

"God is our refuge and strength, a present help in trouble. Therefore we will not fear, though the earth shall be removed, and though the mountains shall be carried into the midst of the sea; And the waters thereof roar, being troubled, and the mountains shake with the swelling thereof. Yet there shall be a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the most High. For Zion shall come, and God shall be in the midst of her; she shall not be moved; God shall help her right early." Psalm 46:1-5

In recent years there has been much concern among some in the Church of Christ about the trials and tribulation which is becoming so evident within the world. In more recent times there has been expressed fear about these tribulations, and the fear that even the very elect will have to undergo extreme trials. In our days of confusion and frustrations we, if we are not carefull, can become discouraged and fall into the trap of the devil, by believing the prophets of doom that are present in the world today. With all the talk about doom in the world our younger generation feels that their whole world is tumbling in on them. It is our duty, as the Church of Christ, to believe His word, to live His gospel, and to be the light that would lead others to the knowledge and the hope that the gospel of Jesus Christ offers. But how can we give others hope if we don't have hope ourselves.

In Matthew 5:16-18 Christ said, "Verily, verily, I say unto you, I give unto you to be the light of the world; a city that is set on a hill cannot be hid. Behold do men light a candle and put it under a bushel? Nay but on a candlestick; and it giveth light to all that are in the house. Therefore, let your light so shine before this world, that they may see your good works, and glorify your Father who is in heaven." So we are given to be the light of the world but how can we bring others to the light and the hope contained in the gospel of Christ if we hide our light under the bushel of fear and despair. We should be aware of the signs of the times, and the trials and tribulations which are to take place, but we should believe the truth which we know is contained in the gospel.

"Let my disciples therefore take heed to themselves, lest at any time their hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come upon them unawares. For as a snare it shall come on all them who dwell on the face of the whole earth. And what I say unto one, I say unto all, Watch ye therefore, and pray always, and keep my commandments, that ye may be counted worthy to escape all these things which shall come to pass, and to stand before the Son of Man when he shall come clothed in the glory of his Father." Luke 21:34-36. We are instructed here that we should take heed not to be overcome with the cares of this life,

to watch, pray, and obey His commandments. If we do this, the promise is given, we shall escape all the things that shall come to pass.

As these perilous times come and we view war, economic disaster, and forces that would destroy our souls, we cannot look upon the situation as hopeless. We must not stand and wring our hands at the onslaught of despair. God did not promise that life would be easy, simple, or free from trials, but God does assure us that if we have faith and keep His commandments we will have His spirit to be with us.

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27 These promises are for the children of God, so we don't need to be afraid of the conditions coming on the earth. And if we experience the trials that are to happen, we yet have a strength which we may call on that will deliver us if we will but believe and live the gospel we know to be true.

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16:33

L. D. B.

NOTICE

Editorial Policy

The Editorial Staff of the Zion's Advocate wishes to use this means to solicit material appropriate to print in this paper. Believing that this paper should be used for missionary purposes, we are asking for material that will definitely reflect the teachings of the Church of Christ which will be presentable to members and non-members alike.

We discourage articles written in the attitude of debate where one tries to prove or disprove questionable points of doctrine. We encourage articles written in the strength of the individual's testimony of the truthfulness of the Gospel of Christ.

Our goal is in the hope that we can assist the missionary effort of the church to feed and nourish with spiritual food the scattered membership, the shut-ins and all those who do not have regular church privileges. Also, we would like to be a means of communicating personal interest between local churches and all church membership in general. Therefore, we are soliciting contributions representing all local churches, Sunday Schools and group activities in the church. Anything you can offer in the way of articles, testimonies, sermons, news items, poetry, etc. will be welcomed.

It is our aim to have a greater representation of writers from the church rather than to show partiality to just a select few. You, the reader, are the only means by which this can be done. Your interest in this work is wanted.

For the Editorial Staff,
Roland L. Sarratt
Kenneth J. Smith
Lawrence D. Beem

"WE THANK THEE" OH GOD

For each new morning,
As from our beds we arise
Also that we might hear,
The birds that sing,
And, see the blue in the skies.

For the warm rains,
That make the flowers grow,
For the sun, moon and stars,
In the Firmament,
That make the heavens and earth glow.

For our wonderful friends,
Both near and dear
For these things of beauty,
Our Heavenly Father,
We thank Thee.

For the Bible and Book of Mormon too,
For those gallant men of old,
From whose lips, Thy gospel message,
We have been told.

From the toils of this life,
They now are free.
For their labors, with us,
Oh God in Heaven,
We thank Thee.

For all that we are,
or ever will be,
For all that we accomplish,
or good we might do,
We say again and again
Father, thank you.

We know of Thy wonderful
Love and power.
Save us Thy children
In this dreadful hour,
Oh, Heavenly Father,
We humbly plead.

Elder Isaac Brockman

RECIPE FOR A HAPPY YEAR

Take twelve, fine, full-grown months, see that these are thoroughly free from all old memories of bitterness, rancor, hate and jealousy; cleanse them completely from every clinging spite; pick off all specks of pettiness and littleness. in short, see that these months are freed from all the past — have them as fresh and clean as when they first came from the great storehouse of Time.

Cut these months into thirty or thirty-one equal parts. This batch will keep for just one year. Do not attempt to make up the whole batch at one time (so many persons spoil the entire lot in this way), but prepare one day at a time, as follows:

Into each day put twelve parts of faith, eleven of patience, ten of courage, nine of work (some people omit this ingredient and so spoil the flavor of the rest), eight of hope, seven of fidelity, six of liberality, five of kindness, four of rest (leaving this out is like leaving out the oil out of the salad — don't do it), three of prayer, two of meditation, and one well selected resolution. If you have not conscientious scruples, put in about a teaspoon of good spirits, a dash of fun, a pinch of folly, a sprinkling of play, and a heaping cupfull of good humor.

Pour into the whole love and mix with a vim. Cook thoroughly in a fervent heat; garnish with a few smiles and a spirit of joy; then serve with quietness, unselfishness, and cheerfulness, and a happy year is a certainty.

author unknown

LITTLE DOE AND THE MYSTERIOUS HUNTER

(From the Michigan Indian, by permission)

This is an old Sioux legend. It has been handed down for many many years.

Many years before the white man invaded our shores of our Native land now called America, there lived four brothers and their sister called "Little Doe." They had grown up in their teepee by the big lake. They became good hunters and fishers and lived very happily together.

Then came one of the hardest winters, with cold and snow such that they had never seen or experienced. Then to make matters even worse, all of Little Doe's brothers became very ill. Only little Doe was spared the sickness.

Daily she would go hunt for wild berries she could find above the drifted snow. These she would return and cook to keep her brothers alive.

One day while she was searching to find food, she saw a strange Indian upon horseback chasing a buffalo. With one arrow he shot the buffalo through the heart. The stranger skinned the buffalo, and cut the meat into pieces, placed it in the skin and sewed the edges to form a bag.

The same thing happened on three different days and on the third day the hunter turned and spoke to Little Doe: "It is too heavy for me to carry."

"If you put the bag over your shoulder and walk straight home without looking back, the burden will be light," the stranger told her.

She picked up the huge bag full of meat and it was light! She could carry it easily.

As she walked she kept wondering how the stranger knew about her brothers and how he would make the heavy load so light. She wondered also if the strange Warrior was watching her.

