

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 the power of the Holy Ghost;" 1 Nephi 3:187

Vol. 53

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No. 4

My Petition

Teach me to remember that I may
Show others how to tread a smoother way;
Teach me to remember through the day,
To be a friend to all who come my way.
Teach me not to give a discontented sigh
Because others seem to have more than I:
But teach me to use what I do possess,
To gladden the lives of those with less.
Help me to press on in sincere mind
That those who know me may not find,
Signs of jealousy, envy, strife,
To taint the labors of my life.

Author unknown

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EDITORIAL

A Wise Masterbuilder

A trend toward favoring those that minister to men, as teachers of the Gospel of Jesus Christ, has not been an unusual condition among mankind throughout history. Many times we have found men, for their complete understanding of religious issues, depending upon those who minister to them. True, they in reality have become followers of a man and have found themselves divided into factions or different schools of thought and understanding. Still, they have had a common background, a beginning, and a common objective in their gospel labours.

The Apostle Paul was confronted with a similar situation in the Church of Christ during the new testament era. In the 3rd chapter of the 1st Corinthian letter he clearly explains their condition and calls their attention to the mistakes they were making "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." They were a people who had accepted the plan of salvation and were born as babes in Christ. He goes on to say: "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions are ye not yet carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Appollos; are ye not carnal?" (1st Corin. 3:1-4)

As yes, we might well apply the lesson Paul was teaching to the members of the church in Corinth during the new testament era. But instead of Paul and Appollos, we could impose the name of a great teacher of latter days. Paul goes on to place the condition in its correct perspective, asking the question; "Who then is Paul, and who is Appollos, but ministers by whom ye believed, even as the Lord gave to every man?" (1st Corin. 3:5) It is true that the kingdom of God is the greatest and most complete theocracy ever to be established upon the earth. Paul clearly analyzed thus: "I have planted, Appollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labour." (1st Corin. 3:6-7)

We believe that the time has come for us, who are of the Restoration peoples, to realize and place our own situation into a correct perspective. The planting of the Gospel of these last days has taken place. The watering and care of the planting has taken strange paths. Not unlike the Church of Christ in Corinth, there has been among us "envying and strife and divisions. This has happened to the point that this great theocracy has been torn into factions with some saying, I am of one or another of the great teachers of Latter

Day. They have failed to catch the spirit of inspiration that should be theirs to enjoy during the great windup and consumation of the work of the Restoration Gospel, which comes just prior to that great and terrible day when our Lord comes to the earth for the last time.

Paul says, "For we are labourers together with God: ye are God's husbandry, ye are God's building." (1 Corin. 3:9) Are we labouring together with God for the consumation and fulfilling of his purposes? Or are we content to set in our own little sphere of influence neglecting to heed the instructions that have come to us, "Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all." (D. & C. Sec. 119:8)

This was a declaration of the spirit instructing the

church in times past. Yet in the present day conditions of the world that we find ourselves in, it becomes highly appropriate in solving many of the problems that confront us as a church especially with regard to our gospel labors.

"Behold the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God: Yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you." (Book of Commandments chap. 5:2)

The work has always prospered and moved forward when men have kept for their goal of attainment in their ministry the promotion of the work of saving mens souls by the preaching of the word of salvation through repentance and complete conversion. There is no other way to success in gospel labors. Are we true "Masterbuilders", Laborers and Co-laborers with Jesus Christ in a common purpose and objective?

THE AMERICAN INDIAN IS OF MANASSEH

Apostle Archie F. Bell

(Conclusion)

RECORDS

We have found that the group who came over with Lehi were descendants of Joseph through his son Manasseh. That is, Lehi was a descendant of Manasseh. There is one more important work that they were to do: They were to write a record of Scriptures. To do this, a person or persons must be commanded of God to do so. Let us examine the Book of Mormon to see if there was a command to write it.

I Nephi, p. 3, 1:15-17 "And now I, Nephi, do not make a full account of the things which my father hath written, for he hath written many things which he saw in visions and dreams; And he hath written many things which he prophesied and spake unto his children, of which I shall not make a full account; but I shall make an account of my proceedings in my day. Behold I make an abridgement of the record of my father, upon plates which I have made with mine own hands; wherefore after I have abridged the record of my father, then will I make an account of mine own life."

When a prophecy, or a vision, or a dream is given to a person of the Lord, it is that person's duty to place it on record. To record is to write.

Isa. 55:10-11. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but

watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

How would we determine that a word given of the Lord was not returned to Him void if it never was placed on record. When abridgement is written of a record, the abridgement and the original record must be translated before that work is completed. Nephi states that he made an abridgement of his father's record. The abridgement and the original record of Nephi's father must be translated before the end of this world. Otherwise there would be a void in the word of the Lord.

I Nephi, p. 23, chapter 2:93-102. "And now, as I have spoken concerning these plates, behold, they are not the plates upon which I make a full account of the history of my people; For the plates upon which I make a full account of my people, I have given the name of Nephi; Wherefore, they are called the plates of Nephi, after mine own name; and these plates are called the plates of Nephi.

"Nevertheless, I have received a commandment of the Lord that I should make these plates for the special purpose that there should be an account engraven of

the ministry of my people. Upon the other plates should be engraven an account of the reign of the Kings, and the wars and the contentions of my people; Wherefore, these plates are for the more part of the ministry; and the other plates are for the more part of the reign of the Kings, and the wars and contentions of my people.

"Wherefore, the Lord hath commanded me to make these plates for a wise purpose in Him; which purpose I know not. But the Lord knoweth all things from the beginning; Wherefore, He prepareth a way to accomplish all His works among the children of men; for behold He hath all power unto the fulfilling of all His words. And thus it is. Amen."

B. M., p. 7, I Nephi 1:60-67. "And it came to pass that he spake unto me saying; Behold I have dreamed a dream, in which the Lord hath commanded me that thou and thy brethren shall return to Jerusalem. For behold, Laban hath the records of the Jews, and also a genealogy of thy forefathers, and they are engraven upon plates of brass. Wherefore the Lord hath commanded me that thou and thy brothers should go to the house of Laban, and seek the records, and bring them down hither into the wilderness. And now, behold, thy brothers murmur, saying it is a hard thing which I have required of them; but behold I have not required it of them; but it is a commandment of the Lord. Therefore go, my son, and thou shalt be favored of the Lord, because thou hast not murmured.

"And it came to pass that I, Nephi, said unto my father, I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save He shall prepare a way for them that they may accomplish the thing which He commandeth them. And it came to pass that when my father had heard these words, he was exceeding glad, for he knew that I had been blessed of the Lord. And I, Nephi, and my brethren took our journey in the wilderness with our tents, to go up to the land of Jerusalem.

