

Bertha Hawley



THE GOOD NEWS

An outline story of the rise,
fall, attempts at reformation,
and final restoration of the
Church of Jesus Christ.



By

Garland E. Tickemyer

FOREWORD

The Good News is a series for use in missionary work. It was developed to meet the need for an inexpensive tool of simple construction that can be effectively used by persons with little training, including unordained men, women, and young people. Its cost is so low that a missionary could put a lesson into the hands of every person attending a missionary series.

The outlines are numbered A, B, C, and so on, for the purpose of identification in a suggested order of presentation. Few experienced missionaries will start with the same lesson, however, so we have arranged them for use in loose-leaf notebooks where they can be arranged to suit the worker. It is usually best to start with that subject in which the prospect has shown a special interest.

It is intended that missionary workers will keep the outlines, lesson helps, and their own additional materials and tracts in a notebook for their own use. They should have outlines in sufficient quantity to provide each prospect with a copy. At the beginning of the cottage meeting series they can furnish each prospect with an inexpensive folder with the first lesson included, then add a lesson at each subsequent meeting so that the prospect will have the complete story at the end of the series.

Excellent instructions on how to plan and conduct a cottage meeting are contained in *Go Ye and Teach*, a manual for cottage meeting workers prepared by the Quorum of Seventy committee on visual materials in cooperation with the Audio-Visual Department and published by Herald Publishing House.

This is your larder of material. It is not precooked. You can mix it according to your own recipe. Flavor it with your own personality. Heat it with the fire of love and concern for your fellowmen. Serve it on the table of friendship, lighted by the glowing light of God's Holy Spirit.

THE GOOD NEWS

THE PEARL OF GREAT PRICE

Some years ago one of our ministers had occasion to contact an adoption bureau on behalf of a young couple in his congregation. The head of the bureau, a charming silver-haired lady, was acquainted with our church and expressed warm appreciation for her past contacts with our ministers.

So a friendly chat began. During the conversation she commented that she thought one church was just as good as another. Our minister, at the risk of interrupting the friendly relations, decided he should challenge the statement.

"What church do you attend?" he asked. She named a church, very well known because of the community activities participated in by its pastor. Our minister expressed appreciation for her pastor, then asked, "Do you think that Father Divine's church is as good as yours?" (At that time, Father Divine, the Negro minister who claimed to be God, was very much in the news.) The lady replied, "Well, I don't exactly consider that a church." Our minister pressed the issue: "I'll wager his group doesn't pay taxes on its place of meeting—you have to be legally recognized as a church to be exempt."

Observing the lady's somewhat confused expression, he continued: "What you probably mean to say is that it doesn't matter what you believe so long as you are sincere; but I wonder if even that is always true?" This led to a friendly discussion which touched on some of the following points.

DOES IT MATTER WHAT YOU BELIEVE?

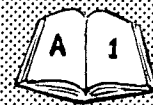
Some people are inclined to place less stress upon the importance of beliefs and convictions than upon actions. They would say that as long as a person does the right thing it doesn't matter what he believes. This view does not take into consideration the fact that *ideas are the foundation* of action. "As a man thinketh in his heart, so is he."

Our motivations for right doing stem from our convictions. The capacity for belief is one of man's most fundamental and significant traits. What he *believes* is the most important thing about him. It makes him what he is. It organizes and feeds him and provides the driving force that enables him to surmount obstacles. Sad is the lot of any man who gives way to skepticism, indifference, or complete neutrality. The wellsprings of life cease to flow to him.

DID IT MATTER WHAT THEY BELIEVED?

Columbus: Only a few learned men believed that the world was round in the fifteenth century. These men were not mariners with the skill to sail a ship around the world to prove their belief. Civilization's global conquest waited for such a man as Columbus. Other men were just as skilled and had better ships—but Columbus had a *belief*, and what he believed made all the difference in the world.

Lincoln: Tradition says that Abraham Lincoln, while watching the sale of slaves over the block, said, "Someday I'll hit that thing and I'll hit it hard." Did it matter what he believed?



THE PEARL OF GREAT PRICE

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

MATTHEW 13

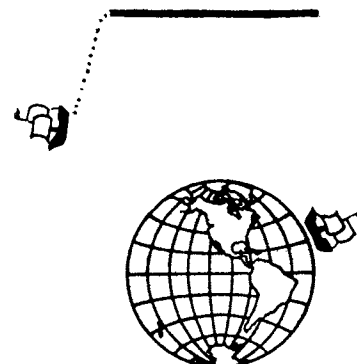
does it matter what you believe?

MANY PEOPLE ARE DECEIVED BY A MODERN SPIRIT OF TOLERANCE WHICH GENEROUSLY AFFIRMS THAT IT DOESN'T MATTER WHAT YOU BELIEVE SO LONG AS YOU ARE SINCERE.

did it matter what they believed?

Columbus — *Round world or flat?*

Lincoln — *Freedom or slavery?*



DOES IT MATTER WHAT THESE BELIEVE?

Economists: A German socialist, Karl Marx, pored over the manuscript for his book "Das Kapital" for many years in the libraries of England where he lived in exile. That book laid foundations for modern communism. Did Karl Marx's beliefs matter?

Statesmen: Did it matter what Adolph Hitler believed about such things as racial purity? Ask any man who went through the horrors of Buchenwald and he'll tell you that it made a difference. The fact that Hitler had a messianic complex and probably desired the good things of life for his super race does not correct the evils that resulted from his warped thinking. Sincerity did not make his beliefs right.

Doctors: There are all kinds of doctors—from the witch doctor of the Congo to the most highly trained specialists. We have a right to expect that a doctor will be sincere but above all we want to be sure that the doctor we choose is skilled in his profession and that he has the right methods and medication. In colonial days doctors sincerely believed that bleeding their patients rid them of poisons in the blood and hastened recovery. Some recommended asafetida bags to be worn around the necks. The vile smelling bags were supposed to ward off colds. Some people living today wore them in their early childhood. Did the doctor's sincere belief make the asafetida bags effective?

DOES IT MATTER WHAT WE BELIEVE ABOUT GOD'S LAWS?

Among some nomadic tribes the art of stealing is highly developed. To steal from a fellow tribesman is a great wrong, but to steal from another tribe is condoned by their moral code.

The ninth of the Ten Commandments, "Thou shalt not bear false witness," is probably the most powerful sanction for truth-telling that has ever been given. Except for belief in that commandment given of God, men would feel far less compunction about telling untruths.

Judges who once condemned persons to be burned at the stake or to be hanged for the crime of witchcraft sincerely believed that these persons were possessed by evil spirits. These judges were not evil nor unkindly men. They believed they were doing God's will. It mattered, therefore, what they believed.

BELIEFS FORM LIFE'S PLAN

A man's philosophy of life is the sum of his beliefs and convictions. All of his ideas are weighed on the scales of his value standards. Those that meet the requirements of that standard may be transmitted into action. Beliefs and convictions, therefore, constitute one's plan of life.

does it matter what these believe?

Economists - *Individual enterprise or communism?*

DOCTOR, WHAT CAN I DO TO KEEP FROM HAVING COLDS?

WEAR THIS ASAFETIDA BAG AROUND YOUR NECK.

Statesmen *Democracy or dictatorship?*

Doctors *Scientific treatment or quack remedy?*



does it matter what we believe about god's laws?

ACTS ARE DETERMINED BY BELIEFS.

IF BELIEF JUSTIFIES STEALING, YOU'LL PROBABLY STEAL.

IF BELIEF JUSTIFIES FALSEHOODS, YOU'LL PROBABLY LIE.

WITCHES WERE HANGED AT SALEM BECAUSE OF A BELIEF.

beliefs form life's plan

AN ARCHITECT'S PLAN IS THE GUIDE FOR THE CONSTRUCTION OF A BUILDING.

POOR BUILDING PLANS MAY RESULT IN AN UGLY AND UNSAFE BUILDING. A WRONG PRESCRIPTION MAY RESULT IN DEATH. WRONG PRINCIPLES OF BELIEF MAY RESULT IN IMMORALITY AND SPIRITUAL DESTRUCTION.

THE DOCTOR'S PRESCRIPTION IS THE DRUGGIST'S FORMULA.

THE PRINCIPLES OF TRUTH IN WHICH WE BELIEVE FORM THE FRAMEWORK FOR THE BUILDING OF GODLY CHARACTER.

7 For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.

PROVERBS 23

IS SINCERITY ENOUGH?

Paul sincerely carried out the requirements of Jewish law in persecuting the Christians prior to his miraculous conversion. He held the coats of the men who stoned Stephen.

Cornelius was a sincere, good man long before Peter was directed in a dream to go to him and teach him the truth.

As we look about us, it becomes apparent that many people who are sincere are *sincerely wrong*. In our own experience we have discovered many times that although we have been sincere in our belief and action we have been in error or have misunderstood the facts of a situation.

WORSHIP HIM IN SPIRIT AND IN TRUTH

It is truth that makes us free. We have an obligation to follow the greatest light of which we have knowledge. When a greater light appears we must forsake the lesser lights and follow the greater. John the Baptist was the forerunner of Christ. His light was greater than that of the Pharisees and men did well to follow him. Some continued to follow him and his disciples even after Christ had established his own church. When they came in contact with the apostles of Jesus, however, they were rebaptized and confirmed by that Holy Ghost of which John bore record.

ADDITIONAL SCRIPTURES

Matthew 28:20—"Teaching them to observe all things whatsoever I have commanded you."

II Timothy 4:2-4—"Time will come when they will not endure sound doctrine."

is sincerity enough?

PAUL WAS A SINCERE PHARISEE. (ACTS 26:5)

CORNELIUS WAS A DEVOUT MAN. (ACTS 10:2)

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee.

THE ACTS 10

12 There is a way which seemeth right unto a man; but the end thereof are the ways of death.

PROVERBS 14

worship him in spirit

and in truth

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.

JOHN 4

32 And ye shall know the truth, and the truth shall make you free.

JOHN 8

John's baptism was valid but some who were influenced by him were baptizing without authority from God. Their converts had to be rebaptized.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;
5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Phar'i-see.

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is hard for thee to kick against the pricks.*

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

THE ACTS 26

AND it came to pass, that, while A-pöl'lōs was at Corinth, Paul having passed through the upper coasts came to Eph'ē-sūs; and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

THE ACTS 19

BELIEF IN CHRIST IS NOT ENOUGH

Paul's instruction to the jailer to "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31) is held by some to be conclusive evidence that belief in Christ is all that is necessary to salvation. The next two verses of this "proof" text tell us that after instructing the jailer to believe on Jesus Christ, Paul immediately proceeded to instruct him and his family in the word of the Lord. Obedience to the gospel principles that Paul evidently taught him resulted in the baptism of the jailer and his family in that same hour. His acceptance of Christ included obedience to God's laws. Baptism was so important that it could not be delayed. Christ demands obedience as well as acknowledgment. He is not seeking servants who give only lip service.

ADDITIONAL SCRIPTURE

Romans 1:16—"Gospel of Christ . . . the power of God unto salvation."

ONLY ONE PEARL — CHRIST'S CHURCH

Jesus said, "I will build my church" (Matthew 16:18). The church is the "pearl of great price" for the possession of which all jewels of lesser worth must be sacrificed.



belief in christ not enough

why call ye me lord?

devils believe

vain worship

only one pearl -

christ's church

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

MATTHEW 7

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

JAMES 2

8 This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.

9 But in vain they do worship me, teaching for doctrines the commandments of men.

MATTHEW 15

15 ¶ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

MATTHEW 18

47 Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

THE ACTS 2

SEEK CHRIST'S CHURCH

The path of knowledge is the way of freedom. Men will carefully study various investment programs before deciding on the one that offers them the most for their money. Parents are concerned that the educational program shall be of the type that will best fit their children for their chosen profession. How much more important it is that we insure our eternal life and the eternal lives of our children by finding the true church of Jesus Christ and identifying ourselves with it.

You may wonder how you can identify the church of Jesus Christ even after you have come in contact with it. Perhaps the experience of one of our ministers will help you. One day while he was discussing the repair of his watch with a jeweler, a lady entered the shop and insisted on offering them some religious tracts. Her persistence in the face of their evident lack of interest bordered on rudeness.

Finally the minister said to her, "Are you sure you represent the church of Jesus Christ?" She answered definitely, "Yes, indeed."

"I'm somewhat familiar with Bible teachings," he continued. "I know that we are instructed not to receive nor to bid Godspeed to those who bring not the doctrine of Christ lest we become partakers of their evil deeds (II John 10, 11). Would you mind if I asked you a few questions just to assure myself that you really do represent Christ's church before I accept your literature?" The lady consented.

"What is the name of your church?" he asked. She gave him a name that did not disclose any connection with Jesus Christ, so he said, "Jesus said he would build his church and I had rather expected that his name would be attached to it in some manner. However, let's go on from that. What officers do you have in your church?"

She named several. Our minister commented, "But my Bible says 'God hath set some in the church, first apostles' (I Corinthians 12:28). Don't you have twelve apostles in your church?"

"Oh, yes!" she replied. "Who are they?" came the query. "Why, they are Peter, James, John, and the others named in the Bible."

"But these men are dead," our minister countered.

"They were the only apostles though," she responded.

"If the first twelve are your apostles, then Judas is one of them, isn't he?" he asked.

"Oh no! I didn't mean that. I suppose the man who took his place would be counted with the twelve."

"You mean Mathias?" She answered, "Yes."

"But weren't there more than these 13? How about Paul and Barnabas? The Scriptures tell us that the spirit said, 'Separate me Barnabas and Saul for the work whereunto I have called them.' And they were called apostles. There are also other apostles mentioned in the New Testament. These Scriptures indicate that the office of the twelve apostles was to be a continuing one. Didn't Paul say that these officers were to remain in the church 'til we all come in the unity of the faith'? (Ephesians 4:11, 13). Certainly you and I don't believe that time has come yet!"

The minister then continued his questions. "Do you have the office of Seventy in your church?" The lady indicated she didn't know what the office was. So he remarked, "But the Bible says that Christ sent out other Seventy, and you don't have this office in your church?"

The lady was evidently confused, so after a few more queries about her church's "pattern" of organization, the minister broke off the questioning, then commended the woman: "I admire you for what you are doing." We could use people with your zeal in the church I represent."

Finally he told her he believed he had found Christ's church, and he hoped that someday he would have the opportunity to tell her the story of the restoration of Christ's church in our day.



seek christ's church

It bears his name

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. MATTHEW 16

Its officers are named

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

1 CORINTHIANS 12

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

EPHESIANS 4

Its principles are enumerated

THEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

HEBREWS 6

Its fruits are manifest

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

ST. JOHN 13

20 Wherefore by their fruits ye shall know them.

MATTHEW 7

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vainglory, provoking one another, envying one another.

GALATIANS 5

AS GOD UNVEILED HIMSELF TO HUMANKIND IN THE PERSON OF HIS BELOVED SON, SO ALSO THE SON REVEALS HIMSELF TO US THROUGH HIS CHURCH. IT IS INDEED THE PEARL OF GREAT PRICE. THE WISE MAN WILL ENCOMPASS THE WHOLE WORLD TO FIND IT. WHEN HE HAS FOUND IT, HE WILL GIVE ALL THAT HE POSSESSES TO MAKE IT HIS OWN.

THE CHURCH OF JESUS CHRIST

ONLY ONE BODY

In our modern world, confusion reigns in many fields of human concern. *Political systems* run the entire gamut from absolute monarchy to communism, and men are confused by the problem of choice. Some despair of ever finding any ideal form of government. But it would be hard to find any statesman, however confused he might be, who would feel that the dilemma would be solved by accepting all political systems as equally good.

In the field of *economics* we are offered all kinds of panaceas ranging from no government control at all as advocated in Adam Smith's *laissez-faire* theory (a theory which in practical experience has resulted in recurring cycles of booms and depressions and exploitation of the masses), to the completely managed economy of communism developed by the Marxian socialists with its resulting loss of freedom for the individual. It would be difficult indeed to find an economist whose broad tolerance would lead him to say, "There is no essential difference in these systems; they are all the same and are equally desirable."

Can the serious student of *religion* be less discriminating than the statesmen and the economists in what he approves in the realm of spiritual values?

Jesus was confronted with the problem of whether to work through the established churches or to start his own. He preached his first sermon in a Jewish synagogue and was driven out (Luke 4:28). He soon discovered, if indeed he did not already know it, that one cannot put new wine in old bottles (Luke 5:37). He did not pat the existing churches on the back and say "All of you are right." On the contrary, he rejected all of them and proceeded to build the one true church. Yet he continually appealed for unity of the faith.

ADDITIONAL SCRIPTURES

I Corinthians 12:13—We are all baptized into one body.

John 17:11, 20, 21—That they all may be one.

THE CHURCH OF JESUS CHRIST

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gën'tiles, whether we be bond or free; and have been all made to drink into one Spirit.

1 CORINTHIANS 12

only one body

One body

4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

EPHESIANS 4

One bride

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

REVELATION 21

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

EPHESIANS 5

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

ST. MARK 2

15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

MATTHEW 9

CHRIST BUILT HIS CHURCH

A favorite issue between early Latter Day Saints and other ministers was the question of whether or not Christ actually built a church. The others held that the church was established on the day of Pentecost. One of our missionaries, J. J. Cornish, made effective use of Christ's statements, "Tell it to the church" (Matthew 18:17), "And God hath set some in the church, first apostles . . ." (I Corinthians 12:28), in his debates.

While we hold that Christ actually built his church, it is well to be aware that this church organization was not completed all at once. The Seventy were evidently sent out after the apostolic office had been established. Deacons were selected after the day of Pentecost (Acts 6:2). This might also be assumed with respect to the office of bishop but for the fact that Paul refers to Judas' "bishopric" being taken from him (Acts 1:20). Judas was evidently the treasurer for the traveling group that followed Jesus.

It is interesting to note that the restored church organization was also gradually perfected. The quorums of Twelve and of Seventy were organized in 1835, five years after the organization of the church, even though provision was made for the offices in a revelation in June, 1829 (Doctrine and Covenants 16:5). The First Presidency was completed on March 18, 1833 and the High Council was established by revelation and organization on February 17, 1834 (Doctrine and Covenants 99:1).