She glanced back and suddenly she was forced to her knee's by the heavy load. The stranger rode his pony close to her and said: "Little Doe, you must never disobey my words."

Again he told her to lift her load and not to look back. This time she obeyed, hardly noticing the weight upon her back. She almost ran along the snowy trail to her tepee.

Soon, with plenty of good food to eat, her brothers were well and strong once again. Little Doe had saved them from starving by her obedience to the mysterious warrior stranger. (Emil Heeb the submitter suggests the possibility of this being a story of one of the three Nephites.)

EAST INDEPENDENCE LOCAL NEWS

On Thursday, May 9, 1974, we held our annual business meeting, taking care of the business of our local church and electing officers for the coming year. Some are new and some will continue to serve in the same capacity another year.

We pray the Lord will bless our Pastor, which is a new position for him. I am sure he will appreciate the prayers of all concerned.

The following are the officers for the coming year:

Pastor	Frank Fann
Assistant Pastor	Roland Sarratt
Secretary	Doris Sheldon
Treasurer	Larry Beem
Chorister	June Sarratt
Pianist	Darl Temple
Librarian	Ron Temple
Auditor	June Sarratt
Zion's Advocate Reporter	Ruth Randall
Building Custodian	Lorraine Welton
Yard Custodian	Ron Temple
Social Committee	Jennifer Oldham
	Darl Temple
	Metta Anderson
Reunion Kitchen Committee	Jennifer Oldham

Sunday School Business Meeting was held on May 12th at the Sunday School hour. Officers for the coming year are:

Superintendent	Jim Speer
Assistant Superintendent	Bill Fann
Secretary	Ruth Randall
Treasurer	Larry Beem
Pianist	Jennifer Oldham
Flower Committee	Lorraine Welton

Sunshine Committee	Gladys Nast
Program Committee	Jerrie Speer
	Carol Fann
	Gladys Nast

Teachers are:

Adult Class	Roland Sarratt
Junior Class	Doris Sheldon
Primary Class	Larry Beem
Wee Mites Class	Darl Temple

We all need your prayers that we might do our best for the Lord and the Church.

On May 12th, Brother William Sheldon was the speaker at the eleven o'clock service. It being Mother's Day, he spoke on "How Great is Mother's Love." A mother's love is only a shadow compared to the love that God has for us. He quoted these scriptures: "God so loved the world that He gave His only Begotten Son," "All things work together for good for those who love the Lord," "Be ye perfect as your Father in Heaven is perfect." He also quoted from Abraham Lincoln: "All that I am or hope to be, I owe to my Mother."

He remarked, "How great is the love of a mother who truly loves her children, but our nation is going down because of the lack of that love." He mentioned the vision of Lehi from the Book of Mormon where the tree of life represented the love of God, and also the story of the Prodigal Son. He closed with the thought that we all should live a life of righteousness that we might have that kind of love.

At the eleven o'clock service on May 19, Brother Kenneth Smith was the speaker of the hour. He read a poem from the May issue of the Advocate written by Brother Joseph E. Yates; it gave us many inspiring thoughts. He indicated that we are living in a nation of iniquity. He also read from the 24th chapter of Matthew about how tribulations are increasing, and we know by observing the things that are going on, that it is true. He also read the 7th chapter of Moroni from the Book of Mormon. It is so important that we pray, believing, (to be and live) that God will hear our prayers, that we may always know and judge good from evil.

We should remember the first two commandments: to Love the Lord with all thy heart and to Love thy neighbor. "When we do this we will be His sons and daughters," were his closing thoughts.

On Sunday, May 26, Brother Roland Sarratt was the speaker at the eleven o'clock service. He presented so many good thoughts that it would be impossible to give them all here, but here are a few: He talked on the laws of God, both temporal and spiritual. He read from the book of Mormon, page 82, verse 65, "For the Spirit is the same yesterday, today, and forever." The Spirit of God can change our disposition if we let it, and we don't have to have an appointment to receive it.

He presented the story of Adam and Eve. When they made the decision to disobey the law God gave them, they broke the Spiritual law; when they took of the forbidden fruit, they broke the temporal law.

Man is subject to the Spirit; the Spirit is not subject to man, was another thought.

The closing thoughts were: A state of being is right now. Do we look with anticipation of receiving of God, or are we disturbed; are we happy or are we sad? God has a purpose in this life for us. Are we fulfilling this purpose?

Now for a few news items:

Brother and Sister Archie Bell have returned from his mission field. They have been visiting in Belville, Illinois, St. Louis, and Ava, Missouri. They recently left for Colorado to attend the reunion at Grand Junction.

Brother and Sister Larry Beem recently visited the Rhondal Shaw home at Louisburg, Mo. Other guests were Dr. and Mrs. Larry Shaw, Brother and Sister Edward McIndoo, and Brother and Sister Leon Yates. All enjoyed the visit.

Sister Cherie Beem is spending a few weeks with her Grandmother, Sister Minnie Smith, at Ava, Mo.

Cynthia Caudell has been visiting for several weeks with her mother, Sister Ruth Randall. (I've sure enjoyed having her here).

Mr. and Mrs. Albert Grasshoff of Madison, Wisconsin have been visiting the Kenneth Smith home. Mr. Grasshoff is a brother of Sister Flint. Sister Flint still needs our prayers; let us continue to remember her.

Mr. and Mrs. Sherman Scovill of Marshalltown, Iowa were weekend guests at the home of Brother and Sister William Nast and family.

Many of our young people are getting their camping gear ready for the Missouri Reunion at the Flemington, Mo. camp grounds, June 26, 27 and 28.

On Sunday, May 26, Sister Michele Nast was presented with a Book of Mormon as a graduating gift from the Sunday School. She graduated May 28 from Van Horn High School. The graduation was held at the R. L. D. S. Auditorium.

Dr. and Sister Larry Beem, Brother and Sister Frank Fann, and Dr. and Sister Larry Shaw are planning to attend a Chiropractic Convention at St. Louis, Mo. the week of June 8 and 9.

We are getting some much needed work done at the East Local Church. We have a new metal storage building at the rear of the church building, which will be very useful. We are getting some paneling and ceiling tile put in some of the rooms in the lower auditorium. The credit for the work goes to Brother Bill Sheldon, Brother Ron Temple and Brother Curtis Yates.

We will be with you in another Advocate.

East Local Reporter
Sister Ruth Randall

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 DIVINE GIFT

Sermon by Apostle Don Housknecht

This morning my mind has been directed to something that, if not **the** most important, is one of **the** most important teachings of the gospel — those things which Christ has brought to us that are so vital to our soul's salvation.

This something I'm thinking of comes as a gift to those who not only accept the gospel of Jesus Christ, but also endeavor to the best of their ability to live it. Sometimes we, as Christian, we forget what it is that enables us to carry the responsibilities of being Christians. We forget what it is that tells us how we must conduct ourselves and determines how long we can endure to walk the path of the true Christian. There must be something that spurs us on besides just personal ambition or our knowledge that Christ is the Son of God, and that God, in His great mercy, has provided that man shall have a guardian when he obeys His law.

Knowing man's weakness, his imperfection, his allowing courage to be overcome by fear, his discouragements, his inability to give full energy to the Christian life, the Lord, in His great infinite plan, has endowed us with a gift which, **as long as we make use of it**, will enable us to overcome all human weaknesses.