We find that Lehi is given a knowledge of the records of their genealogy and that it is written on plates of brass. These plates of brass, no doubt, were fashioned for Joseph while he was in Egypt. The Egyptians and later on the Romans were the chief workers of brass. The knowledge of the working of brass was not among the people of Israel, for when Solomon built the temple of the Lord, he had to send to Tyre to get a worker of brass:

I Kings 7:13-14. "And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the Tribe of Naphtali, and his father was a man of Tyre, a worker of brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to Solomon, and wrought all his work."

It will be interesting to see what was engraved on these brass plates. If they are to be one of witnesses of the Lord's working with man, they must go back in

history to the creation, and carry the writings of the prophets.

B. M., p. 7, I Nephi 1:68-73. "And it came to pass that when we had come up to the land of Jerusalem, I and my brethren did consult with one another; and we cast lost who of us should go in unto the house of Laban. And it came to pass that the lot fell upon Laman; and Laman went in unto the house of Laban, and he talked with him as he sat in his house. And he desired of Laban the records which were engraved upon the plates of brass, which contained the genealogy of my father.

"And behold it came to pass that Laban was angry, and thrust him out of his presence; and would not that he should have the records. Wherefore he said unto him, Behold thou art a robber, and I will slay thee. But Laman fled out of his presence, and told the things which Laban had done unto us.

The young men were very sorry that they hadn't been able to immediately obtain the plates of brass. Some of them wanted to return to their father in the wilderness, but Nephi prevailed upon them that they should go to their father's old home and gather up the valuable things he had left, and offer them to Laban if he would turn the plates over to them. Nephi convinced them that they should not return until they had accomplished the work they were commanded to do. They gathered up Lehi's gold and silver and precious things and returned to Laban again.

B. M., p. 9, I Nephi 1:87-90. "And it came to pass that we went in unto Laban, and desired him that he would give unto us the records which were engraved upon the plates of brass, for which we would give him our gold, and our silver, and our precious things. And it came to pass that when Laban saw our property, that it was exceeding great, he did lust after it, insomuch that he thrust us out, and sent his servants to slay us, that he might obtain our property.

"And it came to pass that we did flee before the servants of Laban and we were obliged to leave behind our property, and it fell into the hands of Laban. And it came to pass that we fled into the wilderness, and the servants of Laban did not overtake us, and we hid ourselves in the cavity of a rock."

Nephi's brothers were quite angry with him because of their failure, and began to beat him. They were stopped by an angel who told them to return once more to Jerusalem, and the Lord would deliver Laban into their hands.

After more discussion between the brothers, Nephi finally convinced them that they should return. He reminded them that they knew that they were to return to Jerusalem, because they had seen an angel and he had told them to return. This time Nephi was the one to go meet Laban. The others hid themselves outside the walls of Jerusalem. It was night.

Nephi went to the house of Laban, not knowing before hand what he was to do. He found Laban com-

pletely passed out because of being drunk. The Spirit constrained Nephi that he should kill Laban. Nephi protested that he had never shed the blood of a person in his life. But he was told that it was better that one man should perish than that a nation should dwindle and perish in unbelief. Nephi reasoned with himself that the Law of Moses was engraved on the plates of brass and that it was essential that they have them to take into the land where they were going. So Nephi obeyed the voice of the Spirit and slew Laban. Then he dressed in Laban's clothes and girded on his armor and sword.

Nephi must have looked very much like Laban because through disguising his voice to sound like the voice of Laban, he convinced Laban's servant to open the treasury and get out the plates of brass and that Nephi was to carry it where they were going, and that the servant should go with him.

When Nephi returned to his brethren outside the wall, they did not recognize him and began to flee, but Nephi spoke to them and they recognized his voice. When the servant of Laban saw that it was not Laban, he was about to return to Jerusalem. Nephi caught him and held him that he could not go. The servant's name was Zoram. He was the Zoram who married one of the daughters of Ishmael. After some reasoning, Zoram was convinced to go with Nephi and his brethren into the wilderness and on with them to the promised land.

There are some who reason that Nephi did not need to kill Laban, that there would have been some other way out of it. It is very plain that he was commanded of the Spirit of the Lord to kill Laban, and was told that if Laban did not perish that Nephi's entire group was in danger of perishing.

Let us use an example found in the Bible: Goliath of the Philistines was challenging any man of the army of Israel to fight him hand to hand. David went out to meet him and the result was, David slew Goliath. Was it any different for Nephi to slay a man who was preventing Nephi and his brethren from doing what the Lord had commanded them to do for the preservation of some of His people, than it was for David to slay Goliath for the preservation of some of the Lord's people?

WEEPING OF JAZER

We have explained that the territory around Jazer was used through the years of ancient history, as a battle field between Kingdoms. The military usually uses the younger men as its soldiers. Many of them fall in battle and some are never heard of again. The mothers are the ones who feel the deepest grief. The fathers, brothers, and sisters will feel sorrow, but the mother is the one usually who has the grief.

B. M., p. 13, I Nephi 1:146-151. "And it came to pass that after we had come down into the wilderness unto my father, behold he was filled with joy, and also my mother Sariah was exceeding glad, for she truly had mourned because of us; for she had supposed

that we had perished in the wilderness; And she also had complained against my father, telling him that he was a visionary man; saying, Behold thou hast led us forth from the land of our inheritance, and my sons are no more, and we perish in the wilderness. And after this manner of language had my mother complained against my father.

"And it came to pass that my father spake unto her, saying, I know that I am a visionary man; for if I had not seen things of God in a vision, I should not have known the Goodness of God, but had tarried in Jerusalem, and had perished with my brethren. But behold I have obtained a land of promise, in the which things I do rejoice; Yea, and I know that the Lord will deliver my sons out of the hands of Laban, and bring them down again unto us in the wilderness. And after this manner of language did my father Lehi comfort my mother Sariah concerning us, while we journeyed in the wilderness up to the land of Jerusalem, to obtain the record of the Jews."

We will see that their sorrow over this matter was brought to a joyful close and that Sariah was fully convinced that Lehi was truly following the commandments of the Lord in fleeing from Jerusalem.

B. M., p. 14, I Nephi 1:153-157: "And when we had returned to the tent of my father, behold their joy was full, and my mother was comforted; and she spake, saying, Now I know of a surety that the Lord hath commanded my husband to flee into the wilderness; Yea, and I know of a surety that the Lord hath protected my sons, and delivered them out of the hands of Laban, and gave them power whereby they could accomplish the things which the Lord hath commanded them. And after this manner of language did she speak.

"And it came to pass that they did rejoice exceedingly, and did offer sacrifice and burnt offerings unto the Lord; and they gave thanks unto the God of Israel."

PLATES OF BRASS

B. M., p. 14, I Nephi 1:158-163. "And after they had given thanks unto the God of Israel, my father Lehi took the records which were engraven upon the plates of brass, and he did search them from the beginning. And he beheld that they did contain the five Books of Moses, which gave an account of the creation of the world; And also of Adam and Eve, who were our first parents; And also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, King of Judah; and also the prophecies of the holy prophets, from the beginning even down to the commencement of the reign of Zedekiah; and also many prophecies which have been spoken by the mouth of Jeremiah."