Christ did not patch up existing churches



16 No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

MATTHEW 9

christ built his church

SOME PEOPLE BELIEVE THAT THE CHURCH WAS NOT ORGANIZED UNTIL THE DAY OF PENTECOST - AFTER CHRIST'S DEATH. THE FOLLOWING SCRIPTURES INDICATE OTHERWISE.

"I will build"

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

MATTHEW 16

Christ refers to it

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

MATTHEW 18

God adds to it

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

ACTS 2

FOUNDED ON THE ROCK OF REVELATION

Catholics hold that the "rock" upon which Christ said he would build his church was Peter (Matthew 16:13-18). The word *petros* means rock or stone. The early fathers referred to him as "the rock."

Despite these evidences, the weight of scriptural proof is against this assumption, and reason points to the unlikelihood of Christ building his church on the shaky foundation of one man who would soon deny him.

The following Scriptures clearly indicate that the church is built upon the revelation of God in and through Jesus Christ. Knowledge of his divine Sonship can be had by only those to whom it is *revealed* by the Holy Ghost (I Corinthians 12:3). Christ is the bread of heaven, the truth of God, the complete revelation of God: "He that hath seen me hath seen the Father" (John 14:8, 9); "And that Rock was Christ" (I Corinthians 10:4); "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Corinthians 3:11); "This is the stone which was set at naught of you builders, which is become the head of the corner" (Acts 4:11).

Augustine states that the rock is the confession made by Peter, "Thou art the Christ, the son of the Living God." That confession was a revealed truth—"Flesh and blood hath not revealed it unto thee."

ADDITIONAL SCRIPTURES

Ephesians 2:19-22—"Jesus Christ himself being the chief cornerstone."

Matthew 17:1-5—Mount of transfiguration "My beloved son; . . . hear ye him."

Galatians 1:11, 12—Paul taught by "revelation of Jesus Christ."

Ephesians 1:17—Ask God for "wisdom and revelation."

THE ORGANIC FORM — PRIESTHOOD IN CHRIST'S CHURCH

It would have been most helpful if one of the writers of the New Testament had thought to record information regarding the organic form of the church. Their failure to do this is understandable since its pattern was doubtless so generally understood that there was no need for pointing it out to those to whom their communications were being sent. Despite this lack of complete outline of organization provided by New Testament writers, their casual references to offices and their functions are sufficiently complete that with the aid of revelation in our own day it is fairly easy to reconstruct its original form.

All officers mentioned in our outline are well substantiated from Scriptures with the exception of the office of priest. This office may be inferred from the fact that the New Testament church retained temporal functions that were administered by members of the Aaronic order of priesthood from ancient times. To these temporal functions was added the new covenant which required the ministry of high priests of the Melchisedec order. The fact that Melchisedec served as a high priest in the same order as that held by Jesus at the same time that priests of the Aaronic order ministered before God is good evidence that one order does not displace the other. The term "high" priest infers the existence of a lower order of priests.

founded on "rock" of revelation

Revelation of God through Christ - The Rock

4 And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.

1 CORINTHIANS 10

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Băr'-jō'nā: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

MATTHEW 16

Man saved through Christ

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

ST. JOHN 14

Christ known only by revelation of Holy Ghost

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

1 CORINTHIANS 12

the organic form - priesthood in christ's church

Apostles and prophets

18 But now hath God set the members every one of them in the body, as it hath pleased him.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

1 CORINTHIANS 12

High Priests

5 So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.

6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Měl-chiř'ē-dēc.

HEBREWS 5

FOR every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

HEBREWS 5

5 Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

1 PETER 2

ADDITIONAL SCRIPTURES

I Peter 5:1-3—Peter, who was of the Melchisedec order, called himself an elder, a term that may be used for any member of this order. “Elders among you.”

Numbers 11:16—God to Moses “Gather me seventy men . . . elders.”

Acts 21:8—“Philip the evangelist.”

I Corinthians 12:28—“God hath set . . . thirdly teachers.”

Exodus 28:1—“Take Aaron and his sons . . . minister in priest’s office.” (Chosen by God.)

Numbers 3:3, 10—“Thou shalt appoint Aaron and his sons.”

John 8:42—“Neither came I [Jesus] of myself, but he sent me.”

Acts 13:2—“Holy Ghost said, separate me Barnabas and Saul.”

Romans 10:14, 15—“How shall they preach, except they be sent.”

Acts 1:23, 25—“Thou, Lord, . . . shew whether of these two thou hast chosen.”

Ephesians 4:12-16—“He gave some, apostles; and some, prophets;” and so forth.

Seventy

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

LUKE 10

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

LUKE 10

Elders

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

TITUS 1

17 Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.

1 TIMOTHY 5

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord,

ACTS 14

Evangelists - Pastors - Teachers

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

2 TIMOTHY 4

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

EPHESIANS 4

Priests

11 If therefore perfection were by the Lē-vīt'i-cāl priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Mēl-chi's'ē-dēc, and not be called after the order of Aaron?

HEBREWS 7

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

EXODUS 40

Bishops and Deacons

THIS is a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

1 TIMOTHY 3

PAUL and Tī-mō'thē-ūs, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Phi-lip'pi. with the bishops and deacons:

PHILIPPIANS 1

8 Likewise *must* the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 Even so *must* their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

1 TIMOTHY 3

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

7 For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

TITUS 1

PRINCIPLES OF BELIEF

The clarity with which the apostle Paul names the principles of Christ's doctrine (Hebrews 6:1-3) would seem to remove all doubt as to what Jesus taught. It is amazing to observe the extent to which these principles have been ignored by able students of the Bible.

One of our elders once made a hospital call on a good Christian lady who was the state leader of the Bible classes of her faith. In the course of the visit she pressed her Bible to her breast and with an expression of great love said, "I believe every precious word of it." He said, "If you believe it, have you called for the elders of the church and asked them to anoint you and pray over you in harmony with the instructions found in James 5:14?" With what appeared to be complete unawareness of the inconsistency of her position she advised that her church didn't believe that that Scripture was applicable to our times. She was denying the fourth principle of the doctrine of Christ (Hebrews 6:1-3).

The ladder illustration of the principles of the gospel has been used for many years by the ministers of this church. This has illustrated the process of stepping upward toward perfection by obeying the fundamental principles of the gospel.

Another illustration sometimes used likens a man's life to a tree. The principles are the spiritual roots which function to bring about good fruits in his life. They produce the vital forces which bring about salvation and eternal qualities of life.

ADDITIONAL SCRIPTURES

Hebrews 5:12—"First principles of the oracles of God."

Hebrews 11—Entire chapter on faith.

Faith

Luke 18:8—"When the son of man cometh, shall he find faith on the earth?"

James 2:14, 17, 18, 26—"Faith without works is dead."

Repentance

Matthew 4:17—"Repent: for the kingdom of heaven is at hand."

Romans 2:4—"Goodness of God leadeth thee to repentance."

Isaiah 55:7—"Let the wicked forsake his way."

Luke 15:11-24—Parable of prodigal son.

Luke 19:8—Zaccheus, "Half of my goods I give to the poor."

II Corinthians 7:9, 10—"Godly sorrow worketh repentance to salvation."

Baptisms

Matthew 3:13-17—Jesus, "Thus it becometh us to fulfil all righteousness."

Of Water

Acts 2:38—"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

Luke 3:3—"And he [John] came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."

Acts 8:38, 39—"They went down both into the water, both Philip and the eunuch; and he baptized him."

Acts 22:16—Ananias to Saul, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Romans 6:2-5—Symbolism, "buried with him by baptism."

John 3:23—"John also was baptizing in Aenon . . . because there was much water there."

Chosen by God

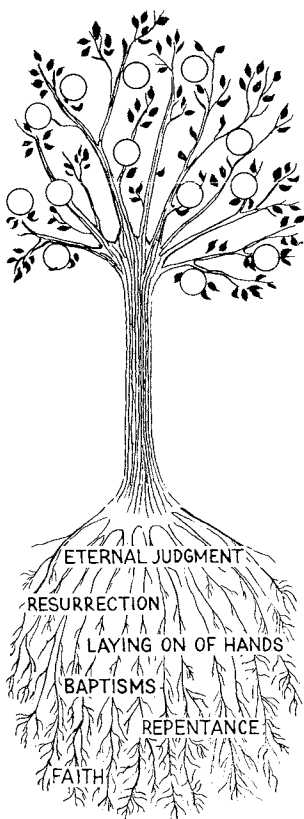
4 And no man taketh this honor unto himself, but he that is called of God, as was Aaron.

HEBREWS 5

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. ST. JOHN 15

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. ST. JOHN 17

principles of belief taught by Jesus and apostles



THEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

HEBREWS 6

6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

HEBREWS 11

22 And Jesus answering saith unto them, Have faith in God.

MARK 11

2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

LUKE 13

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,
15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

MARK 1

Of Spirit

John 14:26—"The Holy Ghost . . . shall teach you all things."

Acts 8:14-18—"Laid their hands on them, and they received the Holy Ghost."

Mark 1:8—John, "I indeed have baptized you with water: but he shall baptize you with the Holy Ghost."

Acts 19:5, 6—"The Holy Ghost came on them."

Titus 3:4, 5—"Our gospel came in power, and in the Holy Ghost."

Acts 10:44—"The Holy Ghost fell on all them which heard the word."

Laying on of hands

Numbers 27:18-20—Lord to Moses, "Take thee Joshua, lay thine hand on him; . . . give him a charge."

Deuteronomy 34:9—"Moses had laid his hands upon him."

Matthew 19:13-15—"Jesus . . . laid his hands on them [children]."

Mark 10:13-16—"He took them up in his arms, put his hands upon them and blessed them."

Acts 6:6—"When they had prayed, they laid their hands on them."

Acts 13:3—Barnabas and Saul "Laid their hands on them, they sent them away."

Luke 13:13—Infirm woman, "And he laid his hands on her, and immediately she was made straight."

Mark 16:18—"They shall lay hands on the sick, and they shall recover."

James 5:14, 15—"Let him call for the elders of the church."

ETERNAL JUDGMENT

Eternal judgment, a principle of the gospel of Christ (Hebrews 6:2), simply means that the principle of judgment is eternal and without end. It is not to be confused with nor considered the same as the final judgment. The principle of eternal judgment has to do with our choices, day by day. We are today the sum total of all of our yesterdays. Whether or not we are educated or otherwise qualified has already been determined, or is in the process of being determined, by the effort we have put forth to become teachers, doctors, engineers, and so on. A dope addict or alcoholic has pronounced judgment upon himself by his prior choices.

It is important that we make proper choices and decisions moment by moment in order to build within ourselves qualities that are compatible with the nature of Christ. The same spirit which has power to possess our bodies in this life will have power to possess it in the life to come. This is what is meant by the following Scriptures:

Matthew 7:17—"Every good tree bringeth forth good fruit."

Deuteronomy 32:4—"All his ways are judgment."

I Peter 4:17—"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall be the end of them that obey not the gospel of God?"

Romans 6:16—"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?"

Galatians 6:7—"Whatsoever a man soweth, that shall he also reap."

Baptisms

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

ST. JOHN 3

30 But the Phār'i-sēes and lawyers rejected the counsel of God against themselves, being not baptized of him.

LUKE 7

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

MARK 16

22 ¶ After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

23 ¶ And John also was baptizing in Æ'nōn near to Sā'lim, because there was much water there: and they came, and were baptized.

ST. JOHN 3

Laying on of Hands

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

MARK 16

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

LUKE 4

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

16 And he took them up in his arms, put his hands upon them, and blessed them.

ST. MARK 10

6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

ACTS 19

Resurrection of the Dead

32 And I, if I be lifted up from the earth, will draw all men unto me.

ST. JOHN 12

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

ST. JOHN 11

Eternal Judgment

JUDGE not, that ye be not judged.
2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

MATTHEW 7

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

ROMANS 6

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

GALATIANS 6

15 Because the law worketh wrath: for where no law is, *there is* no transgression.

ROMANS 4

SIGNS FOLLOWING THE BELIEVERS

Most Christians accept the fact that miraculous signs in the form of healing of the sick, speaking in tongues, prophecy, and others, were abundantly manifest in the ministry of Christ and his apostles. Some answer, however, that these signs were necessary only during the time that the word of God was not available to the people. When the canon of Scripture was compiled, that which was perfect had come and gifts and miracles were no longer necessary (I Corinthians 13:8-10).

A continuation of the reading of this Scripture reveals, however, that when that which is perfect is come we shall know even as we are known. In Paul's letter to the Ephesians 4:13 he describes that period of perfection as a time when we "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine."

We may safely conclude, therefore, that that which is perfect has not come and that the gifts of the spirit should be evident among the true followers of Christ.

Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do" (John 14:12).

We recommend the modern parable by Joseph Luff which is printed at the end of the tract *God Speaks Today* by G. E. Tickemyer, as an excellent answer to those who say the gifts have been done away with.

CHRIST'S FOLLOWERS CALLED SAINTS

The followers of Christ were first called Christians at Antioch. Prior to that they were always called saints. This term is scattered throughout the New Testament. It is important to point out that this term "saints" was not reserved for a select group canonized by the church. All followers of Christ were called saints. They were the *early-day* saints. Members of his church today are *later-day* saints.

ADDITIONAL SCRIPTURES

Deuteronomy 33:3—"All his saints are in thy hand."

II Chronicles 6:41—"Let thy saints rejoice in goodness."

Daniel 7:27—"The kingdom . . . shall be given . . . to the saints."

Acts 9:13—"Evil he hath done to thy saints at Jerusalem."

I Corinthians 6:2—"The saints shall judge the world."

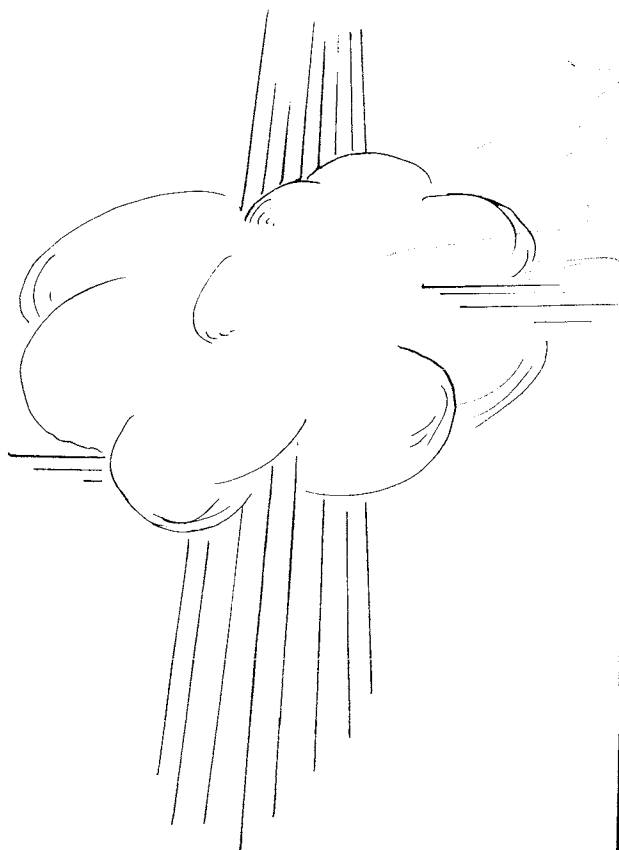
Romans 1:7—"All that be in Rome . . . called to be saints."

Romans 15:25—"I go unto Jerusalem to minister unto the saints."

Jude 3—"The faith which was once delivered unto the saints."

Revelation 13:10—"Here is the patience and the faith of the saints."

signs following true believers



15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

MARK 16

15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

ACTS 5

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

33 For God is not the author of confusion, but of peace, as in all churches of the saints.

1 CORINTHIANS 14

17 Then laid they their hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

ACTS 8

8 And it came to pass, that the father of Pub'li-üs lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

ACTS 28

3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

ACTS 28

GIFTS OF THE SPIRIT

The gifts of the Spirit enumerated by Paul (I Corinthians 12:7-10) are nine in number: wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, interpretation of tongues. Visions and dreams might also be added to this group. Some have mistakenly supposed that evidence of the baptism of the Spirit is through speaking in tongues only. Latter Day Saints hold that one person does not often have all of the gifts. Paul evidently takes this view, for he says, "To some is given . . ." We are inclined to place greatest value on the gift of wisdom.

ADDITIONAL SCRIPTURES

Joel 2:28—"Old men shall dream dreams and young men . . . see visions."

I Corinthians 12—Entire chapter.

I Corinthians 13:8, 10—"When that which is perfect shall come [Christ's second coming] that which is in part shall be done away."

Mark 16:16-19—"These signs shall follow them that believe."

Ephesians 4:7, 8—"He [Christ] gave gifts unto men."

Luke 11:13—"If ye . . . give good gifts . . . to your children: . . . more shall your heavenly father give."

I Corinthians 14:1, 5—"Desire spiritual gifts."

Acts 2:4—Disciples speak with other tongues.

Acts 2:17, 18—"It shall come to pass in the last days"—prophecy and dreams.

I Corinthians 14:33—"God is not the author of confusion."

FRUITS OF THE SPIRIT

The fruit of the Spirit is love (charity I Corinthians 13:1-8). This is the greatest treasure of all. It is probably never perfectly exhibited. Even the disciples of Christ expressed concern as to who among them would be the greatest, and the apostles were continually hard pressed to maintain harmony and peace among the saints. The measure in which love is manifest, however, reflects the measure of our at-one-ness with God. Jesus says "Why call ye me, Lord, Lord, and do not the things which I say?" We are counseled in latter-day revelation that "No one can assist in this work, except he shall be humble and full of love."

ADDITIONAL SCRIPTURES

II Peter 1:5-7—"Add to your faith virtue."

John 13:35—"By this shall all men know that ye are my disciples, if ye have love one to another."

Philippians 4:8—"Whatsoever things are honest."