But this gift I have in mind **must be used** in order to obtain such marvelous results, just as any gift we may receive from a friend or loved one must be used to obtain the fullest good of that gift. For example: A loving husband once gave his wife whom he loved dearly, a beautiful set of silverware for one of their wedding anniversaries. When he gave it to her in love and affection and pride, he expected it to be used, but, as so often people do with their best possessions, it was merely put on display in the dining room except on rare occasions when company came in for a special dinner of some kind. Then it was used and added to the enjoyment of the occasion, along with the special food. It then gave pleasure to the one who received the gift, to all who shared in using it, and, perhaps especially to the giver of that gift. He rejoiced in seeing it used. Our Heavenly Father rejoices also to see **His** gift put to use.

In our endeavors to be real Christians, have we not received gifts from God, and failed to use them? Have we not either hid them from view, or put them on display, to use only on special occasions? It is possible for us to put a gift away and leave it so long that we forget we ever had it, until some day we rummage around, and there is that gift unused, and hidden away so long we completely forgot we ever

had it. There it was, helpful to no one, just taking up space that might have been used for other things. In this way the gift is **lost**.

What is this special gift, this great gift which God gave to each of His children when they accepted the gospel? Short of the gift of Christ Himself, I believe this special gift of which I speak, is the greatest gift of God to man. It is in reality, a part of God Himself: the Holy Ghost.

We have here a copy of the **Articles of Faith and Practice** of the Church of Christ — a brief outline published and distributed by the church for those not acquainted with what the church stands for. Article 3 of this pamphlet states: "We believe in the Holy Ghost, the spirit of truth, the Comforter, which searcheth the deep things of God, brings to our minds things which are past; reveals things to come, and is the medium by which we receive the revelation of Jesus Christ."

It was prophesied of old that the church which Christ first established would go into apostacy during which time God would take His authority back to Himself until the specified time of 1260 years when He would restore it again. That apostacy did indeed take place, and during that long period there were no men on the earth anywhere authorized to declare the real truths of God or to minister for Jesus Christ, as there had been before that time and as there has been since then.

We believe that the Church of Christ, as officially organized in 1830, is indeed that church that God, through the prophets, said would be restored after a period of 1260 years during which the spirit of God was withdrawn from the earth. In 1829, just prior to that official organization, God restored His authority again by bestowing it upon a very young man, Joseph Smith, who was moved upon by this great gift of God, the Holy Ghost.

This power is so great that it will move us out to accomplish everything that God has asked us to do, and everything which we, in turn have accepted of Him to do. This gift can compensate for man's weaknesses and infirmities, and can lift him from the degradations of the evil power which seeks to penetrate man's soul. This great power will lead us and guide us into all truths; it will enable us to speak truth, not from our own stored-up knowledge, gained from books, but by the power of God opening our lips to speak forth that which is truly of Him.

In my ministerial experience, which covers considerable years, there have been times when the subject of the spirit of God has come up in conversation with

certain individuals, and I found myself with certain reservations about using the words, "Holy Ghost." I felt this way because other ministers with much more experience than I, had said that people were scared away by those words, "Holy Ghost." The word "ghost" frightened them. In fact we have a young man in the church today, an elder, who, because of an earlier experience, still is frightened at the word, "ghost." It was a traumatic experience for him to relate the gift and power of God to ghost — something which really existed but which you couldn't see with your eyes or feel with your hands. It was so mysterious and awesome to him and so deeply embedded in him that he could neither study the subject better to understand it, nor talk of it with others. It took a long time for him to overcome that feeling, but eventually, with God's help, he was able to overcome it.

One time Brother Joe Kidd and I were sitting together on the porch of Brother Sheldon's home in Independence, Missouri. Our conversation had lagged and we both sat in quiet meditation when Brother Kidd suddenly asked this peculiar question: "Did God create the Holy Ghost?" Well, did He. We know that He created Christ and that He created you and I, but did He create the Holy Ghost?

Can we not understand that this great gift, the Holy Ghost, is actually a part of God Himself? Though there are no definite, positive words in the scriptures to indicate that the Holy Ghost is actually a part of God, as a finger or other bodily part, yet anything that issues from God, must be a part of Him. O, I believe it that way.

Many Christian churches today accept the creed, "I believe in God the Father, in Jesus Christ, His Son, and in the Holy Ghost," but they have little thought concerning it. We, ourselves, really do not consider it as much as we should, and that, I believe, is why my mind has been directed to talk to you about it this morning — to bring it to **your** minds as well.

This scripture, the words of Paul, came to my mind as we were singing this morning: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God: that we might know the things that are freely given to us of God." (1 Cor. 2:9-12)

Yes, we may receive this spirit of knowledge if we seek it. "If any of you lack wisdom, let him ask of God; that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5)

As I pointed out earlier, sometimes we receive gifts from family or friends but fail to use them. A beauti-

ful cup and saucer, for example, which is perhaps displayed in a china closet, but never really used. Its beauty can be enjoyed, of course, but if it is used to drink from, it becomes practical and useful as well. The gift of God is given to us to be used and to exercise fully, that it might open our minds and make us aware of the things that are freely given us of God.

There never has been a time in history when there has been such chaos and strife as there is today — a chaos and strife that has somehow caused both young and old, and good people, too, to be drawn into a terrible revolution against living commonly and lovingly and friendly with each other. Nations are fighting against nations; men against men, brother against brother, father against son, and son against father. And this has all been foretold in prophecy, that it would take place in the last days. We, as a nation, have become so politically involved with the affairs of other nations, that we have lost sight of the need of our own. We have lost sight of the reason the Pilgrims came here in 1620 — the right of religious freedom. To a great extent, religious freedom has been taken away through legislation, in an attempt to avoid offending some who misinterpret our great constitution. Nonetheless, it does not make the original constitution of no effect, for it lives in the graves of its originators and in the hearts of the God-fearing citizens of our day. It is definite; it is positive; it is good. Freedom of religion, freedom of speech, of writing, of believing and living as one wants — all these have been proven to be good.

Before the Colonists came here in 1620, they suffered religious oppression in their native lands. They were forbidden, in some instances, to read or possess a Bible. One devout family hid their Bible inside a footstool, and while the father read aloud to his family, both morning and evening, one member of the family kept watch at the open door, ready to inform the family if a magistrate or ruler should come by at that time. If one appeared, the Bible was quickly placed inside the footstool in an open position, and the lid closed down to conceal it. Otherwise the Bible would be confiscated and burned.

When those oppressed people came across the Atlantic in the Mayflower, they brought their Bibles with them, and the Book of Mormon tells about it, on page 35, verses 157 through 160. I have read a great part of those people, and I've read it on the tombstones at Plymouth, Massachusetts. What sacrifices they made to come here and to have religious freedom! They were moved by the spirit of God to come here, but it was not the Holy Ghost. There is a difference.

The gift of the Holy Ghost is a special gift, and meant to be used. It will inform us of danger, and how far to pursue a thing. It will show us what we lack and will open our minds to understanding. Where our ambitions are too high, it will subdue us. When we become haughty and high-minded in pride, it subdues us, makes us calm and brings us back to reality.