Some may complain because this Book of Mormon does not contain these things in detail that are mentioned in this last reading. This is very much an announcement of things that are yet to come. It is similar to different statements found in the Bible:

Jude :14. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints," Do we find the Book of Enoch in the Bible? You will answer, no. Another:

II Chron. 12:15. "Now the acts of Rehoboam, first and last, are they not written in the Book of Shemaiah the prophet, and Iddo the seer concerning genealogies? And there were wars between Rehoboam and Jeroboam continually."

Let us not let these things disturb us. We are living in a period of faith. We, through the help of God, are to believe the things that have been given to us so far, and must have faith that the things mentioned in what we have received, will be given to us at a later date. We will read about this in:

B. M., p. 671, III Nephi 12:1-4. "And now there can not be written in this book, even a hundredth part of the things which Jesus did truly teach unto the people; but behold the plates of Nephi do contain the more part of the things which He taught the people; And these things which I have written, which are a lesser part of the things which He taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken.

"And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things, then shall the greater things be made manifest unto them. And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation."

There are many different records mentioned in the Book of Mormon, that will eventually be received by those who believe the things they have received first. This matter of believing is not a matter that can be resolved by any church. It must be an individual thing of belief. No amount of Conference actions can change truth. We are on the subject of the plates of brass:

B. M., p. 15, I Nephi 1:164-170. "And it came to pass that my father Lehi also found upon the plates of brass a genealogy of his fathers; Wherefore he knew that he was a descendant of Joseph; yea, even that Joseph who was the son of Jacob, who was sold into Egypt, and who was preserved by the hand of the Lord, that he might preserve his father Jacob and all his household from perishing with famine. And they were also led out of captivity and out of the land of Egypt, by that same God who preserved them. And thus my father Lehi did discover the genealogy of his fathers.

"And Laban also was a descendant of Joseph, wherefore he and his fathers had kept the records. And now when my father saw all these things he was filled with the Spirit, and began to prophesy concerning his seed; that these plates of brass should go forth unto all nations, kindreds, tongues, and people, who

were of his seed. Wherefore he said that these plates of brass should never perish, neither should they be dimmed any more by time."

This completes the reference we wish to make at this time concerning the plates of brass. We will continue writing concerning the plates which were brought into being through Nephi. We have before stated that there were two sets of plates that carried the name of Nephi: Large Plates and Small Plates. The account from page 1 to page 203 is taken from the Small Plates, and is not abridged. The remainder of the Book of Mormon down to the Heading: The Book of Mormon on page 687, is an abridgement of the Large Plates of Nephi.

B. M., p. 63, I Nephi 5:218-226. "And it came to pass that the Lord commanded me, wherefore I did make plates of ore, that I might engrave upon them the record of my people. And upon the plates which I made, I did engrave the record of my father, and also our journeyings in the wilderness, and the prophecies of my father; and also many of mine own prophecies have I engraved upon them.

"And I knew not at the time when I made them, that I should be commanded of the Lord to make these plates; Wherefore, the record of my father, and the genealogy of his forefathers, and the more part of all our proceedings in the wilderness, are engraved upon those plates of which I have spoken; Wherefore, the things which transpired before I made these plates, are, of a truth, more particularly made mention upon the first plates.

"And after I had made these plates by way of commandment, I, Nephi, received a commandment, that the ministry, and the prophecies, the more precious parts of them should be written upon these plates; and that the things which were written, should be kept for the instruction of my people, who should possess the land, and also for other wise purposes, which purposes are known unto the Lord;

"Wherefore I, Nephi, did make a record upon the other plates, which give an account, or which give a greater account of the wars and contentions and destructions of my people. And this have I done, and commanded my people what they should do, after that I am gone, and that these plates should be handed down from one generation to another, or from one prophet to another, until further commandments of the Lord."

There is no where that it states that Nephi destroyed the records of his father, Lehi, but we do notice that he made an abridgement upon the Large plates of Nephi. If an abridgement is made, as we have stated before, the original record will be kept as well. Mormon made an abridgement of the Large Plates of Nephi. After he had completed a part of this work of abridgement, he searched through the things which he had and found the Small Plates. This is what he stated about them:

B. M., p. 204, Words of Mormon 1:4-11. "And now, I speak somewhat concerning that which I have written: for after I had made an abridgement from the plates of Nephi, down to the reign of King Benjamin, of whom Amaleki spake, I searched among the records which had been delivered into my hands, and I found these plates, which contained this small account of the prophets, from Jacob, down to the reign of this King Benjamin: and also many of the words of Nephi.

"And the things which are upon these plates pleasing me, because of the prophecies of the coming of Christ; and my fathers knowing that many of them had been fulfilled; Yea, and I also know that as many things as have been prophesied concerning us down to this day, have been fulfilled; and as many as go beyond this day, must surely come to pass; Wherefore, I chose these things, to finish my record upon them, which remainder of my record I shall take from the plates of Nephi; and I can not write the hundredth part of the things of my people.

"But behold, I shall take these plates, which contain these prophesyings and revelations, and put them with the remainder of my record, for they are choice unto me; and I know they will be choice unto my brethren. And I do this for a wise purpose; for thus it whispereth me, according to the workings of the Spirit of the Lord which is in me. And now, I do not know all things; but the Lord knoweth all things which are to come; wherefore He worketh in me to do according to His will."

We may think there is a conflict between the writing of Mormon and the writing of Amaleki. For Amaleki writes concerning the plates he is using: "These plates are full." (B. M., p. 203 Book of Omni 1:53) Then Mormon writes, "Wherefore, I choose these things, to finish my record upon them," (B. M. Words of Mormon 1:204-208) The things he is referring to are not the small plates, but rather, they are the subjects he has written about just before this statement. They are the fulfillment of prophecies given by the holy prophets: "And I also know that as many things have prophesied concerning us down to this day, have been fulfilled; and as many as go beyond this day, must surely come to pass;" (B. M., p. 204, Words of Mormon 1:7) We will find the writings on the subjects he is speaking of beginning on page 687, and ending on page 704.

SMALL PLATES OF NEPHI

We want to notice that when the Lord gives a commandment to do a thing, it has a purpose behind it. We have noticed in our study that the Lord commanded Nephi to make a set of small plates. He apparently told Nephi how many plates to make, because we will find that they were exactly the right amount of space on the ones Nephi made. We are going to refer to the:

"An Outline History of the Church of Christ", page 26:1-2. "Furthermore, the history of the progress of

the translation of the book is very interesting. On April 15, 1828, Joseph began the translation and Martin Harris was his scribe. They completed one hundred sixteen pages of manuscript by June, 1828, Mr. Harris requested the privilege of showing it to six of his friends, among them his wife, who was opposed to his helping Joseph either financially, or as a scribe. Joseph had been warned not to let any part of the work go out of his hands until it was completed, but because of the strained situation that was developing in the Harris household, he finally yielded to Martin Harris' importunities. The result of this was just what the enemies of the work wanted. They now had in their hands that which they considered would enable them to thwart Joseph in his work, and later did try to publish it in a periodical called the "Palmyra Reflector", and called, "Dogberry Papers of Winter Hill".