ADDITIONAL REFERENCE MATERIAL (TRACTS)

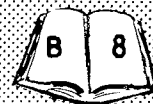
Christ's Church Restored—Maurice Draper

The Church of Jesus Christ—William Lewis

I Will Build My Church—small handout card published by Herald House

Checking the Church of Your Choice—L. Wayne Updike

God Speaks Today—G. E. Tickemyer (for Joseph Luff story)



christ's followers called saints

19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

EPHESIANS 2

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and A-chā'ia to make a certain contribution for the poor saints which are at Jerusalem.

ROMANS 15

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all A-chā'ia:

2 CORINTHIANS 1

gifts of the spirit

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues;

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

1 CORINTHIANS 12

fruits of the spirit

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

ST. JOHN 13

20 Wherefore by their fruits ye shall know them.

MATTHEW 7

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vainglory, provoking one another, envying one another.

GALATIANS 5

CHRIST'S MISSION IS TO REDEEM MANKIND. HE BUILT HIS CHURCH AS THE INSTRUMENT FOR ACCOMPLISHMENT OF THIS PURPOSE. CHRIST'S CHURCH HAD AN ORGANIC PERFECTION WHICH THE APOSTLE PAUL LIKENED TO THE HUMAN BODY IN THE FUNCTIONING OF ITS MANY PARTS. SPECIFIC OFFICERS ARE NAMED. PRINCIPLES OF BELIEF ARE ENUMERATED. SIGNS TO FOLLOW ITS BELIEVERS ARE GIVEN. GOD ADDS TO IT THOSE WHO ARE TO BE SAVED.

THE CHURCH IN THE WILDERNESS

Sooner or later an honest and thorough search for the church of Jesus Christ will require an examination of those few organizations that claim to be the true church by right of unbroken succession from the days of Christ to the present.

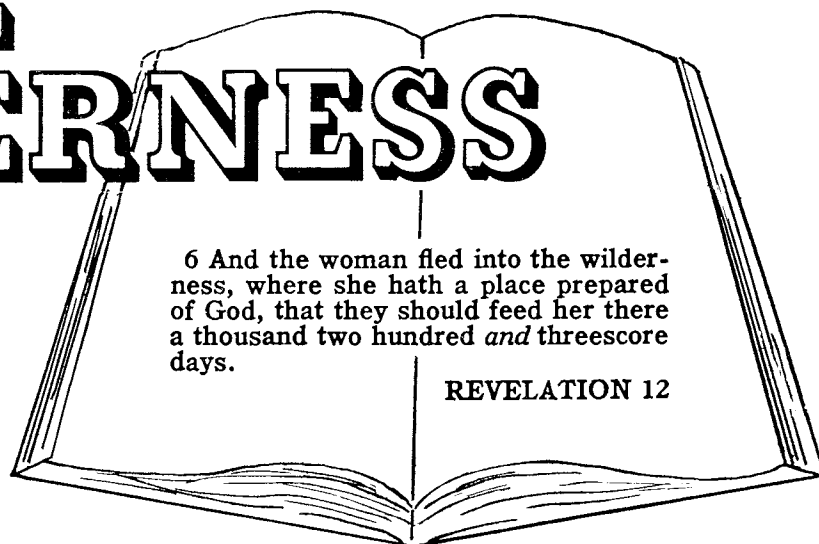
The church in Rome has given us most of our religious holidays. From its gifted artists we have received priceless treasures of literature, art, and music. For many hundreds of years it produced the principal leaders of human thought whose scholarly research dealt with virtually every aspect of faith and morals. The Catholic League of Decency has been a powerful deterrent to corruption of morals by taking a stand against inferior moving pictures and literature. Their unyielding opposition to divorce has influenced the marital standards of all Christian nations. Their courageous stand against atheistic social movements challenges the respect of all religious people.

Are we justified then in rejecting the claims of this so-called mother church to be the only true church of Jesus Christ?

The first grievous error of Roman Catholicism is its thesis that the state should use its authority to support the "Mother" church and none other. It holds that the state must not accord any kind of liberty to other religions or to other forms of Christian religion. This doctrine is a development of the Augustinian dictum that error has no rights. It is defined in a statement of Pope Leo XIII.

"Justice and reason alike forbid that the state should be atheistic; or, what amounts to the same thing as atheism, that it should take up the same attitude toward all the so-called religions, and accord to them all equal rights without distinction."—*Acts of Pope Leo XIII*, Vol. 5, p. 123.

THE CHURCH IN THE WILDERNESS



THE INFANT CHURCH OF JESUS CHRIST WAS HARDLY ESTABLISHED BEFORE FORCES BEGAN TO WORK THAT WERE TO EVENTUALLY BRING ABOUT HER DOWNFALL. IN THE RIPENESS OF HER INIQUITY THE DEEDS OF THAT APOSTATE CHURCH ARE TOO FRIGHTFUL TO CONTEMPLATE. EVERY PROTESTANT CHURCH SPIRE POINTS HEAVENWARD IN TESTIMONY TO THE UNIVERSALITY OF THE APOSTASY.

apostasy foreseen by prophets

ARISE, shine; for thy light is come, and the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people; but the LORD shall arise upon thee, and his glory shall be seen upon thee.

ISAIAH 60

9 ¶ Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

ISAIAH 29

11 ¶ Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:

12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it.

AMOS 8

6 Therefore night *shall be* unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for *there is* no answer of God.

MICAH 3

This "thesis" that it is the duty of the state to suppress other religions was the basis for the evils of the Inquisition. That doctrine has never been changed and is rigorously enforced in Spain and in any other states where Catholic power is supreme.

Martin Luther protested against the evils of this doctrine and held, "The cause of the word of God is to be maintained only by the word of God."

Some ineffective protests have come from the ranks of good Catholics themselves including the eminent thinker, Fr. A. Vermeersch, who wrote:

"It may be that the liberty granted to error may give greater freedom to truth, or that in the divided state of opinions on religious subjects, it is better for true religion to enter into competition with error on common grounds rather than shelter itself behind privileges."

—A. Vermeersch, *Tolerance*, London, 1913, p. 250-2

A *second major error* of Catholicism is that its efforts have been so exclusively preoccupied with preparing disciplined souls for exaltation in the afterlife that it has been amazingly indifferent to man's physical and social needs here and now. Too often it has been allied with tyrannical governments serving the interests of privileged classes. By its indifference to the need for social reform, this organization which stands valiantly against the spread of atheistic communism has unwittingly helped to prepare the soil out of which communism springs. Atheistic communism has gained little foothold in socially conscious Protestant nations. It is in such places as France, Italy, Spain, and Latin-American nations, where Catholicism is the dominant religion, that communism is coming to the front.

There is even more convincing evidence, however, that the churches in succession have so far departed from the primitive church of Jesus Christ that they have lost their right to exclusively represent Him. This evidence is here presented in the form of the prophetic statements foretelling a "falling away" together with historical evidences of fulfillment of these prophecies.

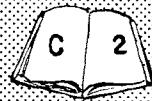
A DISCUSSION WITH A CATHOLIC FRIEND

Some years ago one of our ministers had the difficult responsibility of attempting to regain a member who had been won over to Catholicism through influence of Jesuit teachers in the Catholic school where he attended.

He asked this young man what had influenced him in his decision to become a Catholic. The reply was: "There are two Scriptures that simply knock all of the props out from under your church as well as the Protestants. Those Scriptures are: 'I will build my church; and the gates of hell shall not prevail against it' (Matthew 16:18), and the promise of Jesus, 'Lo, I am with you alway, even unto the end of the world' (Matthew 28:20). If the Catholic Church is an apostate organization then Jesus didn't know what he was talking about. I take my stand by the side of Christ."

"But have you thought through the meaning of these prophecies?" he asked. "The first one has reference to Christ's mission to spirits in prison. Of such spirits Augustine says, 'There are some who have departed this life, not so bad as to be deemed unworthy of mercy, nor so good as to be entitled to immediate happiness.' These spirits are imprisoned in an intermediary state which the Catholics call 'Purgatory' and which is spoken of in the Scriptures as the 'prison house,' 'hell,' or 'nether parts of the earth.'

"That this intermediary state existed before Christ came to earth is evident in that it held the spirits of those who were disobedient in the days of Noah (I Peter 3:19, 20). Before Christ's advent its unfortunate victims were held in hopeless bondage, for Satan possessed the keys of death and of hell.



Jesus spoke of it

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

MATTHEW 11

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

ST. JOHN 12

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

ST. JOHN 9

Apostles foresaw it

THIS know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

2 TIMOTHY 3

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

2 PETER 2

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

2 THESSALONIANS 2

28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

ACTS 20

"Christ proclaimed that the last enemy he would overcome would be death (I Corinthians 15: 26), and that a part of his mission was to 'preach deliverance to the captives, . . . to set at liberty them that are bruised' (Luke 4:18). Instinctively we identify these captives with those of whom Zechariah spoke when he said, 'As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope' (Zechariah 9:11, 12). We identify their deliverer as 'The strong among the mighty shall speak . . . out of the midst of hell' (Ezekiel 32:21).

"Hell did not prevail against Christ and his church, for Christ broke through the doors that had held captive spirits in bondage and set them free. Of this mission to spirits in prison Peter writes:

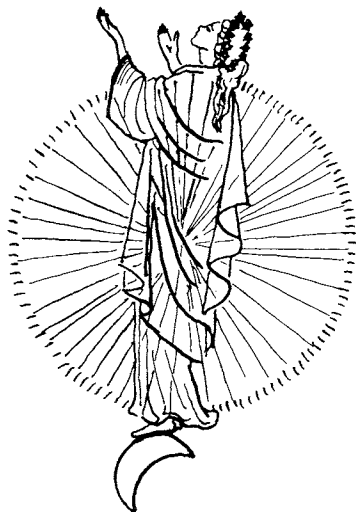
'For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and *preached to the spirits in prison*; which sometime were disobedient, when once the long-suffering of God waited *in the days of Noah*, while the ark was a preparing, wherein few, that is, eight souls were saved by water' (I Peter 3:18).

"Christ's work of salvation was to extend to the grave. 'Though they dig into hell, thence shall mine hand take them' (Amos 9:2). From the hands of Satan Christ wrested the keys of hell and when he ascended upon high as he said 'I . . . have the keys of hell and of death' (Revelation 1:18). Hell had not prevailed against him."

"Yes," said the young man, "but what about Jesus' statement, 'Lo, I am with you always even unto the end of the world?'"

"This is a conditional promise," our minister responded. "Notice the statement that precedes it, 'Teaching them to observe all things whatsoever I have commanded you' (Matthew 28:20). There is no promise to those who do not teach the things which Jesus commanded."

Moving from this question regarding the possibility of apostasy, let us turn to an examination of the Scriptures where we find numerous statements in the prophecies of the Old Testament and in the sayings of Jesus and the Apostles that indicate how these great leaders felt about the "infallibility" of the church. (See outlines C-2 to C-3.)



3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

2 TIMOTHY 4

AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travelling in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

REVELATION 12

Apostasy had begun

21 For if God spared not the natural branches, take heed lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

ROMANS 11

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

GALATIANS 1

7 For the mystery of iniquity doth already work; only he who now letteth *will* let, until he be taken out of the way.

2 THESSALONIANS 2

the testimony of history

IF THE CHURCH OF JESUS CHRIST HAS SURVIVED NINETEEN CENTURIES WITHOUT DEPARTING FROM THE PLAIN AND SIMPLE TRUTHS TAUGHT BY JESUS, AS THOSE WHO CLAIM AUTHORITY BY RIGHT OF CONTINUOUS SUCCESSION BELIEVE, THEN THERE IS NO EXCUSE FOR THE EXISTENCE OF A REFORMED OR A RESTORED CHURCH. ON THE OTHER HAND, IF THE CHURCH DID DEPART FROM THE TRUE FAITH, THE NEED FOR A RESTORATION LOGICALLY FOLLOWS. OTHERWISE GOD'S PURPOSES WOULD BE FRUSTRATED, AND CHRIST'S PROPHETIC PROMISE THAT IN THE LAST DAYS "THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME," COULD NEVER BE FULFILLED.

THE TESTIMONY OF HISTORY

Now turn to the testimony of history which reveals the cunning craftiness with which the forces of apostasy gradually fastened their hold upon the church until they held her bound through centuries of ignorance and superstition.

This departure from the simple gospel of Christ occurred not in a day or in a year but over a long period of time. It was not by design of scheming men but through the imprudence of uninspired and oftentimes ignorant men.

Unnumbered volumes have been written and are to be found on almost any library shelf setting forth the progressive steps by which the simple gospel of Christ became clouded with superstition and adulterated with human inventions and pagan ceremonies. Fourteen or fifteen histories by eminent authorities were examined in the preparation of these outlines. Almost every century for hundreds of years is marked with innovations and important changes in church doctrines and procedures.

Excerpts reproduced here are taken principally from the two-volume history by Mosheim. Mosheim was born in 1695 of "high rank and noble birth." He became a Lutheran minister and was one of the finest scholars of his time. He was chancellor of the University of Gottingen. We have concentrated on the writings of this particular author because of their authoritative character. We have also quoted extensively from *The Catholic Encyclopedia*. There are many other scholarly works that might have been used. It will be noted that Mosheim's objectivity led him to present the facts of history as he found them even where they were contrary to the teachings of his own church, which was frequently the case. (See *Good News* Outlines C-3 to C-11.)

CONCLUSION

Millions of devout and noble men and women in the Catholic Church have given and are giving their lives to a cause that they believe to be right. The world owes to them a debt of gratitude for the preservation of a religious heritage that has helped to focus attention upon the supremacy of spiritual values. Devotion, learning, and piety, however, have been insufficient to undo the evils of apostasy in the Christian church just as these same qualities found among the Jewish religious leaders could not render acceptable to God that church whose leaders Jesus denounced as hypocrites. They, too, had a long and unbroken line of succession from ancient prophets who were recognized by God. Christ did not ask for pedigrees, however; he examined the teachings of the existing religious orders and declared them to be false. He denounced their leaders as blind leaders of the blind.

Jesus set about to build his own church, just as he set his hand a second time to restore his church in the latter days. It was toward this glorious restoration of the gospel in the last days that inspired men of all ages have looked with longing expectation. That work of restoration has already begun. Its story is the *Good News* which we seek to share with all mankind and is the subject of our next discussion.

Elevation of the clergy

ANCIENT PRIVILEGES OF THE PEOPLE
DIMINISHED - POWER AND AUTHORITY
OF BISHOPS GREATLY AUGMENTED

PRELATES GRADUALLY TURNED THEIR IN-
FLUENCE INTO DOMINION

A THRONE AND SUMPTUOUS GARMENTS FOR
THE SERVANTS OF THE MECK AND LOWLY
JESUS

NEW ORDERS OF PRIESTHOOD ADDED

III. These *councils* of which we find not the smallest trace before the middle of this century, changed the whole face of the church, and gave it a new form: for by them the ancient privileges of the people were considerably diminished, and the power and authority of the bishops greatly augmented. The humility, indeed, and prudence of these pious prelates, prevented their assuming all at once the power with which they were afterward invested. At their first appearance in these general councils, they acknowledged that they were no more than the delegates of their respective churches, and that they acted in the name, and by the appointment of their people. But they soon changed this humble tone, imperceptibly extended the limits of their authority, turned their influence into dominion, and their counsels into laws; and openly asserted, at length, that Christ had empowered them to prescribe to his people *authoritative rules of faith and manners*. Another effect of these councils was, the gradual abolition of that perfect quality which reigned among all bishops in the primitive times.

MOSHEIM'S *ECCLIES.*

HIST VOL 1 P 60 2ND CENTURY

The bishops assumed, in many places, a princely authority, particularly those who had the greatest number of churches under their inspection, and who presided over the most opulent assemblies. They appropriated to their evangelical function the splendid ensigns of temporal majesty; a throne, surrounded with ministers, exalted above his equals the servant of the meek and humble Jesus; and sumptuous garments dazzled the eyes and the minds of the multitude into an ignorant veneration for this usurped authority. An example which ought not to have been followed, was ambitiously imitated by the presbyters, who, neglecting the sacred duties of their station, abandoned themselves to the indolence and delicacy of an effeminate and luxurious life. The deacons, beholding the presbyters thus deserting their functions, boldly invaded their rights and privileges; and the effects of a corrupt ambition were spread through every rank of the sacred order.

V. From what has been now observed, we may come, perhaps, at the true origin of minor or inferior orders, which were, in this century, added every where to those of the bishops, presbyters, and deacons; for, certainly, the titles and offices of *subdeacons, acolythi, ostiarii, or door-keepers, readers, exorcists, and copiatæ*, would never have been heard of in the church, if its rulers had been assiduously and zealously employed in promoting the interests of truth

IBID (MOSHEIM) P 84, 3RD CENTURY

ADDITIONAL SCRIPTURES AND REFERENCE MATERIAL

Matthew 11:12—Violent take kingdom by force
 John 9:4, 5—Night cometh when no man can work
 John 12:35, 36—Yet a little while is light with you
 II Thessalonians—2:3-7—A falling away, man of sin revealed
 Acts 20:28-31—Grievous wolves enter, not spare flock
 Romans 11:20-23—Church be cut off if not faithful
 II Peter 2:1-3—False teachers, damnable heresies, many fall
 Isaiah 24:1-6—Broken the everlasting covenant
 Isaiah 29:9, 10—Prophets and seers covered
 Isaiah 60:2—Darkness shall cover the earth
 Amos 8:11, 12—A famine of hearing word of the Lord
 Daniel 7:21-25—Shall wear out the saints; made war with saints and prevailed
 Revelation 12—Woman and dragon; church and Rome; flees into wilderness
 Revelation 13:1—Another beast with seven heads and ten horns
 Revelation 13:7—Makes war with saints, overcomes them
 Revelation 17—Woman on the scarlet colored beast
 Revelation 17:6—Is drunken with blood of the saints.