When Christ appeared to His people on this continent He taught them many things, including these words: "I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. And ye shall offer up unto me no more shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings; and ye shall offer for a sacrifice unto me a broken heart and a contrite spirit." (3 Nephi 4:48-49)

Here Christ had come among a people unknown to the people in Jerusalem. They were the people now known as the American Indians. One day the great message of the gospel is going to fall with great light and understanding upon all the generations of Indian people. It will come, in part, because we, the Gentiles, have acknowledged the gift of the Holy Ghost and have used it. It will inspire and direct us to the time to contact them, and what we shall say. There will be an understanding that the Indian people will become greater than they have ever been before — greater than they were long before Columbus came to this land.

In the passage read above, from 3rd Nephi, Christ had come to this people in this land, apparently between His death and His resurrection. They were known then as Lamanites and Nephites, and had drifted so far from God that they were offering burnt offerings, sometimes even their own children. And Christ tells them here that such sacrifices and shedding of blood shall be done away with! that He will not accept it. What He would accept was "a broken heart and a contrite spirit." The next verse, 50, says, "And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me, at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not."

We know, of course, that this was not a literal fire. It was the spirit of God burning within their bosoms. An example of this kind of burning is recounted in the Biblical story of Jesus appearing before two men as they walked along the road to Emmaus. They didn't recognize Jesus, as they thought He was still in the tomb, but He spoke to them of things that only Christ Himself could say, and after He departed from them, they said, one to the other "Did not our hearts burn within us, while he talked with us by the way and while he opened to us the scripture?"

That is the kind of fire Jesus referred to when He said, "I will baptize you with fire and the Holy Ghost." The kind of power that opened their minds and moved upon their hearts so that they felt so good, so glad, so full of life and love.

Going back to the last part of verse 50, it states that the Lamanites "were baptized with fire and with the Holy Ghost, and they knew it not." We might ask, "How could anyone receive the Holy Ghost and not

know it? If you gave me something I certainly would know it." But this gift of the Holy Ghost is not always immediately or readily understood, and were I to ask all baptized Church of Christ members if they had received the promised gift of the Holy Ghost when they were confirmed, I would receive varying answers.

Elder L. E. Welch and I once held a three-week series of gospel meetings in Michigan which resulted in several people being baptized. We noticed that as we preached, some of those in the audience took notes, and no doubt took down the scriptural references we used, and studied them at home. Quite a while after that occasion, I returned to Michigan and again held meetings in that same place and in the same building, a Town Hall. One evening I went early to open up the building, and there, sitting on the steps, was one of the sisters (perhaps in her 40's) who had been baptized during our previous missionary visit there. We greeted each other, and she said, "I'd like to talk to you about something."

After opening the windows inside, I returned to her and sat beside her on the steps. "Do you have a problem?" I asked her.

"Yes, how do I know that I have received the Holy Ghost?"

I was a little bewildered as to whether I could answer her question properly so that she could understand it. We know that the scriptures tell us that the elders of the church shall lay hands upon those who have been baptized, and shall confirm them as members and citizens of the Kingdom of God on earth, and eventually that of Heaven. Also we know that the gift and power of the Holy Ghost is granted them through this laying on of hands, as is taught in the scripture.

This sister had received such baptism, followed by the prayer of confirmation with the Laying on of Hands, yet she was uncertain as to whether or not she really had the gift and power of the Holy Ghost. Can you Church of Christ members here today say positively that you have received the gift of the Holy Ghost? Or do you sometimes doubt, The Scriptures teach that there is but one unforgivable sin — denying the gift of the Holy Ghost, and you may ask, "How can you deny it, if you've never had it?"

That was the problem of this sister. She wanted to believe that she had the gift, but she didn't understand whether she had it or not. And what would her purpose in trying to determine if she really had the gift, unless it was because she wanted to use it? I was concerned that I answer her question to her satisfaction. Then, suddenly, it came to my remembrance that she was one of the listeners who was interested enough to take notes when Brother Welch and I had preached there many months before, perhaps two years before. And I assumed, of course, that she had used those notes in later study. Then I asked her if she had ever made use of those notes I had noticed she took during our previous meetings there. She said, "Yes, I did."

Then I asked, "Did you, at that time, get a clear, full understanding of those notes, and what we read to you from the scripture?"

"No," she said, "a lot of them I didn't understand."

"Well," I said, "you apparently understood sufficient that you realized the need to change your life in order to be acceptable to Christ, and to qualify for eternal salvation. You understood enough that you exercised faith enough to cause you to repent of past wrong deeds and to be baptized, thus making you eligible for all the gifts God has in store for His obedient children, which, first and greatest of all except Christ Himself, is the gift of the Holy Ghost. What is your response to our preaching now, after all these many months? I haven't seen you taking notes this time, at any of our four or five preaching services. What is your attitude now?"

"O," she said "now I begin to understand. Last night, as you were teaching us, there was a time when my mind drifted, and I wasn't aware of where I was, or of anyone else being there. I felt deeply the words that were being said, and I actually knew what you were going to say before you said it."

Then I asked her, "How did you come to know that? What power made it possible? Did you have it **before** you were baptized and received the laying on of hands?"

"No, and I see now what you mean, and I understand the Holy Ghost, the Spirit of God, is meant to be an abiding comforter."

I then urged her to stop and think of the various incidents which I knew had occurred in her life since her baptism and confirmation — such as a revelation and understanding of the word of God, a better understanding of her church family, a new ability to minimize the faults of others and to concentrate on her own. No special study of the books on one's own, no ingenuity of man could effect such a powerful change in an individual. It can come only from God.

Let us go back to our reference to the immoral and Godless condition the world has little known before — a state of chaos, strife and warfare which can destroy mankind. I believe it would be a conservative guess to estimate that 75% of us have lost hope of living normally and peacefully with our fellowmen. We are discouraged over our President's activities or lack of them. We are disappointed in the performance of our Legislature, our House and Congress. We can no longer depend upon the men we send there to represent us. Sometimes men react to all this in such a negative, rebellious way that it prevents, rather than gains, the reforms they hope to achieve.

But the Spirit of God, the gift and power of the Holy Ghost, temporizes our minds and does not allow us to become riotous. It teaches us how to endure. It reminds us that all this was foretold by the prophets of old — that there would be wars and rumors of wars,

earthquakes and turbulence such as the world had never seen. And all such conditions which we see now are yet to increase and get worse. We must, therefore, be fortified to **stand** when these things shall happen.

Many years ago I had a vision in which I saw way off over the Pacific Ocean a dark, dark storm whose clouds were turning and churning in a manner terrible to behold. I beheld that it came and covered this nation. I saw especially a great portion of the West coast (California and possibly parts of Nevada) in a half-moon shape where there were great throngs of people, millions of them in this half-moon area. I did not see their whole bodies, but just from their shoulders up, and they were in revelry — living worldly, careless lives, caring nothing for their soul's salvation. I saw others mingling among the throng and trying, without success, to convince them that they should change. But they continued their revelry as the storm came nearer and nearer. Lightning came out of the clouds, followed by a great rushing wind that drowned out every other sound, until there came a great, incredible clap of thunder, and a great crack came in the earth's surface, a great crevice shaped like a half-moon which encompassed, roughly, Oregon or Washington on the North, to the San Diego area on the South, and that whole half-moon area was carried into the sea by a tidal wave so high I could not see the top of it.