"As a result of this disobedience on the part of Joseph Smith in letting some of the work go out of his hands, he lost it, and he was severely rebuked and the plates and the Urim and Thummim were taken from him and he was left to his human responsibility. However, he was so distressed over his error that through fasting and prayer these things were restored to him about September, 1828, according to Lucy Smith's history, "Joseph Smith the Prophet and His Progenitors."

We see here that there were one hundred and sixteen pages of the manuscript of the Book of Mormon lost. Now let us see what instructions Joseph Smith received of the Lord, concerning where to begin; whether it be to retranslate what he had translated before, or to go on from where he left off. Let us see what was given to Joseph by the Lord when he was at Harmony, Pennsylvania, May, 1829. We will not quote the full text of the revelation; only paragraphs 2, 3, 7, 9, 10. This came through the Urim and Thummim:

"Behold they have sought to destroy you; yea, even the man in whom you have trusted, and for this cause I said, that he is a wicked man, for he has sought to take away the things wherewith you have been intrusted; and he has also sought to destroy your gift, and because you have delivered the writings into his hands, behold they have taken them from you: Therefore, you have delivered them up; yea, that which was sacred, unto wickedness. And behold, Satan has put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands; and behold I say unto you, that because they have altered the words, they read contrary from that which you translated and caused to be written; and on this wise the devil has sought to lay a cunning plan, that he may destroy this work; for he has put it into their hearts to do this, that by lying they may say they have caught you in the words which you have pretended to translate.

"Verily I say unto you, that I will not suffer that Satan shall accomplish his evil design in this thing,

for behold he has put it into their hearts to tempt the Lord their God; for behold they say in their hearts, we will see if God has given him power to translate, if so, he will also give him power again, or if he translate again, or in other words, if he bringeth forth the same words, behold we will have the same with us, and we have altered them: Therefore, they will not agree, and we will say that he has lied in his words, and that he has no gift, and that he has no power: therefore, we will destroy him, and also the work, and we do this that we may not be ashamed in the end, and that we may get glory of the world.

"Behold I say unto you, that you shall not translate again those words which have gone forth out of your hands; for behold, they shall not lie any more against those words; for behold, if you should bring forth the same words, they would say that you have lied; that you have pretended to translate, but that you have contradicted your words; and behold they would publish this, and Satan would harden the hearts of the people, to stir them up to anger against you, that they might not believe my words: thus Satan would overpower this generation, that the work might not come forth in this generation, but behold here is wisdom, and because I show unto you wisdom, and give you commandments concerning these things, what you shall do, show it not unto the world until you have accomplished the work.

"And now, verily I say unto you, that an account of those things that you have written, which have gone out of your hands, are engraven upon the plates of Nephi; yea, and you remember, it was said in those writings, that a more particular account was given of these things upon the plates of Nephi.

"And now, because of the account which is engraven upon the plates of Nephi, is more particular concerning the things, which in my wisdom I would bring to the knowledge of the people in this account: therefore you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of King Benjamin, or until you come to that which you have translated, which you have retained; and behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the devil."

We have found that the Lord made preparation over 2300 years before a thing was to happen. He told Nephi to make these Small Plates before the group started east from the Red Sea area. It was the year 600 B. C. when they left Jerusalem. It was the year 1829 when these plates were put to use. We also found out that it was necessary for the Book of Mormon to be published before the Lord's work could be established. For we read these words: "And behold they would publish this, and Satan would harden the hearts of the people, to stir them up against you, that they might

NOT BELIEVE MY WORDS: thus Satan would overpower this generation, that THE WORK might not come forth in this generation."

This work referred to here does not refer to that which is being translated, because we have read just before this that Satan was prepared to counteract the publication of the Book of Mormon, if Joseph Smith retranslated the part they had stolen.. The devil knew that it was time for the Church to be restored; he also knew that the Lord has a law that there must be two or three witnesses to establish every word. If he could destroy the effect or the truthfulness before the people, of the Book of Mormon, it might completely destroy the restoration of the Church of Christ in that generation. Satan failed in this effort as we have seen.

We have tried to bring to the reader's attention how the Lord did let us know through His servants the prophets, the way He was going to accomplish one of His great works. .

That great work was bringing one of the branches of Joseph over the sea. (Gone over the wall) He used some of them in spite of their illustrated human weaknesses.

This has demonstrated how the human is inclined to follow the sins of the nation, rather than follow the commandments of God. When the nation languished, they languished as well, but God screened out from among them, those whom He could use in His work.

We learn from this that when a people turn away from God and follow after the ways of the world, that God will use a great heathen nation to punish them. Some may return, and some may not.

We have learned that there will be times when the only path we have to walk upon, is one laid down of God, that no others have walked over. But by depending upon Him, we can cross the deepest sea and gain the land of promise.

We may find ourselves separated from those we love, both friend and relative. We may have to begin a new life to accomplish the promises of God..

We can learn that we may not have as much as is required to reap the reward we so much desire. It is necessary that we have the commandments of God always near us. The Lehites could have left the records with the Tribe of Judah, and carried on according to their memories. This would be as a legend. But the weakness of a legend is that it either loses some facts or gains other facts as it is passed on from generation to generation. The facts must be on record if they will hold true.

We have found that God has His own way of preserving truths in spite of the cunning of the devil. There is never an emergency with God. He knows what is to come, and has His plans made and perfected before the time comes that they are needed.

THE TEMPLE OF THE LORD IN THE LATTER DAY

Elder Arthur G. Smith

The scriptures indicate that there will be a temple built to the Lord in these latter days. This is not strange as we look into the written word and the history of man recorded there for our learning. God's dealing with man in the past has involved temples as center places for revealing His will in power and glory.

A temple is a special house; quite often a dual purpose or use is intended. It offers the opportunity for public or general worship as well as a sanctuary where God can meet with those he has set apart for special ministry.

Everyone who believes in Christ our Lord, and God his Father, expects to meet him and hopes to be filled with the Holy Spirit. Some have concluded that since the Bible teaches that our body is the temple of God, that this is the only temple that is to be considered; that a building of stone and wood is not to be expected to be of any great importance.

1 Cor. 3:16-17. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

"No one can dispute the necessity of personal righteousness and of keeping ourselves clean and pure of heart. This is a prerequisite to the in-dwelling of the Holy Spirit and to insure our soul's salvation. In fact it would be a very reasonable qualification for abiding in the presence of the Lord here on earth or in heaven, for God is holy and no evil can abide in His presence.

A temple of the Lord then will be a holy place dedicated to Him and will be honored by Him only if it is kept as a holy house. Jesus referred to the temple at Jerusalem as "the house of prayer," and drove out those who desecrated it's premises with a whip of cords. He even forbade any man to carry a vessel through the temple. Read of this in Mark 11:15, 16, 17.