APOSTASY HAD BEGUN

II Thessalonians 2:7—Mystery of iniquity doth already work
 I Timothy 1:19, 20—Some made shipwreck of faith
 II Timothy 1:15—All Asia be turned away from me
 II Timothy 2:18—Some taught resurrection was past
 I Timothy 5:15—Some already turned aside after Satan
 Galatians 1:6, 7—So soon removed unto another gospel
 John 6:66, 69—Many disciples went back on Jesus
 Revelation 2:3—Five of the churches of Asia rebuked
 Revelation 2:5—Remove thy candlestick (church, 1:20) out of its place
 Matthew 11:12—Church suffered violence from time of John

TRACTS AVAILABLE

The Apostasy and the Restoration by John W. Rushton
Latter Day Saints and What They Believe by A. B. Phillips
Restoration, A Study in Prophecy by Elbert A. Smith (book)

A RELIGIOUS MONARCHY TAKES FORM

III. The face of things began now to change in the Christian church. The ancient method of ecclesiastical government seemed, in general, still to subsist, while, at the same time, by imperceptible steps, it varied from the primitive rule, and degenerated toward the form of a religious monarchy; for the bishops aspired to higher degrees of power and authority than they had formerly possessed, and not only violated the rights of the people, but also made gradual encroachments upon the privileges of the presbyters; and that they might cover these usurpations with an air of justice, and an appearance of reason, they published new doctrines concerning the nature of the church, and of the episcopal dignity, which, however, were in general so obscure, that they themselves seemed to have understood them as little as those to whom they were delivered.

IBID (MOSHEIM) P 107 4TH CENTURY

And, indeed, even the bishops themselves, whose opulence and authority were considerably increased since the reign of Constantine, began to introduce innovations into the forms of ecclesiastical discipline, and to change the ancient government of the church. Their first step was an entire exclusion of the people from all part in the administration of ecclesiastical affairs; and, afterwards, they by degrees divested even the presbyters of their ancient privileges, and their primitive authority, that they might have no importunate protesters to control their ambition, or oppose their proceedings; and, principally, that they might either engross to themselves, or distribute as they thought proper, the possessions and revenues of the church. Hence, at the conclusion of this century, there remained no more than a mere shadow of the ancient government of the church. Many of the privileges which had formerly belonged to the presbyters and people, were usurped by the bishops; and many of the rights, which had been formerly vested in the universal church, were transferred to the emperors, and to subordinate officers and magistrates.

IBID (MOSHEIM) P 84 3RD CENTURY

VI. Marriage was permitted to all the various ranks and orders of the clergy. Those, however, who continued in a state of celibacy, obtained by this abstinence a higher reputation of sanctity and virtue than others. This was owing to an almost general persuasion, that they, who took wives, were of all others the most subject to the influence of malignant dæmons.†

IBID P 85 3RD CENTURY

DEMOCRATIC RIGHTS OF THE PEOPLE TAKEN FROM THEM

MARRIAGE OF CLERGY PERMITTED BUT CELIBACY GAINS STANDING.

Pagan ceremonies

PAGAN CEREMONIES INCORPORATED TO MAKE CHRISTIAN CEREMONIES MORE ACCEPTABLE TO PAGANS WHO WERE ACCUSTOMED TO THE SPLENDOR OF RELIGIOUS PAGANTRY AND WHO LOOKED WITH CONTEMPT UPON THE SIMPLICITY OF CHRISTIAN WORSHIP.

NEW RITES TAKEN OVER FROM BARBAROUS CEREMONIES

BELIEVED FAVOR COULD BE GAINED WITH GOD BY SAME MEANS USED TO PAY HOMAGE TO EARTHLY RULERS.

HOMAGE PAID TO DEPARTED SAINTS.

BISHOPS INCREASED CEREMONIES TO APPEAL TO OUTWARD SENSES.

Concerning the Rites and Ceremonies used in the Church during this Century.

I. In order to have some notion of the load of ceremonies under which the Christian religion groaned during this superstitious age, we have only to cast an eye upon the acts of the various councils which were assembled in England, Germany, France, and Italy. The number of ceremonies increased in proportion to that of the saints, which multiplied from day to day; for each new saintly patron had appropriated to his service a new festival, a new form of worship, a new round of religious rites, and the clergy, notwithstanding their gross stupidity in other matters, discovered, in the creation of new ceremonies, a marvellous fertility of invention, attended with the utmost dexterity and artifice. It is also to be observed, that a great part of these new rites derived their origin from the various errors which the barbarous nations had received from their ancestors, and still retained, even after their conversion to Christianity. The clergy, instead of extirpating these errors, either gave them a Christian aspect by inventing certain religious rites to cover their deformity, or by explaining them in a forced allegorical manner; and thus they were perpetuated in the church, and devoutly transmitted from age to age. We may also attribute a considerable number of the rites and institutions, that dishonored religion in this century, to absurd notions both concerning the Supreme Being and departed saints; for it was imagined that God was like the princes and great ones of the earth, who are rendered propitious by costly presents, and are delighted with those cringing salutations, and other marks of veneration and homage, which they receive from their subjects; and it was believed likewise, that departed spirits were agreeably affected with the same kind of services.

IBID P 250 10TH CENTURY

V. The profound respect that was paid to the Greek and Roman mysteries, and the extraordinary sanctity that was attributed to them, were additional circumstances that induced the Christians to give their religion a mystic air, in order to put it upon an equal footing, in point of dignity, with that of the Pagans.

IBID P 66 2ND CENTURY

CELIBACY OF THE CLERGY: "The earliest enactment on the subject is that of the Spanish Council of Elvira (between 295 and 302) in canon XXXIII. It imposes celibacy upon the three higher orders of the clergy, bishops, priests, and deacons."

—*The Catholic Encyclopedia*, Vol. 3, p. 484.

"The incidents of the long final campaign, which began indeed even before the time of Pope St. Leo IX and lasted down to the First Council of Lateran in 1123, are too complicated to be detailed here. We may note, however, that the attack was conducted along two distinct lines of action. In the first place, disabilities of all kinds were enacted and as far as possible enforced against the wives and children of ecclesiastics. Their offspring were declared to be of servile condition, debarred from sacred orders, and, in particular, incapable of succeeding to their fathers' benefices. The earliest decree in which the children were declared to be slaves, the property of the Church, and never to be enfranchised, seems to have been a canon of the Synod of Pavia in 1018. Similar penalties were promulgated later on against the wives and combines, . . . who by the very fact of their unlawful connexion with a subdeacon or clerk of higher rank became liable to be seized as slaves by the over-lord. Hefele . . . sees in this the first trace of the principle that the marriages of clerics are *ipso facto* invalid."

—*The Catholic Encyclopedia*, 1908 Ed., Vol. 3, p. 486.

"Finally, in 1123, at the First Latern Council, an enactment was passed . . . which, while not in itself very plainly worded, was held to pronounce the marriages contracted by subdeacons or ecclesiastics of any of the higher orders to be invalid. . . . This may be said to mark the victory of the cause of celibacy. Henceforth all conjugal relations on the part of the clergy in sacred orders were reduced in the eyes of the canon law to mere concubinage."

—*The Catholic Encyclopedia*, Vol. 3, p. 486.

Maryology

WORSHIP OF THE VIRGIN MARY ACHIEVES PROMINENT PLACE IN FIFTH CENTURY

The riches and magnificence of the churches exceeded all bounds.† They were also adorned with costly images, among which, in consequence of the Nestorian controversy, that of the Virgin Mary, holding the child Jesus in her arms, obtained the principal place. The altars, and the chests in which the relics were preserved, were in most places made of solid silver; and from this we may easily imagine the splendour and expenses that were lavished upon the other utensils which were employed in the service of the church. **MOSHEIM p 146 FIFTH CENTURY**

Mary was called Mother of God in 429 or 431.

—*The Catholic Encyclopedia*, Vol. 15, p. 461.

CEREMONIES INCREASED IN APPEAL TO JEWS AND HEATHENS

Of the Ceremonies used in the Church during this Century.

I. THERE is no institution so pure and excellent which the corruption and folly of man will not in time alter for the worse, and load with additions foreign to its nature and original design. Such, in a particular manner, was the fate of Christianity. In this century many unnecessary rites and ceremonies were added to the Christian worship, the introduction of which was extremely offensive to wise and good men.† These changes, while they destroyed the beautiful simplicity of the Gospel, were naturally pleasing to the gross multitude, who are more delighted with the pomp and splendour of external institutions, than with the native charms of rational and solid piety, and who generally give little attention to any objects but those which strike their outward senses.‡ But other reasons may be added to this, which, though they suppose no bad intention, yet manifest a considerable degree of precipitation and imprudence.

II. And here we may observe, in the first place, that there is a high degree of probability in the notion of those who think that the bishops augmented the number of religious rites in the Christian worship, by way of accommodation to the infirmities and prejudices, both of Jews and heathens, in order to facilitate their conversion to Christianity. Both Jews and heathens were accustomed to a great variety of pompous and magnificent ceremonies in their religious service. And as they deemed these rites an essential part of religion, it was natural that they should behold with indifference, and even with contempt, the simplicity of the Christian worship, which was destitute of those idle ceremonies that rendered their service so specious and striking. To re-

move then, in some measure, this prejudice against Christianity, the bishops thought it necessary to increase the number of ceremonies and thus to render the public worship more striking to the outward senses.*

III. This addition of external rites was also designed to remove the opprobrious calumnies which the Jewish and pagan priests cast upon the Christians on account of the simplicity of their worship, considering them as little better than atheists, because they had no temples, altars, victims, priests, nor any mark of that external pomp in which the vulgar are so prone to place the essence of religion. The rulers of the church adopted, therefore, certain external ceremonies, that thus they might captivate the senses of the vulgar, and be able to refute the reproaches of their adversaries. § This, it must be confessed, was a very awkward, and indeed, a very pernicious stratagem; it was obscuring the native lustre of the Gospel, in order to extend its influence, and making it lose, in point of real excellence, what it gained in point of popular esteem.

IBID P 66, 2ND CENTURY

XI. It will easily be imagined, that unity and peace could not reign long in the church, since it was composed of Jews and Gentiles, who regarded each other with the bitterest aversion. Besides, as the converts to Christianity could not extirpate radically the prejudices which had been formed in their minds by education, and confirmed by time, they brought with them into the bosom of the church more or less of the errors of their former religion. Thus the seeds of discord and controversy were early sown, and could not fail to spring up soon into animosities and dissensions, which accordingly broke out, and divided the church.

IBID P 43, 1ST CENTURY

Images

IMAGES INTRODUCED

VI. It may be farther observed, that the custom of teaching their religious doctrines by images, actions, signs, and other sensible representations, which prevailed among the Egyptians, and, indeed, in almost all the eastern nations, was another cause of the increase of external rites in the church.

IBID, P 66, 2ND CENTURY

Confession

PRIVATE CONFESSION TO PRIESTS SUBSTITUTED FOR PUBLIC CONFESSION

A new method also of proceeding with penitents was introduced into the Latin church; for grievous offenders, who had formerly been obliged to confess their guilt in the face of the congregation, were now delivered from this mortifying penalty, and obtained, from Leo the Great, a permission to confess their crimes privately to a priest appointed for that purpose. By this change of the ancient discipline, one of the greatest restraints upon licentiousness (and the only remaining barrier of chastity, was entirely removed, and the actions of Christians were subject to no other scrutiny than that of the clergy; a change, which was frequently convenient for the sinner, and also advantageous in many respects to the sacred order.

IBID, P 146, 5TH CENTURY

Transubstantiation

TRANSUBSTANTIATION INTRODUCED (BELIEF THAT BREAD AND WINE OF COMMUNION ARE ACTUAL BODY AND BLOOD OF CHRIST)

CONFESSION TO PRIESTS BECOMES OBLIGATORY

II. It will be easy to confirm this general account of the state of religion by particular facts. In the fourth Lateran council, convoked by Innocent III., in 1215, and at which an extraordinary number of ecclesiastics were assembled,* that imperious pontiff, without deigning to consult any body, published no less than seventy laws or decrees, by which not only the authority of the popes and the power of the clergy were confirmed and extended, but also new doctrines, or *articles of faith*, were imposed upon Christians. Hitherto the opinions of the Christian doctors, concerning the manner in which the body and blood of Christ were present in the eucharist, were extremely different; nor had the church determined, by any clear and positive decree, the sentiment that was to be embraced in relation to that im-

portant matter. It was reserved for Innocent to put an end to the liberty, which every Christian had hitherto enjoyed, of interpreting this presence in the manner he thought most agreeable to the declarations of Scripture, and to decide in favour of the most absurd and monstrous doctrine that the phrensy of superstition was capable of inventing. This audacious pontiff pronounced the opinion, which is embraced at this day in the church of Rome with regard to that point, to be the only true and orthodox account of the matter; and he had the honour of introducing and establishing the use of the term *Transubstantiation*, which was hitherto absolutely unknown.† The same pontiff placed, by his own authority, among the duties prescribed by the divine laws, that of *auricular confession* to a priest; a confession that implied not only a general acknowledgment, but also a particular enumeration of the sins and follies of the penitent. Before this period several doctors, indeed, looked upon this kind of confession as a duty inculcated by divine authority; but this opinion was not publicly received as the doctrine of the church; for, though the confession of sin was justly deemed an essential duty, yet it was left to every Christian's choice, to make the confession mentally to the Supreme Being, or to express it in words to a spiritual confidant and

MOSHEIM 13TH CENTURY

Baptism

BAPTISM BY IMMERSION FOLLOWED BY CONFIRMATION BY IMPOSITION OF HANDS

XIII. The sacrament of baptism was administered publicly twice every year, at the festivals of Easter and Pentecost or Whitsuntide,|| either by the bishop, or, in consequence of his authorization and appointment, by the presbyters. The persons that were to be baptized, after they had repeated the Creed, confessed and renounced their sins, and particularly the devil and his pompous allurements, were immersed under water, and received into CHRIST'S KINGDOM by a solemn invocation of

Father, Son, and Holy Ghost, according to the express command of our Blessed Lord. After baptism, they received the sign of the cross, were anointed, and by prayers and imposition of hands, were solemnly recommended to the mercy of God, and dedicated to his service; in consequence of which they received milk and honey, which concluded the ceremony.* The reasons of this particular ritual coincide with what we have said in general concerning the origin and causes of the multiplied ceremonies that crept from time to time into the church.

Adult persons were prepared for baptism by abstinence, prayer, and other pious exercises. It was to answer for them that sponsors, or godfathers, were first instituted, though they were afterwards admitted also in the baptism of infants.†

IBID (MOSHEIM) P 69 2ND CENTURY

BAPTISM BY IMMERSION, EXCEPTIONS ONLY IN CASE OF THOSE WHO WERE SICK

INFANT BAPTISM FIRST MENTIONED IN THE WRITINGS OF IRENAEUS, APPROX. 180-192. NOT AN APOSTOLIC INSTITUTION

TERTULLIAN OPPOSES INFANT BAPTISM. WHY SEEK FORGIVENESS OF SINS DURING THE AGE OF INNOCENCE? THEY SHOULD UNDERSTAND CHRIST AND ACCEPT HIM OF THEIR OWN FREE CHOICE.

In respect to the form of baptism, it was in conformity with the original institution and the original import of the symbol, performed by immersion, as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same.² It was only with the sick, where the exigency required it, that any exception was made; and in this case baptism was administered by sprinkling.

P 310

Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution,² and the recognition of it which followed somewhat later, as an apostolical tradition, serves to confirm this hypothesis. Irenaeus is the first church teacher in whom we find any allusion to infant baptism, and in his mode of expressing himself on the subject, he leads us at the same time to recognize its connection with the essence of the Christian consciousness; he testifies of the profound Christian idea, out of which infant baptism arose, and which procured for it at length universal recognition.

P 311

But immediately after Irenaeus,¹ in the last years of the second century, Tertullian appears as a zealous opponent of infant baptism; a proof that the practice had not as yet come to be regarded as an apostolical institution; for otherwise, he would hardly have ventured to express himself so strongly against it. We perceive from his argument against infant baptism, that its advocates already appealed to Matth. 19: 14, a passage which it would be natural for every one to apply in this manner. "Our Lord rebuked not the little children, but commanded them to be brought to him that he might bless them." Tertullian advises, that in consideration of the great importance of the transaction, and of the preparation necessary to be made for it on the part of the recipients, baptism, as a general thing, should rather be delayed than prematurely applied, and he takes this occasion to declare himself particularly opposed to haste in the baptism of children.² In answer to the objection drawn from those words of Christ, he replies: — "Let them come, while they are growing up; let them come while they are learning, while they are being taught to what it is they are coming; let them become Christians, when they are susceptible of the knowledge of Christ. What haste, to procure the forgiveness of sins for the age of innocence? We show more prudence in the management of our worldly concerns, than we do in entrusting the divine treasure to those who cannot be entrusted with earthly property. Let them first learn to feel their need of salvation; so it may appear that we have given to those that wanted." Tertullian evidently means, that children should be led to Christ by instructing them in Christianity; but that they should not receive baptism, until, after having been sufficiently instructed, they are led from personal conviction and by their own free choice

NEANDER'S HISTORY OF THE CHRISTIAN RELIGION AND CHURCH VOL 1, P 312

INFANT BAPTISM: And, for the West, Tertullian opposes infant baptism on the ground that infants are innocent ("De Bapt." xviii, in P.L., 1221); while St. Ambrose explains that original sin is rather an inclination to evil than guilt in the strict sense, and that it need occasion no fear at the day of judgment ("In Ps. xlviii," 9, in P.L., XIV, 1159); and the Ambrosiaster teaches that the "second death," which condemnation to the hell of torment of the damned, is not incurred by Adam's sin, but by our own ("In Rom.," v, 12, in P.L., XVII, 92). This was undoubtedly the general tradition before St. Augustine's time."

—*The Catholic Encyclopedia*, Vol. 9, pp. 256, 257.

"The Catholic teaching is uncompromising on this point, that all who depart this life without baptism . . . are perpetually excluded from the vision of God. . . . Those who die in original sin, without ever having contracted any actual sin, are deprived of the happiness of heaven. . . . Catholic theologians are unanimous, consequently, in declaring that infants dying without baptism, are excluded from the beatific vision; but as to the exact state of these souls in the next world they are not agreed. . . . Baptism can more readily be applied to infants than the rite of circumcision, and by the ancient law this ceremony had to be deferred till the eighth day after birth, while baptism can be bestowed upon infants immediately after they are born, and in case of necessity even in their mother's womb (see page 262). Such baptism is, however, later to be repeated conditionally, if the child survives its birth. [Discussion of "conditional baptism" is given here, with respect to both infants and adults who may have been baptized previously.]