The Alaskan earthquake about 1964 was a severe one and was felt as far away as the Gulf of Mexico, but the one I saw in vision was so much more severe there could be no comparison. Since that Alaskan earthquake geologists and other scientists who study earthquakes and their causes, have been engaged by our government to study the land areas affected by that particular earthquake. They have discovered there, a fault in the earth with a half-moon shape. (A fault, in geology, is defined as a break in rock strata or veins that causes a section to become dislocated along the line of fracture.) Scientific study has revealed that a condition of extreme heat and extreme cold exists beneath the earth's crust, with a layer of rock or earth between them. There is constant movement deep inside the earth, resulting in a disturbance which will erupt, eventually, along a definitely defined fault and cause an earthquake.

As a result of their recent studies scientists now predict an even greater earthquake than the one in Alaska will one day erupt along that half-moon shaped fault, which would possible take in all of California, Nevada, Oregon and Washington. This is something that you can accept or reject, but the vision given to me conforms remarkably with both scriptural and scientific prediction.

When these disturbing things come to pass in the world, the ungodly will be unable to stand. But the scriptures which God has inspired men to write and that which He reveals to men in our own time, through the gift and power of the Holy Ghost, teach us

how to prepare ourselves to stand when this great chaos and strife and commotion comes upon the earth. Abraham Lincoln once said, "This nation can only be destroyed from within, not by armed invasion." I am sure that this is true, with the qualification that internal weakness makes a nation vulnerable to armed invasion and unworthy of Divine protection.

George Washington's Vision, given, as we believe, for a purpose, indicates that there will be armed invasion of our nation, and that only the power of God could preserve it. There is another classic piece of literature written by an Indian in unrhymed verse, and delivered about 1878 at the graduation ceremonies, Haskell Institute. This prose-like poem describes the history of the Indian people in America from their beginning here, long centuries before Columbus came to its shores, on through their being driven from their lands by the white man, to the time, still in the future, when they would again possess their lands, restore the House of Israel and bring peace to all men.

The implications in Washington's Vision, as well as some of the prophetic statements of the Indian's classic prose poem are verified in Biblical and Book of Mormon prophecy. But we must remember that there is a power, a way, a means of escape, through obedience to God's laws. When we see the chaotic conditions come upon our nation and the world, then we can know that the time is short when Christ shall return to earth to gather His elect unto Himself where they will live with Him for a thousand years in peace and transuility, "in the camp of the saints," as it is referred to in scripture. Then the teaching of the gospel will go out as it has never gone out before in all the history of man. And the Devil, after being chained for the duration of that millenium, will again be loosed "for a little season" that those who have never known the power of opposition will know it for themselves.

Before that thousand years is ushered in, there will be on this earth a place called Zion, a community of people whose hearts have become perfect in God and Christ. The decision is ours, to accept the good or the evil in this life, and thus be a part of that Zion community or be outside it when Christ returns to claim His people.

When the prophesied calamities come upon the earth, the righteous, God-fearing ones will be deserving of protection. However, it may be that some of the righteous, including our missionaries, who shall be here and there teaching and reaching out to the hearts of men, may be caught in the cauldron of these chaotic conditions and may lose their lives, as have martyrs of past history. These true men of God, called and set apart for the work they will be doing, will not be thinking of their own safety. They will be completely devoted to their efforts to save the souls of men, secure in the promise, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. (Matt. 16:25)

This great gift from God, the Holy Ghost, gives us

a better vision of the sacrifice of Christ and inspires us to be willing to sacrifice our time, our talents, or even our lives if need be, to promote the gospel of Christ. This gift will enable us to see more clearly the relative insignificance of material things which are of no ultimate value. Some of the pretty objects in our homes, perhaps gifts from someone, which give pleasure to the eye and perhaps are occasionally of practical use also, are insignificant to the gift of the Holy Ghost which, if used, opens our minds to eternal truth and increases our spiritual vision and understanding. And even if we should be as those Lamanites of Book of Mormon times who received the Holy Ghost and knew it not, yet it is there behind us and in front of us to enlarge our vision of the future, to see us through difficulties and problems, even if we are not fully aware of the source of such help.

Jesus said, "Behold I have come into the world to bring redemption unto the world, to save the world from sin. therefore whoso repenteth and cometh unto me as a little child, him will I receive; for such is the kingdom of God." (3 Nephi 4:51)

In 3 Nephi 5:18-27 we read these wonderful words: "And it came to pass that he (Jesus) spake unto Nephi, . . . and he commanded him that he should come forth. And Nephi arose and went forth, and bowed himself before the Lord, and he did kiss his feet. And the Lord commanded him that he should arise. And he arose and stood before him. And the Lord said unto him, I give unto you power that ye shall baptize this people, when I am again ascended into heaven.

"And again the Lord called others, and said unto them likewise; and he gave unto them power to baptize. And he said unto them, On this wise shall ye baptize; and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: Behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water. And after this manner shall ye baptize in my name, for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one."

The Holy Ghost, then, being one with the Father and the Son gives us understanding of Christ and of God. We see all the attributes in the nature of God. We understand His compassion, His love, His real purpose in calling us out of the world.

As Jesus continued to speak to His chosen disciples, He said, "Yea, blessed are they who shall believe in your words, and come down into the depths

of humility, and be baptized; for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins." (v. 49) Then, in verse 53, this wonderful promise: "And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost."

There are many more scriptures telling of the works of the Holy Ghost, such as for a guide to direct us in times of strife and turmoil, upset minds, disturbed hearts. But, to obtain such results we must not forget to seek for it, look for it, feel for it, use it and rely upon it.

The scriptures tell us, "Without vision the people perish." With such vision as the Holy Ghost gives we can understand the purposes of God in us, and will seek the harder to see our hopes of eternal life realized, knowing that only by continuing to the end will we find it.

What About Those Temple Ordinances?

Is Marriage For Time And Eternity

By Apostle William A. Sheldon

A popular philosophy has developed among some of the Latter Day Saint faith which we wish to examine, believing that the scriptures of the Bible and Book of Mormon are the only safe standards of measurement (see Isaiah 8:20; Ezekel 2:19). Latter day revelation gives assent to these standards in this language:

"And again the elders, priests, and teachers of this church, shall teach the scriptures which are in the Bible and the Book of Mormon, in the which is the **fulness of the gospel . . .**" Book of Commandments 44:13; see also Utah D. & C. 42:12 All emphasis here, and subsequently is mine, W. A. S.

The question may properly be asked: if the fulness of the gospel of Christ is contained in the Bible and Book of Mormon, will the words of the Lord in the latter day reveal **additional** doctrine? A fulness is a **fulness**, is it not? This is not to say that additional light may not be revealed relative to points of doctrine as given in the scriptures mentioned, but such will amplify rather than to expound new doctrine. This, the Book of Mormon accomplishes most admirably with respect to the Bible, in which all latter day saints should agree.

Apostle Paul warned of those who "would pervert the gospel of Christ," saying further:

"But though we, or an angel from heaven, preach any other gospel unto you than that which

we have preached unto you, let him be accursed." See Gal. 1:6-9.

This warning is as timely and applicable today as it was then, and therefore the question before us deserves serious consideration, followed by wholehearted support (if true), or condemnation (if false): is marriage for time and eternity?