The temple that Jesus knew is gone - destroyed long ago as had been prophesied by Him. He also is gone from the earth but has promised to return. All believers are thrilled by that promise of His return in the last days. Accordingly, the student of scriptures is made keenly aware of the place in which the prophet said He would appear was to be the temple that would be standing at the time of His coming.

Malachi 3:1. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

Malachi spoke of the temple in the singular form. In no case would it then refer to our bodies or our

hearts, which are many. Otherwise his word would have been in the plural form as "temples". Can we then doubt that the prophet truly inspired of the Spirit wrote of this temple as a definite place that would play an important role in the coming of our Lord?

This prophecy we again discover was given by Jesus to those He visited on this continent, a people who had been separated from their brethren in the land of Canaan. They knew nothing about Malachi as well as the other prophets that the Lord had sent to the people of Israel around Jerusalem. Jesus was instructed of his Father to give them a knowledge of these things. After quoting Malachi he spoke of the purpose for this in the Book of Mormon.

III Nephi 11:29, (page 670). "And he saith, these scriptures which ye had not with you, the Father commanded that I should give unto you, for it was wisdom in him that they should be given unto future generations."

Thus we see that God intends for you and me to have this knowledge, for part of the "future generations" spoken of as recorded by Nephi. If it is wisdom with God we should take note as he expects us to believe in His words. It is then to be recognized that a temple of the Lord will certainly come into being in these last days before His coming.

In the beginning Adam and his children were instructed of the Lord. They were taught to offer a sacrifice for sin using an altar. It was here that they met with God. It was here that God made a covenant with them. It was here that God's rejection of Cain's offering angered Cain, and in a jealous rage he slew his brother Abel. This is the first place we read of the use of an altar, a point of reference to which they could return to from time to time where they could meet with God.

Noah also made use in his days of the altar to worship God. He also was instructed in the proper form of sacrifices and the covenant of salvation was given to him. After the flood Noah made an altar as soon as he could to offer his thanksgiving and there God made a promise that there would be no more floods to cover the whole earth again. God gave the families of Noah and his sons the instructions they needed at the altar; no temple was required of so few a people. The altar was the place of worship and later became an intimate part of the temples built unto the Lord.

It was Jacob, a grandson of Abraham, who had a dream one night while traveling far from home. On arising in the morning he took a stone that he had used as a pillow and marked the spot. To him it was a holy place for here God had revealed to him a great promise. Generations were to pass before it would be accomplished, his name would be changed to Israel, and

his family would become a great people to be known as Israelites. The spot that Jacob now marked with his stone was not forgotten and later was the site of king Solomon's great temple. Jacob made a promise to the Lord at this time that there would be built here a house to the Lord and that he would be faithful to pay a tithing to the Lord.

Genesis 28:22. "And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

Our attention now is directed to the exodus of the people of Israel from the land of Egypt several hundred of years later. Moses was called of God to lead the people out of the bondage of Egypt and back to the land where Jacob had chosen to honor God, and to teach them God's will concerning them. Aaron, his brother, was to be his spokesman and later was made a high priest to the people to serve at the altar for them. Escaping by the direction and the power of God into the deserts east of Egypt, Moses was called up into a mountain to receive the instructions and the laws to govern. Forty days and nights Moses learned of God what was needful for the children of Israel to know that they might survive and come into the lands of their inheritance and become a nation. All this was to be in fulfillment of the promises that God made to Abraham and to Isaac and also to Jacob. The first thing that the Lord now commanded was the construction of a tabernacle. The purpose was made clear in the instructions and laws Moses brought down from the mountain to the people who were camped in the desert below.

Exodus 25:8 "And let them make me a sanctuary; that I may dwell among them."

Again in verse 22. "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."

Here we see that there was a good purpose in the provisions made that the Lord might properly guide the destiny of this great people. The command to build the tabernacle had importance in the plan that God gave to Moses. This tabernacle was portable and moved when the people moved. The whole tribe of Levi were set apart to service and care of the tabernacle and the furnishings, including the ark of the covenant, the mercy seat and the altar for sacrifices for the sins of the people.

A generation was to pass and the children of Israel were to wander in this wilderness for forty years before God led them into the land of Canaan. It was many years after that they became established in the land. It was about four hundred and forty-four years after the exodus that king David captured Jerusalem.

This city became a seat of government for them and the place where David's son, king Solomon, built the first permanent house unto the Lord. All this time from the exodus to the time of the building of Solo-

mon's temple, the tabernacle was maintained and was the place of worship, of sacrifices for sin by the high priests of the tribe of Levi.

It was four hundred and eighty years after the exodus that Solomon began the building of the house unto the Lord. It took seven years to complete this most ornate and beautiful temple. Gold covered much of the furniture and the floor. When it was dedicated the Lord filled it with a cloud to show His approval. This was the first of three temples to be built on the spot that Jacob had dedicated to the Lord and was the most glorious by all recorded reports. It was destroyed by the king of Babylon, Nebuchadnezzar, who captured Jerusalem and led away captive some of the people, slew many, burned and tore down the temple, broke down the walls of the city, and carried away the treasures of the temple. For seventy years the land lay desolate and barren because of the curse that God placed upon it for the people's sins.

Cyrus, king of Persia, next ruled the land, and he was called upon by the Lord to cause a rebuilding of the temple at Jerusalem. It is notable that it was this heathen king that was used by the Lord to reveal to the people of Israel that the temple was to be restored.

Ezra 1:2. "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah."

So the people returned to Jerusalem and after many years and delays it was finished in the sixth year of the reign of Darius, the king of Persia. They brought back much of the treasures from Babylon but it was never as richly furnished as was Solomon's temple. This was the second temple at Jerusalem that scholars refer to as the Temple of the Return which stood for nearly five hundred years.

Herod the Great in B. C. 20 began the remodeling of the temple buildings and these changes took about eight years for the transformation. It then became known as Herod's temple and was standing and in use in the life of Christ. It was here that as a boy of twelve years of age he was found talking to the doctors and the priests. Here he later in his ministry was to be found on the Sabbath mingling with the people and worshiping his Father. It was the temple Jesus prophesied would be cast down without one stone to be left above another.

Herod's temple was not as glorious and was the religious seat of the people who had largely lost control of their government and had become quite wicked. In 70 A. D. it was destroyed and the people at Jerusalem, mainly of the tribe of Judah and part of the tribe of Benjamin, were either slaughtered or led away captive into many lands. The temple was never again rebuilt to this day; it was the end of the third temple built at Jerusalem.

At present there is no recognized temple of the Lord in any land. Cathedrals and large churches are evident in every Christian nation and temples are in

pagan lands on many continents. These have been dedicated to the worship of God or pagan gods but we find idolatry and all kinds of worship foreign to the doctrine of the God of the heavens practiced. There is a denial of divine revelation and of prophecy. There is no place where the Lord can be met and where the Lord could dwell among us as in the days of old, this in spite of the promise that the Lord shall never change.