—*The Catholic Encyclopedia*, Vol. 2, p. 266 ff., 1907 Ed.

ON BAPTISM: "The most ancient form usually employed was unquestionably immersion. This is not only evident from the writings of the Fathers and the early rituals of both the Latin and Oriental Churches, but it can also be gathered from the Epistles of St. Paul, who speaks of baptism at a bath (Eph. V, 26; Rom. VI, 4; Tit., III, 5). In the Latin Church, immersion seems to have prevailed until the twelfth century. After that time it is found in some places even as late as the sixteenth century. Infusion and aspersion, however, were growing common in the thirteenth century and gradually prevailed in the Western Church. The Oriental Churches have retained immersion, though not always in the sense of plunging the candidate's entire body below the water."

—*The Catholic Encyclopedia*, Vol. 2, p. 261 ff., 1907 Ed.

summary of historical evidences of changes

1. Elevation of the clergy to positions of authority and power unknown in the days of Jesus and the Apostles.
2. The doctrine of the supremacy of the Pope.
3. Corruption of the simple services of the early church by incorporating of pagan ceremonies.
4. Canonizing of saints.
5. The cult of virginity which attaches the taint of sin to the sex act. This belief expressed in:
 - A. Celibacy of the Priesthood.
 - B. Belief that the mother of Jesus had to be of virgin birth in order to be pure enough to bear the Son of God. The Bible teaches that only Jesus was of virgin birth.
6. The worship of Mary.
7. The doctrine of transubstantiation.
8. The baptism of infants.
9. Change in the mode of baptism.

5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

ISAIAH 24

THE OVERWHELMING EVIDENCES COMPEL US TO BELIEVE THAT THE CHURCH ESTABLISHED BY JESUS CHRIST GRADUALLY DWINDLED INTO SIN AND INIQUITY UNTIL SHE WAS REJECTED OF GOD AND THE AUTHORITY OF THE PRIESTHOOD WAS WITHDRAWN UNTIL THAT DAY WHEN, ACCORDING TO REVELATIONS 14:6, IT WOULD BE RESTORED TO EARTH BY THE HAND OF AN ANGEL.

THE RESTORATION

When the disciples asked Jesus what would be the sign of the end of the world, he replied: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14).

Elder C. J. Hunt wrote to the editor of the *Catholic World* asking whether or not the Catholic Church had preached the gospel in all the world prior to 1880. The answer he received was that the Catholic Church had established missions and preached the gospel in all the world prior to 1880. The same inquiry was made of several of the more prominent Protestant churches, and the answer received from them was that no one Protestant church had accomplished it but that collectively the Protestant churches had established missions and preached the gospel in all the world. Almost a century has passed since 1880 but the end is not yet, nor will it come until the restored gospel of Jesus Christ has been carried "to every nation, and kindred, and tongue, and people."

From his lonely island exile John saw a vision of the restoration of Christ's church by the hand of an angel (Revelation 14:6).

THE RESTORATION

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

REVELATION 14

foretold in prophecy

By The Prophets

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 3

BUT in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

MICAH 4

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

DANIEL 2

11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pāth'rōs, and from Cūsh, and from E'lām, and from Shī'nār, and from Hā'māth, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Īs'rā-ēl, and gather together the dispersed of Judah from the four corners of the earth.

ISAIAH 11

REFORMERS ANTICIPATED A GREATER MOVEMENT

The best that the reformers did was to clean off from the church the more evident marks of the debauchery of the Dark Ages. They did not restore the organic structure of the church of Christ; they did not restore all of its doctrines; the signs that are to follow the believers have not been manifest among them. Neither did they claim to have accomplished the task of restoration, but they looked forward to the time when God would set his hand a second time to establish his church.

The efforts of the reformers to reestablish the church remind us of the six blind men of Hindustan who once went to "see" an elephant. One of them felt of the elephant's side and later described it as like a wall. One felt its tusk and said it was like a spear. Another felt of its ear and said that it was like a fan. One felt of its tail and said it was like a rope. Still another felt of its leg and described it as like a tree. Another felt of its trunk and said it was like a huge snake. They each sensed only a part of the whole.

Men looked into the Scriptures and, catching a partial view of the church of Jesus Christ described there, sought to rebuild it. Without benefit of direct assistance from God himself men could not rebuild that church according to the original plan. They didn't know how to read the blueprints. Moreover those who attempted it were themselves so steeped in the traditions of the apostate church that it was impossible for them to rid themselves of its influences upon their thinking. God needed a fresh young mind that was uncommitted to any system and completely open and submissive to the direction of God's will.

By Jesus

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

MATTHEW 24

By Apostles

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

REVELATION 14

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

EPHESIANS 1

19 ¶ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

ACTS 3

reformers anticipated a greater movement

Latter Day Glory

"THE TIMES WHICH WE HAVE REASON TO BELIEVE ARE AT HAND (IF THEY HAVE NOT ALREADY BEGUN) ARE WHAT MANY PIOUS MEN HAVE TERMED THE TIME OF THE 'LATTER DAY GLORY' -- WHAT COULD GOD HAVE DONE WHICH HE HATH NOT DONE, TO CONVINCE YOU THAT THE DAY IS COMING, THAT THE TIME IS AT HAND WHEN HE WILL FULFILL HIS GLORIOUS PROMISES, WHEN HE WILL ARISE TO MAINTAIN HIS OWN CAUSE, AND TO SET UP HIS KINGDOM OVER ALL THE EARTH?" JOHN WESLEY, 71ST SERMON

"men will be raised up"

"ABOUT THE TIME OF THE END, IN ALL PROBABILITY, A BODY OF MEN WILL BE RAISED UP WHO WILL TURN THEIR ATTENTION TO THE PROPHECY; AND INSIST UPON THEIR LITERAL FULFILLMENT IN THE MIDST OF MUCH GLAMOR AND OPPOSITION." - SIR ISAAC NEWTON

"send forth new apostles"

"OF ROGER WILLIAMS IT WAS SAID 'THERE CAN BE NO RECOVERY OUT OF THAT APOSTASY TILL CHRIST SHALL SEND FORTH NEW APOSTLES TO PLANT CHURCHES ANEW.'" - STRUGGLES AND TRIUMPHS OF RELIGIOUS LIBERTY, NOLA, P 238-239

PROPHECY FULFILLED

Jesus did not draw his twelve apostles from among the religious leaders or highly trained men of his day. The men he chose were simple fishermen—the kind of men into whose uncluttered minds he could plant strange new ideas that would revolutionize the world. Many, many years before, God had chosen a lonely shepherd boy to be the ruler over his people (David). He chose a simple maiden espoused to a humble carpenter to be the mother of his divine Son. A rude backwoodsman, dressed in animal skins and eating locusts and wild honey (John the Baptist), was to be his forerunner.

When we consider the kind of persons God has chosen in times past, is it any wonder that he should have passed up the learned theologians and selected a humble fifteen-year-old boy to be the prophet of the nineteenth century? As we think of it, considering the pattern of past ages, it would not have been unusual if he had not chosen just such a person as Joseph Smith through whom to accomplish the “marvelous work and a wonder” of restoring his church to earth.



**World waits
for it**

"AND SHOULD THE APOSTOLIC CHURCH FINALLY BE REPRODUCED, THEREBY BRINGING CHRIST TO THE EARTH AGAIN IN PERSONAL POWER AND REST-GIVING INFLUENCE, WHAT WOULD THEN BE THE PROSPECT BEFORE US? . . . THE FULL REALIZATION OF THIS SPLENDID IDEAL IS WHAT THE WORLD IS WAITING FOR, AND UNTIL IT IS REALIZED WE MUST CONTINUE TO TRUST, PRAY, HOPE, AND PATIENTLY WAIT." - W. T. MOORE

**Want old
Jerusalem
Gospel back**

"DO NOT . . . THE PRACTICAL RESULT OF ALL CREEDS, REFORMATIONS, AND IMPROVEMENTS AND THE EXPECTATIONS AND LONGINGS OF SOCIETY WARRANT THE CONCLUSION THAT SOME NEW REVELATION, OR SOME NEW DEVELOPMENT OF THE REVELATION OF GOD MUST BE MADE, BEFORE THE HOPES AND EXPECTATIONS OF ALL TRUE CHRISTIANS CAN BE REALIZED, OR CHRISTIANITY SAVE AND REFORM THE NATIONS OF THIS WORLD? WE WANT THE OLD GOSPEL BACK, AND SUSTAINED BY THE ANCIENT ORDER OF THINGS." - ALEXANDER CAMPBELL, CHRISTIAN SYSTEM, P 250

We argue that all christian sects are more or less apostatized from the institutions of the Saviour; that by all of the obligations of the christian religion they that fear and love the Lord are bound to return to the ancient order of things, in spirit and truth.

A. Campbell, The Christian Baptist,
Vol. 5, p. 402

prophecy fulfilled

A voice from on high

4. Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets; the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow-man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.

DOCTRINE AND COVENANTS, 1.

**If any man lack
wisdom**

5 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.

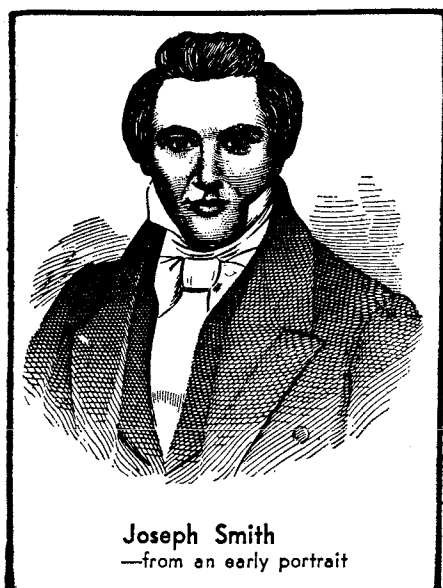
JAMES 1



While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the epistle of James, first chapter and fifth verse, which reads, "If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not; and it shall be given him." Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart.

I reflected on it again and again, knowing that if any person needed wisdom from God I did, for how to act I did not know, and unless I could get more wisdom than I then had would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible.

His prayer was answered



At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if he gave wisdom to them that lacked wisdom and would give liberally, and not upbraid, I might venture. So in accordance with this my determination, to ask of God, I retired to the woods to make the attempt.

It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt for amidst all my anxieties I had never as yet made the attempt to pray vocally. After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so when immediately I was seized upon by some power which entirely overcame me, and had such astounding influence over me as to bind my tongue so that I could not speak.



Thick darkness gathered around me and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world who had such a marvelous power as I had never before felt in any being.



Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun; which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other,) "This is my beloved Son, hear him."

(TO HIS SURPRISE THE YOUNG PROPHET WAS TOLD THAT THE CREEDS OF THE DAY WERE WRONG, AND THAT HE SHOULD JOIN NONE OF THE CHURCHES. GOD WAS MOVING TO RESTORE HIS CHURCH.)

Angelic visitation

... when on the evening of the above mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him: for I had full confidence in obtaining a divine manifestation as I previously had done.



While I was thus in the act of calling upon God, I discovered a light appearing in the room which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside standing in the air, for his feet did not touch the floor.

He had on a loose robe of most exquisite whiteness. It was a whiteness beyond any thing earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked and his arms also a little above the wrist. So also were his feet

RESTORED CHURCH FITS NEW TESTAMENT PATTERN

It is interesting to note that the organic form of the restored church of Jesus Christ was not developed through careful searching of the New Testament. To a very large extent it was fashioned according to the pattern revealed to the prophet by direct revelation. It is a perfect ecclesiastical organization because God restored it. The New Testament description alone is too sketchy to have been the only authority for such a remarkable organization. For this reason it was impossible for the reformers to reestablish it. Research alone was insufficient; it took the direction of God himself to accomplish it. The wonderful thing is that as we examine this restored church we find that it fits the pattern perfectly and the loose pieces of the New Testament account are fitted together. Thus the present throws light on the past even as the past supports the present.

ADDITIONAL SCRIPTURES

On Prophets

I Corinthians 12:28—"God hath set . . . secondarily prophets."

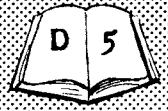
I Samuel 9:9—"He that is now called a prophet was beforetime called a seer."

Deuteronomy 13:1-3—"If there arise among you a prophet . . ."

Deuteronomy 18:22—"When a prophet speaketh in the name of the Lord . . ."

Matthew 24:24—"For there shall arise false Christs, and false prophets."

Matthew 8:15—"Beware of false prophets."



52 Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept it.

ACTS 7

naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open so that I could see into his bosom. Not only was his robe exceedingly white but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person.

When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni. That God had a work for me to do, and that my name should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people.

restored church fits new testament pattern

THE BIBLE PATTERN

THE RESTORED CHURCH

Prophetic leadership

7 Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

AMOS 3



W. Wallace Smith

Revelation to Joseph Smith, jr., given April 6, 1830.

1. Behold, there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ; being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith; which church was organized and established, in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April.

DOCTRINE AND COVENANTS 19

Apostolic witnessing

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

1 CORINTHIANS 12

I have ordained you and confirmed you to be apostles and especial witnesses of my name, **D.C. 27**

12. The twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same, in all nations; first unto the Gentiles, and secondly unto the Jews.

DOCTRINE AND COVENANTS 104



Bishops manage temporalities

THIS is a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

1 TIMOTHY 3

8. The Spirit saith further: The attention of the church is called to the consideration of the revelation, given in answer to earnest supplication, with regard to temporal things. The word has been already given in agreement with revelations long since delivered to the church, that the temporalities of the church were to be under the charge and care of the bishopric, men holding the office of bishop under a presiding head acting for the church in the gathering, caring for, and disbursing the contributions gathered from the saints of moneys and properties under the terms of tithing, surplus, free-will offerings, and consecrations.

DOCTRINE AND COVENANTS 129

High Priests - Spiritual overseers

FOR every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

HEBREWS 5

2. A branch may be presided over by a high priest, an elder, priest, teacher, or deacon, chosen and sustained by the vote of the branch. Districts may be presided over by a high priest, or an elder, who shall be received and sustained in his office by the vote of the district. If a branch, or district be large, he who is chosen to preside should be an high priest, if there be one possessed of the spirit of wisdom to administer in the office of president; or if an elder be chosen who may by experience be found qualified to preside, as soon as practicable thereafter he should be ordained an high priest by the spirit of wisdom and revelation in the one ordaining, and by direction of a high council, or general conference, as required in the law.

DOCTRINE AND COVENANTS 120

Evangelists - spiritual fathers

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

2 TIMOTHY 4

EVANGELICAL MINISTERS.

3. The patriarch is an evangelical minister. The duties of this office are to be an evangelical minister; to preach, teach, expound, exhort, to be a revivalist, and to visit branches and districts as wisdom may direct, invitation, request, or the Spirit of God determine and require; to comfort the saints; to be a father to the church; to give counsel and advice to individuals who may seek for such; to lay on hands for the conferment of spiritual blessing, and if so led, to point out the lineage of the one who is blessed.

DOCTRINE AND COVENANTS 127:3

Seventy - traveling missionaries

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

ST. LUKE 10

13. The seventy are to act in the name of the Lord, under the direction of the twelve, or the traveling high council, in building up the church, and regulating all the affairs of the same, in all nations; first unto the Gentiles, and then to the Jews; the twelve being sent out, holding the keys to open the door by the proclamation of the gospel of Jesus Christ; and first unto the Gentiles, and then unto the Jews.

DOCTRINE AND COVENANTS 104



Elders – shepherds

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

ACTS 14

9. The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

..... and it is his calling to baptize, and to ordain other elders, priests, teachers, and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures; and to teach, expound, exhort, baptize, and watch over the church; and to confirm the church by the laying on of the hands, and the giving of the Holy Ghost, and to take the lead of all meetings.

DOCTRINE AND COVENANTS 17:8,9

Priests – home visitors

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

ACTS 6

10. The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties; and he may also ordain other priests, teachers, and deacons; and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires.

DOCTRINE AND COVENANTS 17

Teachers – peacemakers

Deacons – temporal ministry

NOW there were in the church that was at An'ti-ōch certain prophets and teachers; as Barnabas, and Simeon that was called Nī'gēr, and Lucius of Çy-rē'nē, and Mān'ā-ēn, which had been brought up with Hēr'ōd the tetrarch, and Saul.

THE ACTS 13

- 8 Likewise *must* the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

1 TIMOTHY 3

11. The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

DOCTRINE AND COVENANTS 17

22. And, behold, the high priests should travel, and also the elders, and also the lesser priests; but the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church.

DOCTRINE AND COVENANTS 83

PRINCIPLES OF BELIEF

While the six principles of the gospel (Hebrews 6:1-3) continue to be the salient points of our teaching emphases, we should be aware that there are many blessings that have come to mankind in this restored church of Jesus Christ.

1. Avenues of communication between God and man have been reopened. The prophetic office is a channel for revelation of God's will to the church.
2. Authority of the priesthood, empowering men to act and speak in the name or by the authority of God and Jesus Christ, has been restored.
3. The ancient cry for redemption of Zion is sounded anew in our day.

ADDITIONAL SCRIPTURES

Revelation 3:20—"Behold, I stand at the door, and knock."

James 1:5—"If any of you lack wisdom, let him ask of God."

CONCLUSION

There is much work to be done and the laborers are few, even as they were in that little group to which Jesus spoke such encouraging words, "Fear not, little flock, it is the Father's good will to give you the kingdom." We need able men and women to help us, and we invite all honest searchers after truth to investigate the claims of this people. When they are fully convinced that it is the restored church of Jesus Christ, let them join with us in the work of carrying it to all people and building the kingdom of God on earth.