That marriage is altogether holy and provided for by God as a desirable and necessary condition upon the earth for the well being of mankind and its propagation, all latter day saints will agree. That the same conditions and needs are to be experienced beyond this mortal existence, is quite another matter, which we expect to refute. While the ability to reproduce its own kind is a God given power to all living things, and is a primary reason for the marriage bond in the human family, yet when man has fulfilled the measure of God's purpose, there remains an over-riding fulfillment of purpose in the creation: this is, that the human family should use the further gift of God - his intelligence and freedom of choice - to serve the Lord. This latter purpose is by far the more important. Were we to believe in a necessity of there being great multitudes of people in order for the Lord to raise up a righteous seed unto Himself, we might well concede polygamy or plural marriage, as a divine requirement. But God's seed is spiritual, not physical, and is few or many; just as many as obey His voice. Please read, in this connection, Mosiah 8:25, 39-43; Utah Book of Mormon, Mosiah 14:10; 15:10, 11.

It is not our purpose here to enter into a discussion of polygamy (though it is relative), because to do so would make this treatise longer than desirable. Suffice it to say at this point, that the Book of Mormon expressly condemns it, despite the twisting of one statement recorded therein by some of polygamy's apologists to make it appear favorable to the Lord. It is interesting (however, sad) to witness the theological acrobatics engaged in attempting to reconcile the polygamous revelation (Utah D & C 132) with this: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and **none else . . .**" (Book of Commandments 44:22; Utah D & C 42:p2); and this: "Wherefore it is lawful that he should have **one** wife, and they **twain** shall be one flesh, and all this that the earth might answer the end of its creation: and that it might be filled with the measure of man, according to his creation before the world was made." (Book of Commandments 52:17! Utah D & C 49:16).

If the earth is to be "filled with the measure of man" - the full measure of all whom God has intended should be here - why should it be necessary, or even reasonable, that mankind should continue the procreative process beyond mortality, in the resurrected state? The thought has been advanced that men are "co-creators" with God. This can only be in a limited sense; not in actuality. All things in the heavens

and the earth were created - the work was finished - in the six days of creation, as recorded in the six days of creation, as recorded in Genesis, and this included **all men**; every spirit which was to become a living soul when given a fleshy tabernacle.

"Seest thou that ye are created after mine own image (Christ speaking, W. A. S.)? Yea, even **all men were created in the beginning**, after mine own image." (Ether 1:80; Utah, Ether 2:15).

In the Utah Doctrine and Covenants 131 is recorded the following language:

"In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the priesthood (meaning the new and everlasting covenant of marriage); and if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase."

We assume that the "increase" referred to is, children. Again, we read in section 132:4:

"For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then ye are damned; for no one can reject

this covenant and be permitted to enter into my glory."

In the two preceding quotations, we find reference to marriage as a new and everlasting covenant." The context shows that this covenant is to be administered "through him whom I have anointed and appointed unto this power," and that "there is never but one on earth at a time on whom this power and keys of this priesthood are conferred" (see paragraph 7 and 18). This covenant was to be "for time and for all eternity," and the original administrator was to be Joseph Smith. Let us take note of these two points.

First: What is the "new and everlasting covenant?" A revelation received previously, in April 1830, speaks of "a new and everlasting covenant; even that which was from the beginning" (Book of Commandments 23:1; Utah D & C 22:1) This referred to baptism, under a divinely authorized priesthood commission, as restored in the latter days, and it militated against sectarian baptisms. Of course! The new and everlasting covenant pertains to entrance into the kingdom of God through this prescription! Is there more than one "new and everlasting covenant?" Certainly not; the idea is unthinkable! We are to covenant with God to take upon us the name of Christ through baptism by water to "**fulfill all righteousness**" (think on this) that we may receive a remission of our sins. And then "if ye shall press forward feasting upon the word of Christ, and endure to the end, behold; thus saith the Father: Ye shall have eternal life . . . and there is **none other way** . . . whereby man can be saved in the kingdom of God . . . this is the doctrine of Christ and the **only and true doctrine** of the Father, and of the Son and

of the Holy Ghost, which is one God, without end." See 2 Nephi 13; Utah 2 Nephi 31. Dear reader, the doctrine of section 132 (Utah D x C) is **not** the doctrine of Christ!

But let us examine this section further.

"For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then ye are damned; for no one can reject this covenant and be permitted to enter into my glory" (par. 4).

If this be true, how dare any of its believers to do otherwise? LeGrand Richards (A Marvelous Work And A Wonder) interprets the foregoing thus:

"When the Lord indicated that if one does not enter into this everlasting covenant of marriage he will be "damned", he did not mean that he is consigned to eternal burning in a lake of fire and brimstone, as most Christians understand damnation. He simply informed the people that the progress of such an individual is stopped; he cannot have eternal increase and hence he cannot enter into "my glory" (page 194).

Marvelous conclusion, this! But now such an interpretation is reached is a mystery without scriptural backing, or foundation in reason. Hear further:

"A man may get along all right without a woman in this world or a woman without a man, but without each other they cannot enter into his glory in the world to come" (Ibid. page 195).

This leave one virtually speechless, not for want of refutation, but as a matter of human credulity. Since when is salvation or exaltation dependent upon whether one is married, or not married! Our informant answers:

"This glorious principle of eternal marriage did not come to the prophet Joseph Smith by reading the Bible, but through the revelation of the Lord to him" (Ibid page 195).

It is not our purpose to attack a man, nor a church; but as the foregoing fairly represents a system inimical to the pure doctrine of Christ and His apostles, we do not hesitate to raise the voice and exercise the pen against such a principle. It is certainly a "new" covenant, but one sided, and thus without force, for God has never instituted such.

That He has permitted some things ("And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." (Acts 17:30) we are free to admit; but that He has ever given commandments to such, we must deny. Ancient Israel demanded a king, contrary to the counsel of God. God gave them a king, and blessed such in righteousness - but it was not His will, and they suffered for it. When

He gave to Adam a wife, it was one, not more than one - "and they shall be one flesh" (Gen. 2:24). Just incidentally: can a man be "one flesh" with more than one woman in the sight of God? The implication is that a man shall be wholly given to a woman, and vice versa.

The provision for A man for A woman, and A woman for A man (1 Cor. 11:11) is evidently pertaining to mortality; not, immortality. "Hold," says one. "If it is not good for a man to be alone in mortality, it is not good beyond this life." Well, so we reason, and so it might appear; but God's way is not man's way, saith the scripture. If it be so that the marriage bond should continue into the immortal state, then it should have been so in the pre-existent state; and if it were so then (of which we have never heard claim), then why marry in the here and now? The pre-existent mating should have continued into mortality.

Again: if damnation is for those who abide not in this "new and everlasting covenant," should not those who espoused polygamy as a part of this covenant have maintained it to the bitter end, despite the law of the land? Should not a people hearken to God rather than man? (Acts 5:29).

Well, however misguided, some have done so throughout the years, but President Wilford Woodruff on behalf of his church, declared against it advising the Latter Day Saints "to refrain from contracting any marriage forbidden by the law of the land." Thus, the laws of the land superseded what was supposedly God's law - the "new and everlasting covenant" which approved of plural marriage.

This new covenant, as before stated, provided for but one at any given time to have the keys, or authority, to bind it upon the faithful adherents. This was given to Joseph Smith, according to section 132; after his death, it is assumed that the authority was to be transferred to his successor, and so on. How many hundreds or thousands of couples have been sealed to each other by reason of this "revelation" (?) we may only guess (though, no doubt, there are accurate records). We are informed that the sealing authority remains with the president, or successors to Joseph Smith in their order of presidency, but that this authority is delegated to others to assist in his sealing ordinance. How this delegation of authority is justified is certainly not indicated in section 132; we will leave this matter to the reader's judgment. We presume it hinges in the main, on the validity of section 132.