Now after nearly two thousand years we look forward to the temple of the latter days to appear. In the Bible we find a reference to this temple of the latter days.

Zechariah 6:12, 13. "And speak unto him, saying, Thus speaketh the Lord of Hosts, saying, Behold the man whose name is The Branch: and he shall grow up out of his place, and he shall build the temple of the Lord, even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both."

Verse 15. "And they that are afar off shall come and build in the temple of the Lord."

"The Branch" can only be our Lord, Jesus the Christ, who could do the things that the prophet relates that he shall accomplish. It is evident that this refers to the temple of the latter days as it has not yet been fulfilled. The temple will be built as a structure under the direction of the Christ and many workers will be from far away from the location of the building.

Yet another testimony to which we would not fail to call upon is most interesting in that the prophet made a comparison that is unique. It was a comparison of Solomon's temple and the Temple of the Return then in process of being rebuilt.

Haggai 2:3. "Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?"

Then by the inspiration of the Spirit of God he writes as follows:

Haggai 2:6 through 9. "For thus saith the Lord of Hosts. Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."

It is evident that this was not fulfilled at the time of the building of the Temple of the Return, nor yet in Herod's day of rebuilding, for with each there was a dimishing of glory in the temple itself and peace was non-existent. It can only be that he spoke of this "latter house" as to be in the latter times when we shall see the glory of the Lord return to the earth and the establishment of his kingdom and peace under his rule.

The promise is certain that the "glory" of this temple "shall be greater than of the former," indicating the outpouring of the Spirit from God to those who are permitted to be present shall be overwhelming and beyond description in words.

Can there be any doubt in any mind that the scriptures tell of a temple to the Lord in these latter days? The time of its building will be near to the coming of the Lord, so when the command comes from God that the temple is to be built we shall be looking for the return of the Lord.

It is our belief that it will be built upon this continent and on that spot that was dedicated in 1831 by Joseph Smith with others present. This is the Temple Lot to all of the thousands of people that have and do still believe in the restoration of the Church of Christ in 1830. Here in this land of liberty and justice under God, will be found the people of God who love truth and are peace loving in their ways of life.

We find in the Bible a description of many wonders that are to appear as God finishes his work and brings to a close the times of the end. I use the word "times" because it is unmeasured to us, undated history yet to happen, and we cannot understand nor comprehend it now.

Revelation 21:1, 2, 3. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, a new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Verse 22 "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."

This scripture gives us a mighty description of the new Jerusalem and the conditions that shall exist for those who are worthy to dwell with God, and with our Lord, Jesus Christ. There will be no more need of a temple, we will worship at his feet, all will be fulfilled. Even the sun and the moon will no longer be needed for light.

Temples have been built for God to work with man. Until all things be fulfilled, we will need the outpouring of his Spirit to enable the servants of God to witness in power in these latter days. As Malachi testified, "and the Lord, whom ye seek, shall suddenly come to his temple," so did John write in closing the book of Revelation.

Revelation 22:20 "He which testifieth these things saith, Surely I come quickly, Amen. Even so, come Lord Jesus."

Excerpts from a Sermon

(Delivered by Elder Joe Yates, at the Collins, Mo. Local)

In Gal. 6:1-2, Paul says "Brethren, if a man be overtaken in a fault, ye, which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye, one another's burdens, and so fulfill the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself."

Can you get away from self centeredness? Can you turn from caring for yourself and caring more for others? Sometimes it is not easy to sympathize with, and to have compassion for, others.

Webster defines the word Compassion, as "a sympathetic consciousness of other's distress, together with a desire to alleviate it". Notice the two parts of this definition. We must be aware of another's distress. But we don't stop there. We must have a "desire to help him out of his distress".

This brings to mind the story of the Good Samaritan. A man had been beaten by robbers and left to die by the roadside. The good Samaritan stopped and took time to care for his wounds.

With Compassion, there is another word, which

Webster defines; Empathy; "the capacity for participating in another's feelings or ideas."

Did Jesus have compassion for others? "But when he (Jesus) saw the multitudes, He was moved with compassion . . ." Matt. 9:36. "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick."

"Then Jesus called His disciples unto Him, and said, I have compassion on the multitude, because they continue with me now three days . . ." Matt. 15:32. And, in the parable of the unworthy servant, "Then the lord of that servant was moved with compassion". Matt. 18:27.

If we have compassion and empathy, sometimes it takes courage, too.

If we help another today, it may be easier to help someone else tomorrow. And pretty soon the idea of helping will become a habit.

A wise writer has said that "Compassion is the most healing of all human emotions, and, if we would let it, it would transform the world".

Perhaps compassion can change the world, but, the most important thing is, what it can do for the one who exercises this compassion towards others.

MY JEWELS

Red as the scarlet rose of Spring
 My jeweled ruby is —
 My jeweled ruby, the blood of Christ
 Willingly spilt for me,
 Its exquisite beauty yielding
 To its depth of joy —
 The joy of life triumphant
 Over death's defeat.

Green as the verdant Isle of Kauai*
 My jeweled emerald is —
 My jeweled emerald, human life,
 Body and soul, God-given, God-sustained,
 My inborn need, the chlorophyl that,
 Combined with the Son-Light of His Spirit,
 Mysteriously creates the Bread of Life,
 Sustaining the jeweled emerald of
 existence.

How precious my natural pearl —
 The pearl of knowing Him!
 His gospel difinely revealed, and I,
 Through inexplicable plan,

Exposed to its saving grace, gratefully
 Accepting, joyously experiencing
 A lifetime of increasing faith —
 That priceless pearl of spiritual lore.

Indestructible is my diamond —
 My-many-faceted,
 Gleaming, color-reflecting diamond:
 That full, soul-lifting assurance
 Of immortality; that unquestioned
 Hope of an inheritance
 More precious than any earthly jewel,
 And more to be desired.

The red ruby of our Savior's
 Pain and sacrifice,
 The emerald green of earthly life,
 The priceless pearl of divine truth,
 The indestructible diamond of hope —
 All jewels of precious worth —
 All mine by right of possession;
 All yours, just for the taking!

Evalena Sills

THE HOLY BIBLE, WHAT ABOUT IT?

by: Gary A. Housknecht

Sources: World Bible Scholars

Bible Dictionary by Wm. Smith, F. N.

Peloubet & M. A. Peloubet

Funk & Wagnalls Encyclopedia

Treasure In Earthen Vessels by Wm. Russell

Preface to the Holy Scriptures (Inspired Version) 15th Edition, 1908

The word Bible is the anglicized form of the Greek word Biblos, or book. The word Bible does not occur in the text of the Holy Scriptures. The Bible was the first book ever published, probably by Johann Gutenberg in 1456 A. D. Gutenberg was the inventor of printing. This first edition, called the Gutenberg Bible, was taken from the Vulgate translation which is the standard Bible of the Roman Catholic Church. This so called Vulgate translation was completed by Father St. Jerome of the Roman Church, late in the 4th century A. D.; translated from the original Hebrew text of the Old Testament into Latin. Since this first publication, there have been hundreds of millions of volumes of Scripture published into over one thousand languages and dialects and various systems for the blind. There have been more Bibles printed than any other book in history.