* * * * *

ADDITIONAL REFERENCES

Joseph Smith Tells His Own Story

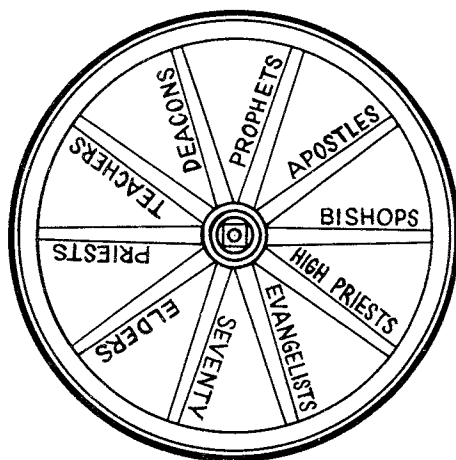
Hear Our Story—Evan Fry

I Was a Protestant Minister—Charles Caywood, Sr.

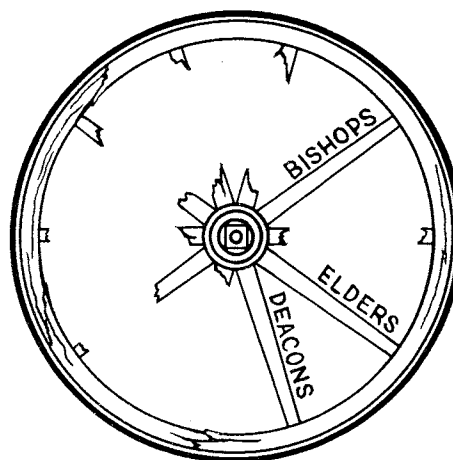
Latter Day Saints and What They Believe—A. B. Phillips

Faith of Our Fathers—E. A. Smith

God Speaks Today—G. E. Tickemyer



AS ESTABLISHED BY CHRIST



AS IMPROVED BY MAN ?

principles of belief

RESTORATION BELIEFS

THEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
3 And this will we do, if God permit.
HEBREWS 6

According to Webster, the word "orthodox" means:

1. Sound in opinion or doctrine, especially in religious doctrine; hence, holding the Christian faith; believing the doctrines taught in the Scriptures.

The Latter Day Saints are orthodox by this test. They hold the following doctrines, which are clearly taught in the Scriptures:

We believe in God the Father, Christ his Son, and the Holy Ghost, in the name of whom believers are to be baptized. (See Matthew 28: 19.)

We believe in the six fundamental principles of Christ's doctrine, named by Paul as faith, repentance, baptisms, laying on of hands, resurrection of the dead, and eternal judgment. (See Hebrews 6: 1, 2.)

We believe in the spiritual gifts promised in the Scriptures, which are to be enjoyed by the believer through faith. (See Mark 16: 16-18; I Corinthians 12: 1-11.)

We believe that God reveals himself to his people by the Holy Spirit as promised by Christ. (See Acts 2: 1-18; Matthew 11: 27; Revelation 19: 10.)

We believe only those called of God are authorized to represent him and perform his sacred ordinances. (See John 1: 6; 3: 34; 15: 16; 20: 21; Romans 10: 14; Hebrews 5: 4.)

We believe there is but one true faith and gospel with power to save the repentant believer. (See James 1: 17; Acts 10: 34; John 7: 16; 17: 3; Ephesians 4: 5.)

We believe the true church belongs to Christ as his bride and is named of him. (See Romans 12: 5; I Corinthians 12: 27; Ephesians 1: 22; 3: 15; Colossians 1: 18; Hebrews 3: 3; 12: 23; Revelation 21: 2, 9.)

We believe God provided for a church organization having apostles, prophets, the seventy, evangelists, pastors, teachers, bishops, elders, and deacons—a constituted priesthood to teach and represent him on earth. (See I Corinthians 12: 28; Luke 10: 1; Acts 14: 23; Ephesians 4: 11; Philippians 1: 1; I Peter 2: 5.)

We believe in the second coming of Christ to reign over his Saints on the new earth. (See Matthew 5: 5; 6: 9; 16: 27; Acts 1: 10; Daniel 7: 27; Revelation 5: 10; 20: 6.)

We believe marriage is ordained of God, and that he forbids more than one living companion in wedlock. (See Malachi 2: 14-16; Matthew 19: 9.)

We believe God is owner of all things, and requires all men as stewards to use their talents and resources for others rather than for self. (See Deuteronomy 10: 14; Galatians 5: 14; 6: 2; Matthew 5: 44; 6: 33; 7: 12; 22: 37-40.)

ACCORDING TO THEIR WORKS

ACCOUNTABLE UNTO GOD

All that we are and have is provided for us by God. In the beginning God said, "Be fruitful, and multiply and replenish the earth." This "earth is the Lord's, and the fullness thereof." We are but stewards. Included in this stewardship is our own being. God holds us responsible for that too (Story of the talents—Matthew 25:14-30).

ACCORDING TO THEIR WORKS

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works.

REVELATION 20

accountable unto god

MAN DESERVES NO CREDIT FOR HIS OWN BEING. HE WAS CREATED BY GOD AND THEREFORE BELONGS TO GOD. RECOGNITION OF DIVINE OWNERSHIP IS THE PRINCIPLE UPON WHICH MAN IS DENIED THE RIGHT TO DESTROY HIS OWN LIFE. ONE DOES NOT HAVE THE RIGHT TO DESTROY THE PROPERTY OF ANOTHER.

GOD HAS ALSO REVEALED THAT IT IS HIS PURPOSE TO BRING TO PASS THE ETERNAL LIFE OF MAN. HE HAS SET A PROCEDURE FOR ACHIEVEMENT OF THIS OBJECTIVE. IF MAN VIOLATES THIS PROCEDURE HE NOT ONLY DESTROYS HIMSELF BUT HE INTERFERES WITH THE DIVINE PLAN AND FRUSTRATES GOD'S PURPOSES. GOD IS CONCERNED AND HOLDS HIS SUBJECTS ACCOUNTABLE FOR THE MANNER IN WHICH THEY ORDER THEIR LIVES.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

MATTHEW 12

14 For God shall bring every work into judgment, with every secret thing, whether *it be good*, or whether *it be evil*.

ECCLESIASTES 12

10 According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.
12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1 CORINTHIANS 3

A DAY SET FOR JUDGMENT

Men Judged Now: In a certain sense judgment is going on now. Men are constantly judged and punished or rewarded, according to the laws of nature, which are the laws of God. If you put your hand into the fire you commit a physical sin and you are judged and punished immediately. If you do a mean, contemptible, vile act, the consequence to yourself may not be so obvious, but it is no less sure. Paul speaks of some whose consciences are seared as with a hot iron.

Spiritual injuries, malformations, and deformities resulting from corrupt thinking and doing are more hideous, monstrous, and terrible than anything resulting to the flesh from violation of physical laws. Men bear in their own souls the marks of God's judgments on sin. You can see it in their eyes.

Nevertheless, many apparently escape the consequences of their evil ways, to an extent at least; though probably their immunity is more apparent than real. On the other hand, many innocent people suffer for the sins of others, due to the interdependence of humanity, for no man liveth to himself alone. Consequently, in the providence of God there is a set time coming when the Divine judge will correct the inequities of earthly judgments.

Men may appear to sin with immunity for a time, but it is a true saying, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7).

Preliminary Judgment: There are also what might be termed preliminary judgments. We are told that at death: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Ecclesiastes 12:7).

All kinds of men are dying all the time. All kinds of spirits are ascending to God. Do they all remain with him?

We understand that those who find favor with him are received into "paradise" to await the final judgment; while the wicked are sent to the "prison house" to await the same great event. This presupposes a sort of preliminary judgment at death. To the penitent and forgiven thief Jesus said: "Today shalt thou be with me in paradise" (Luke 23:43). (See also Revelation 14:13; 2:7; II Corinthians 5:1-9).

The Final Judgment: But there is also to be a final great day of judgment. We are told: "He hath appointed a day, in the which he will judge the world. . . ." "And I saw the dead, small and great, stand before God . . ."

CHRIST, APOSTLES, SAINTS TO JUDGE
(Outline Scriptures sufficient here)

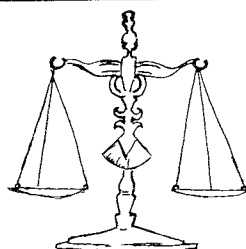
ADDITIONAL REFERENCES

John 5:27—Son to execute judgment Acts 10:42—Christ to judge quick and dead
Acts 17:31—God to judge the world by Christ
Romans 2:16—God judges secrets of men by Jesus Christ
Revelation 2:26—Give saints power over the nations

REWARD AND PUNISHMENT

There is general acceptance of the idea that the wicked will be punished and the righteous will be rewarded. Actually if justice is the basic law of the universe, reason demands that the inequities of this life will be corrected in the life to come. Our experience here does not indicate that the persons who are most deserving are always rewarded here. Ofttimes the morally good people suffer physical want, ill health, persecution, and at the same time the wicked frequently enjoy a better life. Their consciences apparently do not always trouble them. The principle of divine equity is well illustrated in the story of Lazarus and the rich man whose earthly estates were reversed in the after life (Luke 16:23, 24).

a day set for judgement



31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

ACTS 17

5 But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

ROMANS 2

10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether it be good or bad.

2 CORINTHIANS 5

christ, apostles, saints to judge

21 For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

ST. JOHN 5

27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Is'ra-ël.

MATTHEW 19

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

1 CORINTHIANS 6

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

DANIEL 7

reward and punishment

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

ST. MATTHEW 25

WHERE WOULD YOU DRAW THE LINE?

While men will agree that the wicked will go to hell and the righteous will go to heaven, the notion of how the division will be made is generally very vague. As a rule, people are not aware of the problems posed by the division of humanity into just two groups without variation of degree in punishment or in reward. God would indeed have a difficult time of drawing the line. We do better than that in the courts of the living, for we have degrees of murder ranging from first degree (premeditated and deliberate) to manslaughter (unintentional). Our public schools attempt to give a grade commensurate with effort and achievement of the student. In most judgments, motives are taken into consideration. Will God do less?

To illustrate: Let us in imagination arrange a line of men before us for judgment. At one end of the line is the meanest man that ever lived. At the other end is the best man that ever lived. They are graded down morally from the best to the worst, and stand shoulder to shoulder, scarcely an inch apart physically and morally.

Tell us now, where can we put our hand down in this line and say that all on this side shall go to heaven and all on that side shall go to hell?

And if God fixes the dividing line between two certain men, will he say that this man who has missed hell only by the thickness of a hand shall go into heaven and share a glory equally with the best man who ever lived? And that this other man who has lost heaven by an inch shall go to hell and suffer the same punishment that is meted out to the worst man who ever profaned the human form?

But one says we will not draw the line in that way. We will draw the line between those who accept Jesus and those who reject him. Very well, we will rearrange our line of men.

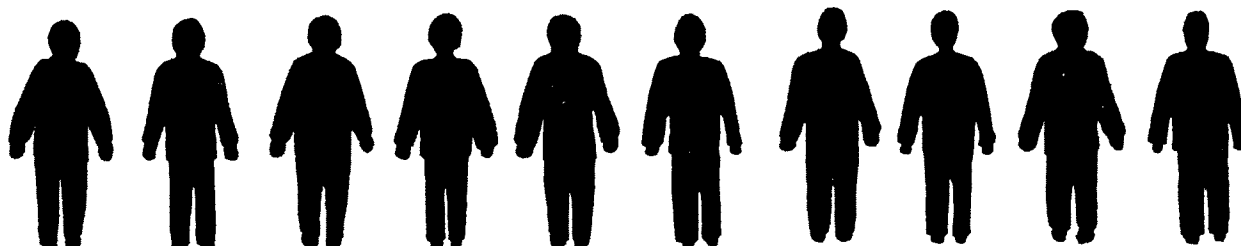
But the problem is not solved in that way. For there still exists the utmost diversity of character, service, merit, and development among those who have accepted Jesus. Some are not worthy to receive, neither are they prepared to enjoy the reward that others merit. And the same great differences exist among those who have not accepted Jesus.

Most noteworthy of all, perhaps, some who have professedly accepted him are not so worthy as some who have failed to accept him.

The difference between profession of faith and worthiness is well illustrated in an experience told by one of our ministers: "I had contact with a railroad man who had 'gotten' religion. Every day he prayed loud and long in an empty boxcar beside the repair shops where he worked. This took place during the noon hour when his fellow employees sat beside the car eating their lunch. He both irritated and amused his companions. They knew that he was the worst deadbeat in the west end of town and that no groceryman would give him credit because he simply wouldn't pay his bills."

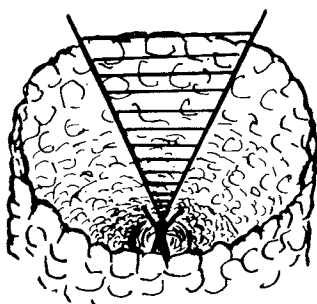
As we think of this matter of profession of faith being the sole basis for salvation, it may occur to us that when we stand before the judgment bar of God there is just a possibility that we might stand next to a little dark-skinned man who died a few years ago, the victim of an assassin's bullet. His only possessions were a large watch, a pair of spectacles, a large cloth to wrap around his body, a nanny goat, and a prayer book. He literally gave his life for love of his fellowmen, but never professed acceptance of Christ. Can you imagine a just God saying to this holy man, "Depart into everlasting darkness, ye worker of iniquity, I never knew you," and at the same time saying to us, "Well done thou good and faithful servant, enter thou into the joys of the Lord." Have we done as much for our fellowmen as Gandhi did for his?

where would you draw the line?



MAN CANNOT SAVE HIMSELF. SALVATION IS THE FREE GIFT OF GOD UNTO THOSE WHO ACCEPT JESUS AS THEIR PERSONAL SAVIOR, AND WHO MANIFEST THE SINCERITY OF THAT ACCEPTANCE THROUGH OBEDIENCE TO HIS LAWS. GOOD WORKS WITHOUT ACCEPTANCE OF CHRIST IS NOT ENOUGH. FAITH WITHOUT WORKS IS DEAD.

faith and works save



MAN IN HIS LOST CONDITION

CHRIST AND HIS GOSPEL THE LADDER OF SALVATION - THE GIFT OF GOD. MAN HAS TO EXERT EFFORT TO CLIMB OUT. YOU MUST "WORK OUT YOUR OWN SALVATION WITH FEAR AND TREMBLING." PHIL 2:12

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

JAMES 2

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

ST. JOHN 14

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

ACTS 4

8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

EPHESIANS 2

46 ¶ And why call ye me, Lord, Lord, and do not the things which I say?

LUKE 6

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

MATTHEW 7

This principle is further illustrated by a true story that made newspaper headlines:

Henry Clay Bates, a young man, member of a well-known aristocratic family of Virginia, fell in love with a dissolute girl of the neighborhood. He became so enamored of her that he took his young wife, mother of his little boy, riding in his automobile, stopped at a lonely place on the road, took a shotgun from the weeds where he had hidden it, and killed her.

He was arrested, tried, convicted, and sentenced to be hanged. After he had carried the case through the various courts, and exhausted every artifice that money and legal talent could employ, after appeal for pardon had failed, and as the day of execution drew near and the time approached to set the death watch at his cell door, he sent for a clergyman of an orthodox church (so-called), confessed his crime, "accepted Jesus," received "religious consolation," and declared, "I die happy."

We are asked to believe that the executioner swung him right into eternal glory. Can you picture Peter meeting him, removing the hangman's cap, loosening the noose, taking him by the hand, and saying, "Well done, thou good and faithful servant, enter into the joy of thy Lord"? Will Peter and Paul and the devout Stephen move over to make room for Henry Clay Bates, up close to the great white throne?

What about Mrs. Bates? She was a good woman, but not a member of the church. She had not accepted Jesus, by formal profession. Her husband gave her no time for confession. We are asked to believe that the explosion of that gun that blew her gentle mother spirit from her breast blew it right into hell. Must Judas Iscariot and Jezebel move over to make room for Mrs. Bates, up close to the hottest fire forever and forever?

FAITH AND WORKS SAVE

The fact that Latter Day Saints place great emphasis upon the importance of good works and of obedience to the gospel principles as necessary prerequisites for salvation has led some to presume that we do not believe in salvation by grace. This is not true. The Scriptures are too clear, in their teachings that it is only through Jesus Christ that man can be saved, for us to take any other position.

But we do believe that there is a distinction between salvation and reward. The Scriptures say that God wills that all shall be saved, yet some as by fire. Their works shall be burned (I Corinthians 3:15).

This illustration may be helpful: In his lost condition, man is like a person at the bottom of a well. The water is deep and he is surrounded by straight walls that he cannot climb. He cries out for help. Someone hears his cry, sees what his situation is and drops a ladder down for him to climb out on. The dropping of the ladder was an act of mercy. It left the job of climbing out, however, to the man himself. Our ladder of salvation is Jesus Christ. The rungs in that ladder are the principles of his doctrine by which we work out our own salvation through obedience "with fear and trembling" (Philippians 2:12).

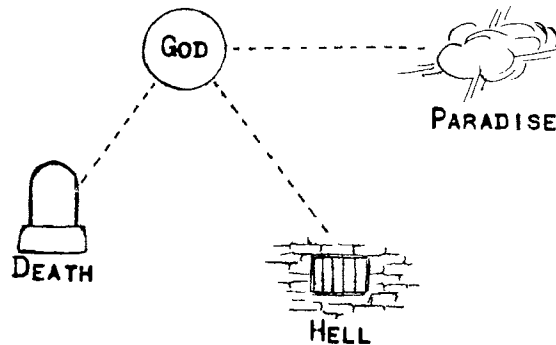
To those who believe that once we are saved we are always saved, comes the illustration of a man drowning at sea. Someone throws him a lifesaver. He grasps hold on it. When is he saved? Not until he gets out of the water. Any time he turns loose of that lifesaver in deep water he's in danger of drowning. Paul said: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Corinthians 9:27).