Another provision in this revelation which was made to Joseph, and by inference, to all others of the seed of Abraham who should receive this new covenant, is that their seed should multiply in this world and out of the world (par. 30 and 55); that they should receive "crowns of eternal lives." It is evidently for this reason that the faithful have their fathers and mothers and children, etc. sealed to them in the temples (and these sealings may only be obtained in a temple). We affirm that all sealings in marriage,

and of children or relatives to those who have been sealed is contrary to the word of God as revealed in the Bible and Book of Mormon. Those ordinances assume that the individuals affected have yielded obedience to the gospel law and will endure to the end of their lives in the faith of Christ (the only means by which any may attain to the celestial kingdom of God according to the law of God); or, their free agency is taken from them. Either of these conclusions (which we are forced to accept as applicable) is wrong. It is contrary to the facts of human nature in the first instance, and to the divine will, in the second.

Before leaving our consideration of section 132, a few observations of Joseph Smith's connection to it will be in order.

It was supposedly given to him in 1843 (recorded July 12, 1843), but the document did not come to light until after Joseph's death in 1844; not until produced by Brigham Young in 1852. This fact throws a large shadow upon its authenticity as having come through Joseph.

That Joseph was connected with the production of a doctrine which formed the basis for the development of polygamy is virtually undeniable. This doctrine was a "spiritual wife" system; a sealing of a man to his wife for eternity as well as for time.

That polygamy was also secretly practiced in the church during the later years of Joseph's life is a known fact; however, it is also known that Joseph and his brother Hyrum denounced it roundly, cutting off its' main proponent, John C. Bennet from the church. Various women testified to having been sealed to Joseph as his spiritual wives. If so, it was all in secret, having been kept from his lawful wife, Emma. In later years, she testified that Joseph had no other wife than herself. It appears certain that there were no children by Joseph except through Emma, and therefore, that he was not guilty of polygamy.

Joseph had a conversation with William Marks, president of the high council at Nauvoo, in 1844, concerning polygamy. Marks stated orally, and bore written testimony that Joseph came to him privately and told him that he (Joseph) thought it would benefit the church, but became convinced it would be a curse and prove destructive to it. Marks was to cut off those in the church who taught and practiced the doctrine and Joseph would preach against it. However, Joseph's enemies were upon him, and he soon lost his life: his plan was not implemented. See RLDS Church History, volume 2, pp. 733-34.

The whole fabric of temple marriage with its sealing ordinances is woven upon the framework of continuation and expansion of the family unit from this mortal state into that of immortality. Those sealed are to become gods, having their own dominion; to receive exaltation, with out end. Glory and honor (worship? ?) is to be accorded throughout eternity by the numberless progeny of the union sealed upon earth. Eternal progress is the key, so that one may attain unto the

glory of God, the Father of us all. He, in the meantime, is also progressing. According to this philosophy, our God has a father, and that father has a father, and so on ad infinitum. Contrast this with the statement of God:

“ . . . Is there a God besides me? yea, there is no God; **I know not any.**” (Isa. 44:8).

And again: God is unchangeable (Mal. 3:6); an al-lusion to His ways, and also His perfection. If there is any limitation to God in existence, intelligence, understanding, power, love, judgment, or any other attribute, then there is no God; infinity belongs to God (Ps. 147: 5; Alma 16:213, 215; Utah, Alma 34:12, 14) while man even Jesus Christ, had a beginning (see Gen. 1:27; Col. 1:15-17; Rev. 3:14; Isa. 43:10).

Much more could be said along this line, but we introduce it only briefly, as also the question of polygamy, to show the inter-relationship of blasphemous doctrine introduced into the Restoration Movement, which is contrary to the holiness of God and the pure doctrine of Christ.

Even more shocking than the doctrine of polygamy, as related to man, is the affirmation that Jesus Christ was begotten in the flesh through direct physical union of the Father with Mary, the mother (The Seer, p. 158, by Orson Pratt). This assumes that the Father has a body of flesh and bones (Utah D & C 130:22), notwithstanding Jesus said, “God is a Spirit . . .” (John 4:24). Moreover, Jesus is supposed to have had as wives, the two sisters, Mary and Martha, and also Mary Magdalene (The Seer, p. 159). All of this is given to substantiate the unlimited “seed” of God, the Father, and of the endless increase (children) of Christ's government (see Isa. 9:7). We have stated before, and most emphatically reaffirm, that God's seed is spiritual (those who are **spiritually begotten** through obedience to the gospel) and not physical! The seed of Abraham was to be as the sands of the sea and as the stars of the heaven in number, but this, in no way, establishes that host as being the righteous seed of God. In fact, we need only to comment that untold millions of Abraham's seed (which included the offsprings of Ishmael and Esau) have been guilty of drastic departure from the faith of Abraham.

Let us now turn our attention to a statement by Jesus, in answer to Sadducees who believed there is no resurrection. They had sought to confound Him by relating the story of seven brethren, all of whom died and left the same wife to the succeeding brother, according to Moses' law. They then asked:

“Therefore in the resurrection whose wife shall she be of the seven? for they all had her” (See Matt. 22:23-28).

Jesus propounded two separate thoughts in His answer: one regarding **marriage** in the resurrection, and the other, regarding the **fact** of the resurrection. We

are concerned with the former in this treatise. He said:

“ . . . Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of heaven.” (Ibid 29, 30).

Verily, there has been error, not knowing the scriptures; and mighty twisting, also, to make that which was allowed in ancient days as a matter of human choice (which choice God has never taken from man) made to appear as being divinely sanctioned.

“ . . . In the **resurrection** they neither marry, nor are given in marriage, but are as angels of God in heaven.”

This language should be sufficiently clear to show that there is no marriage, hence no offspring, in the resurrected, immortal state. Furthermore, such immortals are to be “as the angels of God in heaven.” The words, as, in this context, means, like, similar, but not, the same as. If this tells us anything, we are informed that angels do not marry; that resurrected beings will be like angels in this respect - they will not marry,; will not have a wife, nor wives. By the only reasonable reference, they will not have children.

Angels are “**all ministering spirits**, sent forth to minister for them who shall be heirs of salvation” (Heb. 1:14). Men are to become “as the angels of God in heaven” through faith in Christ, but are to receive their immortalized bodies, while angels remain spirits, with no fleshy tabernacle. Resurrected beings may appear unto men in the flesh, as angels (see Rev. 22: 8, 9), but there is a distinct class of beings, created especially as messengers of God. When we speak of resurrected beings, it must be understood to apply only to those who have lived as mortals upon the earth, who have died and then been made incorruptible through the power of the resurrection in Christ. It is these of whom Jesus spoke, saying that “in the resurrection, they neither marry nor are given in marriage”

Our analysis of the subject before us would not be complete (though this is not intended to be exhaustive) without a consideration of Isaiah 65:17-25. It is often the case that a given prophecy may cover generations of time, or even the scope of vision from eternity to all eternity in a few brief words or sentences. So it is with this text. Verse 17 refers to the “new heavens and a new earth” which is to occur after the 1000 year reign of Christ upon this earth (see Rev. 21:1). With verse 18, the scene is re-focused to that marvelous reign of peace upon this earth when it shall have been transformed into its glorious Edenic beauty, as it was in the beginning.