The first translation of the Bible from Hebrew, was in 285 B. C.; this of course, being the Old Testament only. It was called the "Septuagint," or seventy, so called because tradition affirmed that the translation (into the Greek language) was made by seventy men. The first attempt at a translation of the whole Bible was in the second century of the Christian era, and was called the "Peshito," or literal translation. The translation was for the Syrians'. You should here take note that the last writing in the Bible was probably not completed until well into the second century A. D., possibly around 130 A. D., and the general consensus of scholars agree that this was what we now know as II Peter. This book was not written by the Apostle Peter as was I Peter, but was probably accepted and canonized as scripture simply because it was being read in the churches at the time. (This coming from scholars' Origen, c. 251, and Eusebius, c. 325.)

English Translations. Although various portions of Scripture were translated into Anglo-Saxon as early as the 7th century, the first full translation into English was that completed in 1384 by the religious reformer John Wycliffe. This remained in manuscript form, however, and so the first complete translation into English that was published in book form, was by Miles Coverdale in 1535, and was based chiefly on the Vulgate Latin translation. (It is interesting to keep in mind that the world went into Apostasy in 570 A. D.

when the Pope of the Roman Catholic Church gained full power and prominence, and God withdrew His authority until the Church was restored in 1830, some twelve-hundred sixty years later.)

The next significant version of the English language Bible was the **Bishops' Bible** which was a revision of the **Great Bible**, by the Church of England scholars and bishops. The most notable translation of the Bible in English is the **Authorized Version**, completed in 1611. This was sponsored by King James I, and is commonly referred to as the **King James Bible**. The **Authorized Version** is the work of forty-seven theologians and scholars who completely revised the **Bishops' Bible** using Greek and Hebrew texts and earlier English translations.

The first entirely American version was first published in 1901 and is called the **American Standard Version**. However, significant to those of us in the Restoration, there was another entirely American version of the Bible in print much before this 1901 version. It is different than any other English translation of the Bible in that it is claimed to have been divinely inspired of God, rather than simply a revised version of a previously published English language Bible. The translation was completed in 1833 but was withheld by it's translator, Joseph Smith Jr., apparently because of a lack of any instruction from God to have the work published. In 1866, twenty-two years after Joseph Smith Jr. was martyred, a committee appointed by the Annual Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, approached the widow, Emma Smith and convinced her to release the manuscripts into their hands for eventual publication. In 1867 it was recorded with the Library of Congress and published. This new version of the Bible was at first called the "New Translation," and in it's fifteenth edition in 1908, it was called the **Holy Scriptures**. Today it is entitled, the **Inspired Version**.

The Holy Scriptures were first divided into chapters in 1250 A. D. by Cardinal Hugo de Sancto Caro. The division into verses, as we find the arrangement today, was made about the year 1550 by Robert Stevens, a printer of Paris, who executed the task while making a horseback journey from Lyons to Paris.. The Red Letter Bible was originated by Dr. Louis Klopsch and first published in 1901.

LARSEN - MORRIS

On February 7, 1976, between minutes of bright sunshine and scattered clouds, our families and members of the Orchard Mesa Local gathered at 2 p. m. to witness the marriage of Mary Kathryn Morris and David Dean Larsen at the Church of Christ, Grand Junction, Colorado.

As wedding selections were played on the piano by Jane Bell, Jack and Russell Bell escorted the guests and mothers, Martha Morris and Alice Larsen. Jeanie and Joanie Larsen, dressed in floor-length blue knit, lit the tapers in the candelabrum which encircled baskets of blue carnations and white mums.

Dorothy Medberry of Kimball, Nebraska, the maid of honor, sang "A Time for Us" and "Color My World." Her blue-flowered dress was complimented by a cape color and matching headpiece with short veil. She carried a white carnation nosegay. As the "Bridal Chorus" was played, William Morris, preceding his sister, carried the rings on a white satin pillow.

Kathy entered on the arm of her father, Bill Morris. Her gown was of sheerganza, sweeping to a semi-cathedral train. The high neckline and lantern sleeves were adorned with chantilace appliques. The wide ruffle of the A-line skirt was edged with chantilly lace and she wore a watching headpiece of chantilly lace and seed pearls to hold the veil of illusion. Her cascade bouquet was of blue carnations and white rose-

buds. Tom Larsen served his brother as best man as the vows were read by John Bell.

Mendelssohn's "Wedding March" concluded the ceremony, and we proceeded to the RLDS Church for the reception, where Cathy Laren presided at the guest book. The three-tiered cake was centered on a table covering the ecru lace which had been used at the wedding reception for Kathy's parents. Blue wild roses encircled the cake and it was topped by a decoration of bells and seed pearls. Becky Downs and Enid Bell served the cake and punch to about 40 guests.

We were very thankful that all of the family arrived here safely in spite of mountain storms. These included Bill and Martha Morris and their sons, Michael and David and William of Independence, Missouri, and John Christopher of North Platte, Nebraska. Those of the Larsen family who travelled to be with us were Tom and Cathy from Bridgeport, Nebraska; and Ruth, with her two little ones, Teri and Aaron, from Independence. Also present were David's grandparents, Harvey and Alvina Bell and Lois, his aunt, who reside here. Another out-of-town guest was Kathy Hickey of Scottsbluff, Nebraska.

David and Kathy are now at home in Bridgeport, Nebraska, after a trip to California. We wish them God's blessings in their new life together.

Enid Bell

BLESSINGS

Aaron Timothy Larsen, the son of Lowell Timothy and Ruth Denham Larsen, and Manuel Angel Tovar, the son of Alfredo and Esther Denham Tovar, were blessed under the hands of Elder Nicholas F. Denham and Apostle Archie F. Bell at the Temple Lot Local Church November 23, 1975.

Justin Matthew Smith, the son of Robert O. and Kathy Renee Smith of Raytown, Missouri, was blessed under the hands of Elders Kenneth J. Smith and Roland L. Sarratt at the East Independence, Mo. Local Church February 29, 1976.

Lloyd Henry Arden III, Danny Kyle Arden and Thomas Dean Arden, the sons of Lloyd Henry Arden Jr. and Edith Irene Downs Arden, were blessed December 28, 1975 at Grand Junction, Colorado by Elder A. James Shaw and Apostle Marvin Ely.

Louis Charles Renaud, Jr., the son of Louis Charles Renaud, Sr. and Karen Georgella Renaud, was blessed February 22, 1976 at Vienna, Missouri by Elder August Schwegler.

OBITUARY**Floyd D. Martin**

Brother Floyd D. Martin met a tragic death in a fire in his home, at Collins, Mo., on February 7, 1976. The home was completely destroyed by fire.