SOUL'S TEMPORARY ABODE AFTER DEATH

Latter Day Saints believe in consciousness of the soul after death. This belief is supported by the fact that before there was any resurrection of the dead (Christ is the first fruits of them that slept, I Corinthians 15:20) both Moses and Elias appeared as conscious spirits with Christ on the Mount of Transfiguration (Matthew 17:3). Those who believe in soul sleeping, trying to explain away this Scripture, say that Elijah was translated and that there is no evidence of the death of Moses. This

soul's temporary abode after death

First returns to God



59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, re-
ceive my spirit. ACTS 7

7 Then shall the dust return to the earth as it was: and the spirit shall re-
turn unto God who gave it. ECCLESIASTES 12

Some enter paradise

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into para-
dise, and heard unspeakable words, which it is not lawful for a man to utter. 2 CORINTHIANS 12

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

ST. LUKE 23

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

REVELATION 2

Some enter hell

HELL, PIT, PRISON-HOUSE,
NETHER PARTS OF THE EARTH,
USED INTERCHANGEABLY.

IDEA OF COMFORT IN HELL IS
SUGGESTED.

HELL NOT THE LAKE OF FIRE

14 And death and hell were cast into
the lake of fire. This is the second death.

REVELATION 20

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

LUKE 16

for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning:

16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit; and all the trees of E'den, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

17 They also went down into hell with him, unto *them that be slain with the sword*;

18 ¶ To whom art thou thus like in glory and in greatness among the trees of E'den? yet shalt thou be brought down with the trees of E'den unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with *them that be slain by the sword.* This is Phā-raōh and all his multitude, saith the Lord GOD.

EZEKIEL 31

very strained interpretation will hardly suffice to explain the consciousness of the rich man who cried out for the Lord to send Lazarus to give him relief in hell (Luke 16:24). Did Christ preach to unconscious spirits in his visit to hell? (I Peter 3:19). Other Scriptures cited in the outline which speak of spirits in hell being *comforted* would suggest that they are conscious.

A. *Some Enter Paradise*: Although we have not used Book of Mormon or Doctrine and Covenants references, the Book of Mormon description of paradise is very helpful at this point.

"Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass that the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow" (Alma 19:43).

B. *Some Enter Hell*: There is much confusion concerning the nature of hell. Most of the popular concepts are formed by such books as Dante's *Inferno* (Divine Comedy). These descriptions are based on the assumption that the lake of fire and outer darkness mentioned in the Bible both refer to hell. This could not be, for where there is fire there is light.

Is hell a place of literal burning fire? Does the fire that destroys the body destroy the spirit? No, it actually frees it. Would a physical fire have effect on a disembodied spirit? Do angels have to be careful not to get too close to the fireplace when they appear on earth?

The fire referred to in the Scripture must be symbolic of a condition of suffering that could only be illustrated by comparing it with the worst torment the human body can experience, that of being burned. Actually, however, it is said that the most enduring pain that man can suffer is mental anguish. What greater punishment then could a soul in hell experience than to know that for him paradise is lost. Unremitting remorse would be a hellish experience indeed.

PRISONERS OF HOPE

It is hardly possible to conceive of a God-inflicted punishment or even a God-planned punishment being for the sake of vengeance only. There must be some ultimate good to be accomplished by it. The Scriptures support this view. The statement, "It shall not be forgiven him, neither in this world, neither in the world to come" (Matthew 12:32), suggests that all sin except blasphemy against the Holy Ghost may be forgiven either in this life or in the life to come.

If a man is sentenced to prison and is pardoned before his term expires, he may be said to be forgiven. If he pays the last farthing by completing his sentence and is then released, he is forgiven. He has paid the full price for his misdeeds. Is there a possibility that this might be true of the very wicked in hell?

CHRIST'S MISSION TO SPIRITS IN PRISON

There is a tenor solo in Handel's *Messiah* which reads, "But thou didst not leave his soul in hell, nor didst thou suffer thy holy one to see corruption." This is taken directly from Acts 2:31. Protestant choirs singing this great masterpiece of music exclude this solo because they do not understand its meaning.

In the history of humankind someone has estimated that no more than 3 percent of the people who have lived ever had opportunity to even hear the name of Jesus Christ. Yet the Scripture says that "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). The Scriptures also tell us that "God . . . hath determined the times before appointed, and the bounds of their [man's] habitation" (Acts 17:26).

Prisoners of hope

8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places.

ISAIAH 49

21 And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

22 And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

ISAIAH 24

11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.

12 ¶ Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee;

ZECHARIAH 9

Christ's mission to hell foretold

18 Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

21 The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

EZEKIEL 32

. . . AND UPON THIS ROCK I WILL BUILD MY CHURCH; AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

MATTHEW 16:17

6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gēn'tiles;

7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

ISAIAH 42

18 The Spirit or the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

LUKE 4

Christ preached to spirits in prison

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

EPHESIANS 4

31 He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

ACTS 2

If God is responsible for the time and place of our earthly habitation and 97 percent of the people who have lived have come to the earth at a time when there was no possibility of their hearing the name of the only one through whom they can be saved, is it not clear that God becomes responsible for their lost condition? God has provided a way, however, for "for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (I Peter 4:6). This explains the purpose of Christ's visit to the spirits in prison (I Peter 3:19).

SECOND COMING OF CHRIST, RESURRECTION AND THOUSAND YEARS REIGN

The Scriptures in the outline are sufficiently clear to establish the order of these events.

CHRIST PREACHED TO SPIRITS OF
THOSE WHO WERE DISOBEDIENT IN
THE DAYS OF NOAH.

SPIRITS OF THOSE WHO DIE IN
IGNORANCE HAVE GOSPEL PREACH-
ED UNTO THEM FOR IT IS ONLY
THROUGH OBEDIENCE TO THE GOS-
PEL THAT THEY CAN BE SAVED.

CHRIST HOLDS KEYS OF DEATH AND
OF HELL.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto *even* baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

1 PETER 3

6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

1 PETER 4

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

REVELATION 1

second coming of Jesus

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

ACTS 1

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1 THESSALONIANS 4

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

29 ¶ Immediately after the tribulation

of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Nō'ē were, so shall also the coming of the Son of man be.

MATTHEW 24

resurrection and thousand years reign

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

ST. JOHN 5

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

ISAIAH 11

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

REVELATION 20

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1 THESSALONIANS 4

END OF THE WORLD - FINAL JUDGMENT

The scriptural statement (Revelation 20:14) that after the final judgment, "Death and hell were cast into the lake of fire," is conclusive evidence that hell as a prison house is different from the place of final destruction. Having served its purpose as a place of intermediate confinement it will be done away with.

ETERNAL GLORIES

We suggest that you carefully study all of the references cited in the outline. These Scriptures, together with the illustration at the bottom of E-9, will enable you to form a fairly complete idea of the events connected with death, resurrection, and judgment.

No one can fully understand all of the things involved in God's plan of salvation. Any effort to reduce it to a pictured illustration involves the risk of oversimplification. We believe, however, that our views are correct in general principles. We feel that they are consistent with our belief in a God of mercy and of justice whose plan of salvation is broad enough that if our good deeds consist only in giving "unto one of these little ones a cup of cold water . . . he shall in no wise lose his reward" (Matthew 10:42).

ADDITIONAL REFERENCE MATERIAL

Will I Live Again?—Paul Wellington (tract)

end of world - final judgment

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.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 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.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

REVELATION 21

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Mā'gōg, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

REVELATION 20

eternal glories

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

42 So also is the resurrection of the dead.

I CORINTHIANS 15

LET not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

ST. JOHN 14

Celestial glory



REQUIREMENTS FOR ATTAINING CELESTIAL GLORY

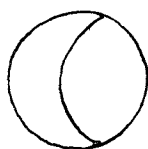
1ST COR. 15:41-42 D.C. 76

1. RECEIVE THE TESTIMONY OF JESUS
2. RECEIVE BAPTISM
3. RECEIVE THE HOLY GHOST
4. JUST MEN MADE PERFECT THROUGH JESUS
5. OVERCOME BY FAITH

COME FORTH IN THE FIRST RESURRECTION (AT THE 1ST TRUMP)
MOSIAH 8:55 D.C. 85:26-27; 76:5; 45:10

CELESTIAL GLORY ENJOYS THE PRESENCE OF BOTH THE FATHER AND THE SON ETERNALLY

Terrestrial glory



REQUIREMENTS FOR ATTAINING TERRESTRIAL GLORY

1ST COR. 15:40-41 D.C. 76:6

1. DIED WITHOUT LAW
2. ACCEPT GOSPEL IN PRISON
3. HONORABLE MEN OF THE EARTH
4. MEN NOT VALIANT IN TESTIMONY

COME FORTH IN THE FIRST RESURRECTION (AT THE 2ND TRUMP)
MOSIAH 8:58; D.C. 85:28; 45:10

TERRESTRIAL GLORY ENJOYS THE PRESENCE OF THE SON BUT NOT THE FULLNESS OF THE FATHER

Telestial glory



THOSE WHO RECEIVE THE TELESTIAL GLORY:

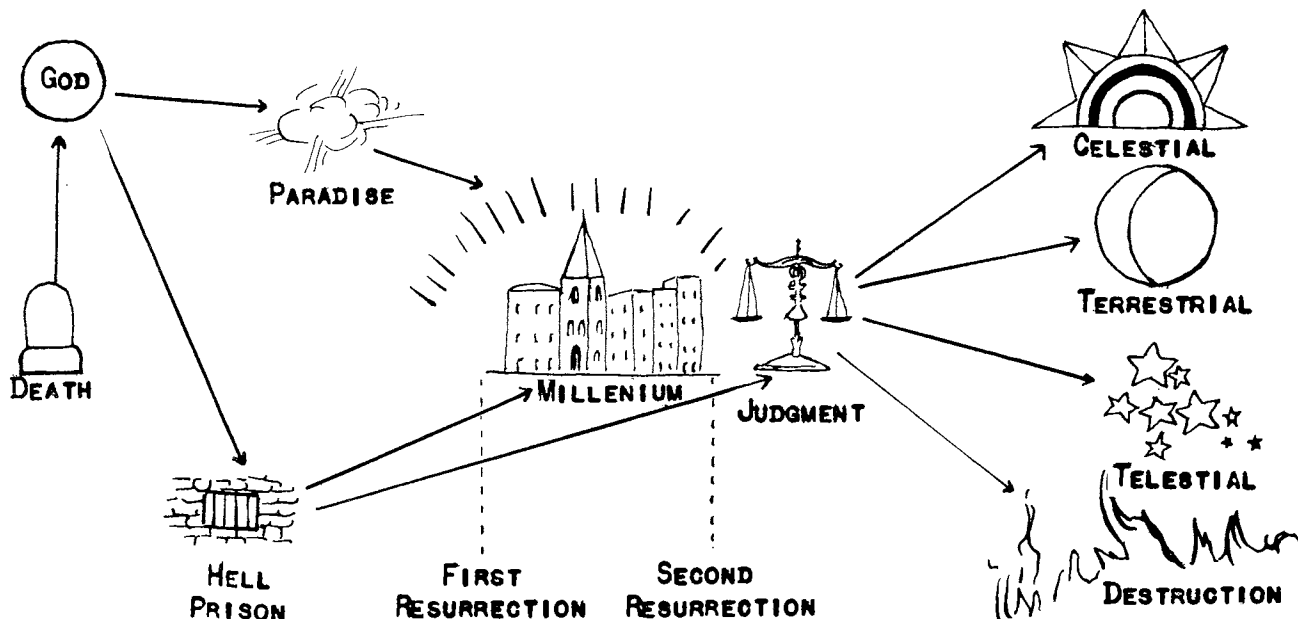
1ST COR. 15:40-41 D.C. 76:7

1. RECEIVE NOT THE GOSPEL BUT DENY NOT THE HOLY GHOST
2. REMAIN IN HELL 1,000 YEARS
3. LIARS, SORCERERS, ADULTERERS

COME FORTH IN THE 2ND RESURRECTION

D.C. 76:7 REV. 20:4-6 MOSIAH 8:62

TELESTIAL GLORY ENJOYS THE MINISTRY OF THE HOLY GHOST BUT NOT THE PRESENCE OF THE FATHER NOR THE SON



THE STICK OF JOSEPH

Since the printed outline on this subject is fairly complete, special lesson helps are not provided. Additional helps are available in numerous tracts and books written on this subject.

There are three different approaches that can be made to proving the divinity of the Book of Mormon.

1. The biblical evidences
2. The archaeological evidences
3. The internal evidences in the book itself

Most of the books and tracts on the subject deal with the archaeological evidences. An older tract, *The Book of Mormon Evaluated*, by Hyrum O. Smith (out of print), dealt with the internal evidences. A tract written by Don Landon, *The Book of Mormon Is Christian*, also deals with the subject from the viewpoint of internal evidences.

Tracts now available and recommended are:

The Book of Mormon Is Christian—Don Landon
A Second Witness for Jesus Christ—James S. Menzies
The Book of Mormon—Elva T. Oakman
The Book of Mormon—R. S. Salyards, Sr.
The Book Is True—James S. Menzies
Language of the Book of Mormon—Israel A. Smith

Books recommended (some are out of print) are:

In the Land of the Feathered Serpent—Paul M. Hanson
America's Lost Civilizations—Harold I. Velt
Jesus Christ among the Ancient Americans—Paul M. Hanson
The Sacred Book of Ancient America—Harold I. Velt

ADDITIONAL SCRIPTURES

Ezekiel 17:1-10—Two eagles; each has a mission
 Ezekiel 17:11-21—First eagle's mission explained
 Ezekiel 17:22-24—Second eagle's mission explained
 Ezekiel 17:12—First, to take Jehoiachin, etc., to Babylon—II Kings 24
 Ezekiel 17:22—Second, to take "a tender one" of his (Zedekiah's sons) to remote place.
 Isaiah 37:31, 32—Remnant escaped house of Judah. (Book of Mormon 394—Mulek, son of Zedekiah, came here.)
 Jeremiah 49:30-32—A company commanded to flee.
 Isaiah 16:8—"They are gone over the sea."
 Zephaniah 3:10—Dispersed beyond river of Ethiopia
 Ezekiel 23:6—My sheep wandered upon all face of earth.
 Genesis 11:8, 9—Scattered upon face of all the earth.

THE STICK OF JOSEPH

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of İs'ra-ël his companions: then take another stick, and write upon it, For Joseph, the stick of E'phrā-im, and for all the house of İs'ra-ël his companions:

17 And join them one to another into one stick; and they shall become one in thine hand.

EZEKIEL 37

mystery of the maya scriptures

Where Did the Central American Indians Get Their Tales of the Creation and Other Stories Similar to Those of the Bible?

By Frances Spatz

"**B**UT, Father, these are not new tales." Again and again, Father Francisco Ximenez, who had gone as a missionary to the Quiche Indians in Guatemala in 1701, heard that protest as he related Bible stories.

He told of the creation, of the flood, of the fruit of the forbidden tree—of the day that Joshua made the sun stand still. The Indians, members of the proud Maya race that attained a high civilization before the Spaniards first reached Central America, listened gravely.

"Yes," they said. "We know those stories are true. They are the stories our fathers related to their sons since men began."

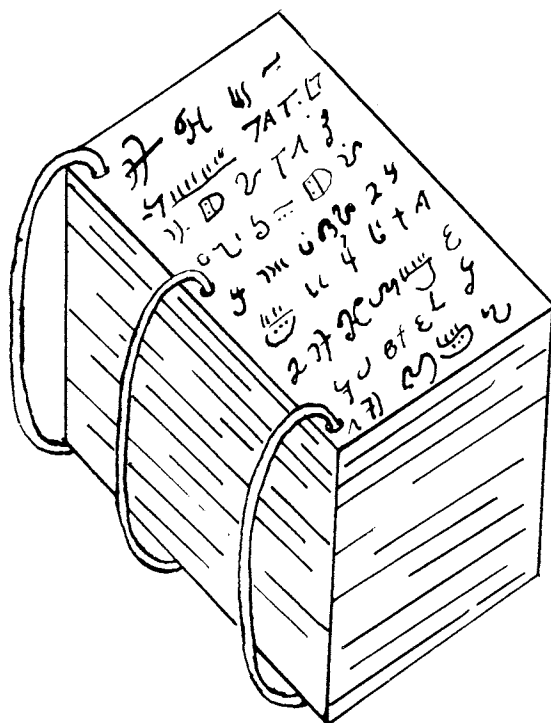
They spoke of their Sacred Book—the Popol Vuh, or Book of the People—in which their ancestors had recorded the stories, and later, they showed it to him.

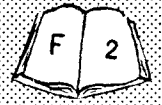
He scanned it with growing amazement. He might almost have been reading a distorted version of the Bible. There was, for instance, the Popol Vuh's story of the creation:

"Let the emptiness be filled. Let the waters recede and make a void. Let the earth appear and become solid. Let there be light."

The Quiches had known the stories from time immemorial. They had been passed on by word of mouth—and later written in Quiche hieroglyphics. In the middle of the 16th century, a Franciscan friar devised a Latin alphabet in which the Quiche language could be written.

About the year 1554, a little more than a quarter of a century after the Spanish conquest of Guatemala, a Quiche scholar transcribed the Popol Vuh into the Latin alphabet.





Father Ximenez, who is believed to have been the first white man to view it, about 1701, made a copy of the original document. He also made several translations into Spanish. The original document was never seen again. For a time Father Ximenez' copy was also apparently lost.

It was rediscovered in 1941 by Adrian Recinos, Guatemalan Ambassador to the United States, among a collection of Mayan documents in the Newberry Library in Chicago.

Six years later, Recinos published a new translation in Spanish. Recently, for the first time, the Popol Vuh was translated into English by Delia Goetz, specialist in the International Division of the United States Department of Education, and the late Sylvanus G. Morley, an expert on Mayan civilization.