It is well to read Isa. 11:69 in this connection, but we wish to pursue our main course in Isa. 65. The Lord is to “rejoice in Jerusalem” (which encompasses

the "New Jerusalem" in America, and the Jerusalem of old, as re-created or, restored in righteousness). Now, we wish to quote rather fully to get the entire picture of our points of concern.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old: but the sinner being a hundred years old shall be accursed.

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

"They shall not build, and another inhabit, they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

"They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them" (Isa. 65:20-23).

It should be noticed that this text includes not only the righteous who inherit "Jerusalem" (Zion), but also refers briefly to the sinner; those outside of Zion's camp. When the Lord shall have wreaked vengeance upon the nations prior to the millennial reign, it appears that only the more righteous will have been spared. Satan is to be bound thereafter, but all shall retain their freedom of choice as clearly indicated by Zech. 14:16-21. As a result, sin will yet enter into man's relationship with God, Satan will be freed to deceive such, after the thousand years, and the earth will pass away by fire (see Jacob 3:151-153 and Rev. 20:7-9).

There will be children born to the nations, and the saints will yet have families when the physical death as we know it, shall have been abolished for the latter ("In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.") This is at the beginning of what is called the first resurrection, occurring at the inception of the millennial reign. The change may be loosely termed, death, but there will be no corruption; immortality shall replace mortality, instantly (see I Cor. 15:50-55).

Children living at the beginning of the millenium shall live to 100 years and then shall be changed as above. The seed of the righteous will evidently choose righteousness, and be rewarded accordingly. If the children of the nations choose righteousness, so also with them; but if they choose to sin, at 100 years they "shall be accursed;" they will die in the **accepted sense** and come forth in the second resurrection at the conclusion of the millenium and the "little season" (Rev. 20).

It should be remembered that the righteous who are thus changed from mortality to immortality are

not resurrected beings. These will have homes which they will build; they will labor, but not in vain; enmity between man and beast will have disappeared. It appears that this wonderful state is to continue through out the thousand years; marriage and begetting of children being a part of their enjoyment.

However, we are forced to the conclusion, by the words of Christ (" . . . in the resurrection they neither marry, nor are given in marriage"), that those who have died, and whose spirits Christ shall bring with Him to receive their re-vitalized, immortalized bodies - these being "the resurrection" - **shall not marry nor have children.** They are "as the angels of God in heaven."

This all agrees perfectly with Book of Commandments 48:48-53 and Utah D & C 45:54-59, but is diametrically opposed to Utah D & C 131 and 132 as pertaining to the subject of marriage for time and eternity. After the great judgement day, when all shall stand before the bar of God and receive according to their desires and their works, we find no evidence to substantiate the continuation of the human family in an immortal state. We do find that the "children of God" shall be as indicated, here, a part of the great family of God; brothers and sisters, but no longer fathers and mothers. He will wipe away all tears, and will dwell with them (Rev. 21:3, 4), and they shall have a fulness of joy. They, the children of God, the bride of Christ, will be "married" in a spiritual sense to Him, being clothed "in fine linen, clean and white, for the fine linen is the righteousness of saints" (see Rev. 19:6-9).

We conclude that human marriage if for "time, and not for eternity. Though the millennial reign of Christ will be glorious, it too shall end, and a greater charge (compare 3 Nephi 13:49-53 or Utah 3 Nephi 28:36-40) shall await those who had not suffered death at the inception of that reign, and whose children had grown up without sin unto salvation (see B. of C. 48: 53 and Utah D & C 45:58). So also will the martial and family relationships be changed. After the great Judgment Day of God, those accounted worthy of His everlasting Kingdom will be content and joyful as children of the self-same Father, whose bounty and love will transcend all earthly relationships and experiences, of which we can know only in part in this mortal state.

BLESSINGS

Aaron William Frishkorn, son of William and Darleen Frishkorn, and Benjamin Alma Winegar, son of Don and Carolyn Winegar were blessed under the hands of Elder James Winegar on November 25, 1973.

Teresa Ruth Larsen, the daughter of Lowell Timothy and Ruth Larsen, was blessed under the hands of Elders Nicholas F. Denham and James M. Case November 11, 1973 at Independence, Mo.

Robyn Georgella Renaud, the daughter of Louis Charles and Karen Georgella Renaud, was blessed under the hands of Elders August L. Schwegler and James M. Case April 7, 1974 at Independence, Mo.

Holly Michele Smith, the daughter of Michael and Belinda Smith, was blessed under the hands of Elders Frank Fann and Nicholas F. Denham March 17, 1974 at Independence, Missouri.

Aric David Downs, son of Allen and Rebecca Downs, was blessed under the hands of Apostle Marvin E. Ely and Elder Harvey J. Bell April 14, 1974 at Grand Junction, Colorado.

Todd David Blankenship, the son of James Raymond and Paula Jane Blankenship, was blessed by Elder Harold Pollock April 14, 1974 at Flint, Michigan.

Tanya Marie Taubert, the daughter of Duke and Carolyn Taubert was blessed by Elders Ray W. Hunholz and Harry Hutchison May 5, 1974 at Wauwatosa, Wisconsin.

MISSOURI REUNION

The Missouri Reunion will be held on the 26th, 27th and 28th of July.

The Collins Local has reserved a school building at Flemington, a short distance from Collins, as the site for the Missouri Reunion. There will be ample space for camping on the grounds.

The location may be reached from Highway 13 by turning east to Humansville and continuing on Road V for 4 miles to Flemington. Drive north on Road O for a few blocks.

Those who can, please bring camping equipment as housing facilities are limited. For information please call or contact:

Brother Everett Martin
Collins, Missouri 65738

Brother E. J. McIndoo
Rt. 1 Box 67
Preston, Mo. 65732

Brother Oren Caviness
Rt. 1 Box 67
Preston, Mo. 65732

Edward J. McIndoo
Secretary
Missouri Reunion Committee

SPECIAL REQUEST FOR PRAYERS

Sister Nellie Wallberg of Salem, Oregon telephoned the Editors soliciting prayers for Brother Emil Heeb who is to undergo eye surgery July 25th on his one remaining good eye. Doctors report he will either be left with better and improved sight or he will be totally blind. Let us rally around our brother who is a current contributor to the Zion's Advocate and its readers, with our prayers.

The Editors

BAPTISMS

Harry Riley and son Bruce, Vivian Holler and son Larry, and Gina Winegar, daughter of Brother and Sister James Winegar, were all baptized by Elder James Winegar, and received the laying on of hands by Elder James Winegar on December 2, 1973. They were received as members of the Columbia Fall, Montana Local Church.

ZION'S ADVOCATE

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WISCONSIN REUNION

To be held August 3rd and 4th in the American Legion Hall at Rio, Wisconsin, east of Portage, Wisconsin on U. S. Highway 16.

Please notify the Reunion Committee ahead of time so we can make arrangements for camping facilities or Motel rooms.

We wish to invite as many of you as can to come and fellowship with us for these two days. We would appreciate a card from those who are coming so we can make arrangements.

Mrs. Mary Addie
414 Harvey
Rio, Wisconsin

Isaac Brockman
Box 466
Sparta, Wisconsin