Floyd was a member of the Church of Christ. He was the son of Sr. Leora Martin. Besides his mother and three sisters, Mrs. Melva Johnson, Mrs. Czerna Kauffman, and Mrs. LaVange Johnson, he leaves a wife and several small children.

Apostle Leon Yates conducted the memorial services assisted by Elder Joe Yates, at Osceola, Mo.

BAPTISM

Jimmie L. Adkins of Biloxi, Mississippi was baptized and received the laying on of hands on February 20, 1976 at the East Independence, Mo. Local Church. Apostle William A. Sheldon officiated at the baptism and Apostle Archie F. Bell and Apostle Sheldon officiated the laying on of hands. Brother Adkins was received as a member of the East Independence, Mo. Local Church.

INDEPENDENCE EAST LOCAL

Greetings from the East Local.

It is nearing conference time again. We pray all will be well for those who come, and that God will bless us with His Spirit that all will be done right..

The new membership of the East Local has increased in the last few months, both by those moving here from other locations and by Baptisms. We are happy to have them in our congregation.

Our womens group has been busy making several things for a future bazaar. The one we had last fall was a big success for a small, but ambitious group. We made nearly three hundred dollars. We plan to use the money for tile and carpeting for the kitchen and dining area of the lower auditorium of the church.

We have had many good sermons from our local ministers, and visiting ministers, in the last few months. Much good admonition has been given. If we could all live up to this admonition, I am sure we would have a Zion condition in a very short time.

We have had a very mild winter here in Independence, with so much spring like weather for this time of the year. Buds are bursting and flowers are making their appearance and no doubt will be in bloom by the time this is in the next Advocate.

On December 7th, a baby girl, Darl Allene, came to live with the Smith Brickhouse family. She is a very special little girl because their other three children are boys. Little Darl Allene was blessed on Sunday, December 28th, by her Grandfather Elder Ray Hunholz and Apostle William Sheldon.

Robert and Kathy Smith are the proud parents of a baby boy born December 5th, his name is Justin

Matthew. He was blessed Sunday, February 29th, by his Grandfather Elder Kenneth Smith and Elder Roland Sarratt.

James Atkins of Biloxi, Mississippi was recently baptized at the East Local by Apostle William Sheldon. The Laying on of Hands was by Apostle Sheldon and Apostle Archie Bell. .

On March 4th, Sister Jewell Beem gave a baby shower for Sister Betty Olsen. Sister Betty received many nice gifts. Some could not attend because of sickness and bad weather.

Ron and Cynthia Caudell are making plans to move to St. Louis, Missouri by the first of April. Ron has been transferred there by the company he works for. We will miss them.

The Womens group sponsored a chilli supper on February 13th. It was well attended.

The Social Committee are having a supper on March 13th. The meal is being prepared by the men, after which we will be entertained with a program of music and singing by the "Rytham Sisters," a group of five ladies of Independence.

Sister Metta Anderson had the misfortune of falling and fracturing her ankle. She is convalescing at her home. I am sure she would appreciate our prayers.

We are glad to report Sister Gladys Nast is recovering from her illness after being in bed for several weeks. Pray for her too, that she might continue to improve.

Welcome to all Conference Visitors to Independence and The East Local.

Reporter,
Ruth Randall

TRUTH THOUGH CRUSHED TO THE EARTH

As I look back over the centuries
To the time when Lehi came,
I think of Laman, Lemuel, Sam and Nephi,
From these sons great nations sprang.
The jungles now choke these cities once so proud,
The Nephites and all their splendor
Have fallen to the ground.
Lo I hear a call from out of the dust.
A record comes forth,
To tell of these great nations and how they fell.

Laman was rebellious
He sowed the seed of discontent,
Jealous of his younger brother

So from the truth his reluctance spread.
Nephi was fair and righteous
Did that which is right
In the sight of the Lord.

So from these sons there were two nations,
Upon this the promised Land, but are no more.
The spades of man can turn the dust
And marvel at the sights.
But do they have the answer?
Only the gospel can set them right.

Mary Hunter

MICHIGAN REUNION

The Michigan State Reunion is to be held on the 19th and 20th of June, 1976 at the Bradley Local of the Church of Christ (Temple Lot) in Bradley, Michigan.

There is plenty of camping area within two miles of the church at a K O A campground. The homes of those church members in and around the Bradley Local are open to anyone desiring lodging.

For further information please contact:

Benjamin LaSeur
Route #1
Hopkins, Michigan 49328
Phone (616) 793-9318

or

Lavern Lussendem
Hopkins, Michigan 49328
Phone (616) 793-7245

Please mark this on your calendar now and begin making plans to join us. Your presence, both spiritual and physical, is needed to make this Reunion a success! We are looking forward to seeing you.

Submitted by the Michigan Reunion Committee:

Elder Conley Addington
Elder Harold Polack
Priest Ken Hoare

NOTICE

TRI-LOCAL RALLY

A Tri-Local rally will be held at Houston, Missouri on May 29th and 30th. The high light of the rally will be the dedication service on Saturday at 2:30 P. M. for our new building. We of the Houston Local are very humble, yet proud of our accomplishments and wish to share this service with as many of you as possible. Although listed as a Tri-Local meeting, you are all invited to attend.

If you have your own camper, facilities are available for camping, and as you know the homes of the members are available as far as capacity will allow.

If you plan to attend please do us a favor and notify either:

John H. Jones
1103 Hiway 17 West
Houston, Missouri 65483
Telephone 417-967-3059

or

Margaret Keeney
213 Byran Street
Houston, Missouri 65483
Telephone 417-967-3857

no later than three days before the rally.

COLORADO REUNION NOTICE

The 1976 Colorado Reunion will be June 11, 12, and 13th at Grand Junction, Colorado. Those who will need a place to stay please contact one of the following:

Bob Ely
3201 B½ Road
Grand Junction, Colorado 81501
Phone 303-242-1676

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DAVID JENSEN
2230 CLAY ST.
BELLEVUE, NE 68005

John Bell
572 34½D, Box 341, Rt. 1
Palisade, Colorado 81526
Phone 303-434-7100

Allen Downs
3047 F Road
Grand Junction, Colorado 81501
Phone 303-243-5777

We hope many of you will be able to attend and that together we may enjoy a spiritual feast.

Your Sister,
Alice Larsen, Reporter

SUNDAY SCHOOL SUPPLIES INSTRUCTIONS IN ORDERING

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the schools desire to make this study, they should order the quarterlies according to number so as to avoid 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), P. O. Box 472, Independence, Missouri 64051.

	Price Each
Primary, Volume 1, No. 1, Childhood of Jesus	N/C
Primary, Volume 1, No. 2, Jesus' Ministry (Out of Print)	
Primary, Volume 1, No. 3, Jesus' Ministry cont.	N/C
Primary, Volume 1, No. 4, Life of Jesus	N/C