THE AMERICAN WEEKLY
September 10, 1950

riddle of american origins

SCHOLARS WHO ACCEPT THE THEORY THAT EARLY INHABITANTS OF THE AMERICAN CONTINENTS REACHED IT BY WAY OF THE BERING STRAITS ARE FORCED TO ADMIT THAT THERE IS LITTLE ARCHEOLOGICAL EVIDENCE TO SUPPORT IT. FOR EXAMPLE:

1. WHY DID THE HIGHEST STATE OF CIVILIZATION DEVELOP IN THE TROPICS OF CENTRAL AND SOUTH AMERICA WHILE THE NORTH AMERICAN CONTINENT WHICH WAS MORE SUITED TO SUCH DEVELOPMENT WAS PEOPLED BY UNCULTURED SAVAGES?
2. THE ARCHITECTURE (PYRAMIDS), RELIGIOUS SYMBOLS, AND LANGUAGE SIMILARITIES SHOW DIRECT TIES WITH THE OLD WORLD CIVILIZATIONS OF THE MEDITERRANEAN AREA.

THESE PROBLEMS ARE RESOLVED FOR THOSE SCHOLARS WHO SUPPORT THE THEORY THAT AMERICA WAS ORIGINALLY PEOPLED BY A BAND OF ISRAELITES WHO SOMEHOW FOUND THEIR WAY TO ITS SHORES. IT IS TO THE EXAMINATION OF EVIDENCES SUPPORTING THIS THEORY THAT WE NOW TURN OUR ATTENTION.

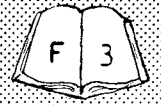
hebrew theory

Legends of the Indians

Humboldt was not the only observer who found striking resemblances between the Jew and the ancient inhabitants of Central America. The Spanish historian, Garcia, when living in Mexico, was so impressed by the many points of resemblance between the Hebrews and the Mexicans, that he wrote a book in which he endeavored to prove that the inhabitants of Tropical America were direct descendants of the lost tribes of Israel, who had crossed over from Asia by Bering Strait.

Nearly a century after Garcia's time, another Spanish writer, Siguenza, who for many years had studied the ancient records, architecture, and legends of Central America, came to the conclusion that "the Mexicans are descended from the Hebrews who left Egypt and made a long journey to Mexico, after the confusion of tongues at Babel." . . .

The Great Migration. J. F. Lee, pages 33, 34, 52.



first arrivals from tower of babel

Bible account

8 So the LORD scattered them abroad from thence upon the face of all the earth; and they left off to build the city.
9 Therefore is the name of it called Bā'běl; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

GENESIS 11

Indian legend

"VOTAN....IS SAID TO HAVE BEEN A DESCENDANT OF NOAH, AND TO HAVE ASSISTED AT THE BUILDING OF THE TOWER OF BABEL. AFTER THE CONFUSION OF TONGUES HE LED A PORTION OF THE DISPERSED PEOPLE TO AMERICA." (QUOTATION FROM NATIVE RACES - PACIFIC STATES VOL. 5, P 27 H. H. BANCROFT)

Book of Mormon account

DEPARTED INTO THE WILDERNESS FROM THE TOWER OF BABEL 2,200 B.C.

TRAVELED IN BARGES PROPELLED BY THE CURRENTS AND BY THE WIND

REACHED THE SHORES OF THE PROMISED LAND 344 DAYS LATER

7 Which Jared came forth with his brother and their families, with some others and their families, from the 'great tower, at the time the Lord "confounded the language of the people, and swear in his wrath that "they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered.

12 And it came to pass that Jared spake again unto his brother, saying, Go and inquire of the Lord whether he will "drive us out of the land, and if he will drive us out of the land, cry unto him whither we shall go.

26 And it came to pass that the Lord commanded them that they should go forth into the wilderness, yea, into that quarter where there never had man been.

28 And it came to pass that they did travel in the wilderness, and did build barges, in which they did cross many waters, being directed continually by the hand of the Lord.

29 And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the "land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people;

BOOK OF ETHER

[CHAP. 1

5 And it came to pass that when they had done all these things, they got aboard of their vessels or barges, and set forth into the sea, commending themselves unto the Lord their God.

6 And it came to pass that the Lord God caused that there should a 'furious wind blow upon the face of the waters, towards the promised land: and thus they were tossed upon the waves of the sea before the wind.

13 And thus they were driven forth, three hundred and forty and four days upon the water; and they did land upon the 'shore of the promised land.

14 And when they had set their feet upon the shores of the promised land, they bowed themselves down upon the face of the land, and did humble themselves before the Lord, and did shed tears of joy before the Lord, because of the multitude of his tender mercies over them.

BOOK OF ETHER

[CHAP. 3



second migration from jerusalem

Book of Mormon account

LEHI, A DESCENDANT OF JOSEPH, COMMANDED TO FLEE FROM THE CITY OF JERUSALEM. HE TOOK HIS FAMILY AND THE SACRED RECORDS OF HIS PEOPLE ON THE LONG JOURNEY TO A PROMISED LAND.

600 B.C.

3 For it came to pass, in the commencement of the ²first year of the reign of Zedekiah, king of Judah (my father Lehi having dwelt at Jerusalem in all his days); and in that same year there came many ³prophets, prophesying unto the people that they must repent, or the great city Jerusalem must be destroyed.

26 And it came to pass that the Lord commanded my father, even in a dream, that he should take his family and depart into the wilderness.

158 And after they had given thanks unto the God of Israel, my father Lehi took the records which were engraven upon the ¹plates of brass, and he did search them from the beginning.

159 And he beheld that they did contain the five books of Moses, which gave an account of the creation of the world;

160 And also of Adam and Eve, who were our first parents;

161 And also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah;

164 And it came to pass that my father Lehi also found upon the plates of brass a ²genealogy of his fathers;

165 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,

FIRST BOOK OF NEPHI

[CHAP. 1

Bible account

THE STICK OF JUDAH - THE BIBLE

THE STICK OF JOSEPH - ANOTHER RECORD

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Is'ra-él his companions: then take another stick, and write upon it, For Joseph, the stick of E'phra-ím, and for all the house of Is'ra-él his companions:

17 And join them one to another into one stick; and they shall become one in thine hand.

18 ¶ And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou *meanest* by these?

19 Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of E'phra-ím, and the tribes of Is'ra-él his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 ¶ And the sticks whereon thou writest shall be in thine hand before their eyes.

EZEKIEL 37

THE "LAW" WAS GIVEN TO EPHRAIM

11 Because E'phra-ím hath made many altars to sin, altars shall be unto him to sin.

12 I have written to him the great things of my law, but they were counted as a strange thing.

HOSEA 8

EPHRAIM LOCATED WESTWARD FROM JERUSALEM

9 I will not execute the fierceness of mine anger, I will not return to destroy E'phrā-im: for I *am* God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

HOSEA 11

TO BECOME A MULTITUDE OF PEOPLE IN A CHOICE LAND

17 And when Joseph saw that his father laid his right hand upon the head of E'phrā-im, it displeased him: and he held up his father's hand, to remove it from E'phrā-im's head unto Mā-nās'sēh's head.

18 And Joseph said unto his father, Not so, my father: for this *is* the first-born; put thy right hand upon his head.

19 And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

GENESIS 48

22 ¶ Joseph *is* a fruitful bough, *even* a fruitful bough by a well; whose branches run over the wall:

26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the

head of Joseph, and on the crown of the head of him that was separate from his brethren.

GENESIS 49

13 ¶ And of Joseph he said, Blessed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,

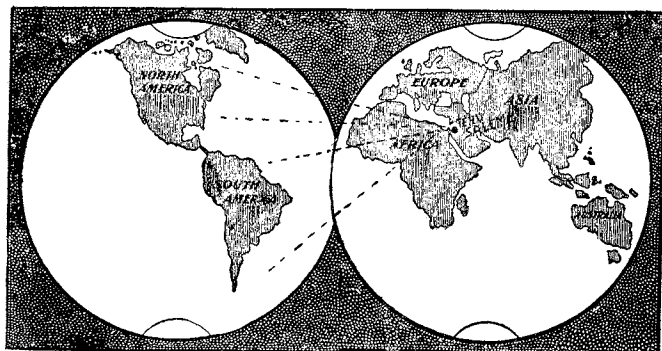
15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and *for* the good will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17 His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of E'phrā-im, and they *are* the thousands of Mā-nās'sēh.

DEUTERONOMY 33

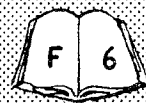
LAND SHADOWING WITH WINGS BEYOND ETHIOPIA



WOE to the land shadowing with wings, which is beyond the rivers of Ethiopia:

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying,* Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

ISAIAH 18



A sealed record to come forth

11 Truth shall spring out of the earth; and righteousness shall look down from heaven.

PSALM 85

WOE to Ā'rī-ēl, to Ā'rī-ēl, the city *where David dwelt!* add ye year to year; let them kill sacrifices.

4 And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

11 And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 ¶ Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14 Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

15 Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

17 Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 ¶ And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

ISAIAH 29

did christ visit america?

Christ spoke of other sheep

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

ST. JOHN 10

24 But he answered and said, I am not sent but unto the lost sheep of the house of Īs'rā-ēl.

ST. MATTHEW 15

20 And verily, I say unto you, that *ye are they of whom I said, Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.

21 And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be ¹converted through their preaching;

22 And they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them, ²save it were by the Holy Ghost.

THIRD BOOK OF NEPHI

[CHAP. 7

bearded white god of aztecs

WHITE GOD A NATIONAL HERO

HELPED CREATE THE WORLD. HE DID NOT DIE BUT MYSTERIOUSLY DISAPPEARED PROMISING TO RETURN.



NOTE HEBRAIC FEATURES OF THIS CARVED FIGURE OF THE AZTEC GOD.

The native tribes of this Continent had many myths, and among them there was one which was so prominent, and recurred with such strangely similar features in localities widely asunder, that it has for years attracted my attention, and I have been led to present it as it occurs among several nations far apart, both geographically and in point of culture. This myth is that of the national hero, their mythical civilizer and teacher of the tribe, who, at the same time, was often identified with the Supreme Deity and the Creator of the world. It is the fundamental myth of a very large number of American tribes, and on its recognition and interpretation depends the correct understanding of most of their mythology and religious life.

The outlines of this legend are to the effect that in some exceedingly remote time this divinity took an active part in creating the world and in fitting it to be the abode of man, and may himself have formed or called forth the race. At any rate, his interest in its advancement was such that he personally appeared among the ancestors of the nation, and taught them the useful arts, gave them the maize or other food plants, initiated them into the mysteries of their religious rites, framed the laws which governed their social relations, and having thus started them on the road to self-development, he left them, not suffering death, but disappearing in some way from their view. Hence, it was nigh universally expected that at some time he would return. . . .

The place of his birth is nearly always located in the East; from that quarter he first came when he appeared as a man among men; toward that point he returned when he disappeared; and there he still lives, awaiting the appointed time for his reappearance.

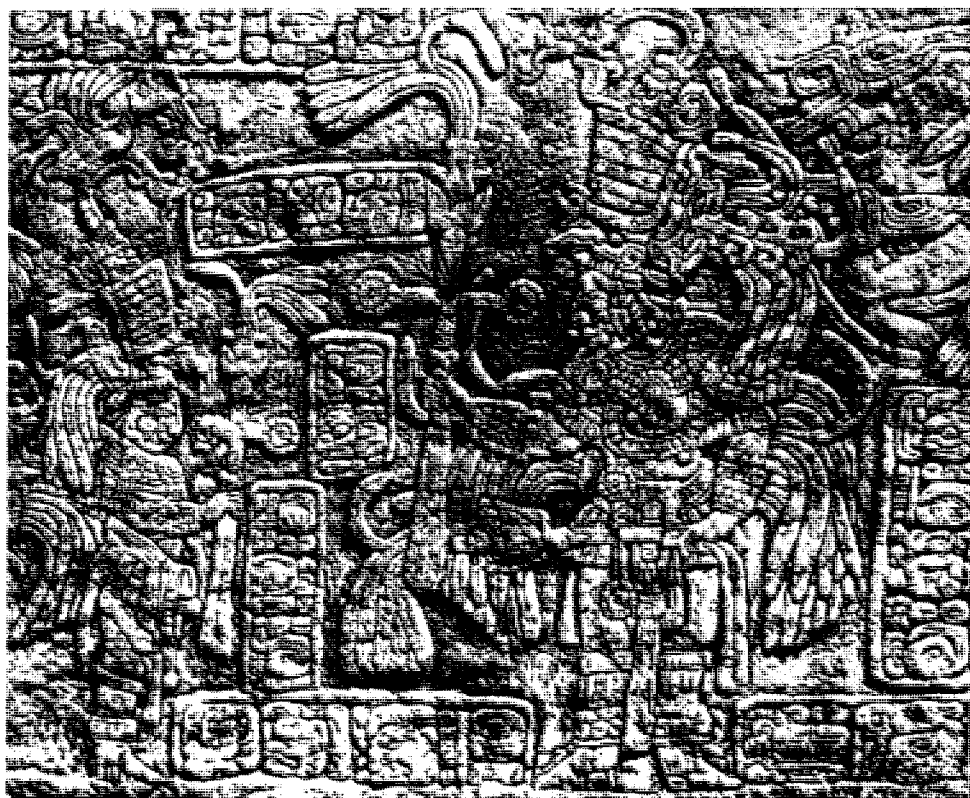
Whenever the personal appearance of this hero-god is described it is, strangely enough, represented to be that of one of the white race, a man of fair complexion, with long, flowing beard, with abundant hair, and clothed in ample and loose robes. This extraordinary fact naturally suggests the gravest suspicion that these stories were made up after the whites had reached the American shores, and nearly all historians have summarily rejected their authenticity, on this account. But a most careful scrutiny of their sources positively refutes this opinion. There is irrefragable evidence that these myths and this ideal of the hero-god, were intimately known and widely current in America long before any one of its millions of inhabitants had ever seen a white man.¹⁸

(II) *American Hero Myths*. Philadelphia, 1882.
MacNutt, Francis A.

The identity of Quetzalcoatl remains an unsolved mystery. So numerous and striking were the analogies to Christian teachings presented by the Mexican beliefs and ritual, that the conviction has obtained amongst many, that this mysterious personage was no other than a Christian priest or bishop. The Mexican traditions concerning his appearance amongst the Toltecs, his teachings, his miracles, and his final disappearance, seem to be hopelessly interwoven with legends of other deities; his personality became merged in that of other mythical characters, with a plumed serpent for his emblem; but there still remained a sufficient number of intelligible and authentic doctrines and practices traceable to him, to argue their Christian origin.²⁹

(II) *Fernando Cortez and the Conquest of Mexico*.* G. P. Putnam's Sons, New York & London, 1909.

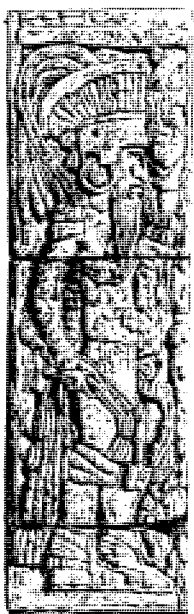
american messiah



Courtesy British Museum

1. PRIESTS BEARING CROSSES.—Priests in elaborate ceremonial costume, with plumes and conventional head of serpent forming part of the headdress, holding crosses on each of which is a quetzal bird, with the head pointing downwards.

AZTEC'S BELIEVED CORTEZ WAS THE BEARDED WHITE GOD FOR WHOM RETURN THEY CONSTANTLY PRAYED



2. KUKULCAN

WHITE GOD CALLED KUKULCAN IN CENTRAL AMERICA.

AZTEC GOD SENT HIS SON INTO THE WORLD TO REFORM IT

Torquemada has recorded in the thirteenth, fourteenth, and fifteenth chapters of the fourth book of his *Indian Monarchy*, the curious fact that when the Spanish general arrived on the coast of New Spain he was not only taken by the Mexicans for their Messiah, but actually received their adorations in that character, seated on a throne erected for the purpose on the deck of his ship. To this absurd belief of the Mexicans, Torquemada is inclined to attribute the rapid progress of the Spanish arms, as the necessary consequence of the general commotion into which their empire was thrown by the rumor, everywhere circulated, that the Messiah had come to take possession of the kingdom. . . .

16. Kingsborough, Volume 6, pages 338, 341.

They declare that their supreme deity Tonacatecotle, whom we have just mentioned, who by another name was called Citinatonali, when it appeared good to him, breathed and begot Quetzalcoatl, not by connexion with a woman, but by his breath alone, as we have observed above, when he sent his ambassador as they say to the virgin of Tula. They believed him to be the god of the air and he was the first to whom they built temples and churches, which they formed perfectly round without any angles. They say that it was he who effected the reformation of the world by penance, since as, according to their account, his father had created the world, and men had given themselves up to vice, on which account it had been so frequently destroyed, Citinatonali sent his son into the world to reform it. . . . As they considered him their advocate, they celebrated a solemn festival, and fasted during four signs.⁴⁶

46. Kingsborough, Volume 6, pages 207, 208; Spence III, pages 128, 131,

ancient american scriptures restored

Joseph's own story



2. STONE BOX, *in situ*, containing inscribed plates of gold and silver.

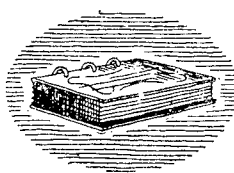
Courtesy Oriental Institute, University of Chicago

STONE BOX FOUND IN RUINS IN CHINA SHOWING USE OF GOLD FOR PRESERVATION OF IMPORTANT RECORDS. THE BOX IS SIMILAR TO THE ONE DESCRIBED BY JOSEPH.

While I was thus in the act of calling upon God, I discovered a light appearing in the room which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside standing in the air for his feet did not touch the floor.

He had on a loose robe of most exquisite whiteness. It was a whiteness beyond any thing earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked and his arms also a little above the wrist. So also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open so that I could see into his bosom. Not only was his robe exceedingly white but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person.

When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni. That God had a work for me to do, and that my name should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people.



He said there was a book deposited written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants. Also

that there were two stones in silver bows, and these stones fastened to a breastplate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book.

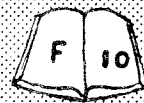
Again he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled) I should not show them to any person, neither the breastplate with the Urim and Thummim, only to those to whom I should be commanded to show them, if I did I should be destroyed.

While he was conversing with me about the plates the vision was opened to my mind that I could see the place where the plates were deposited and that so clearly and distinctly that I knew the place again when I visited it.

Convenient to the village of Manchester, Ontario County, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood; on the west side of this hill not far from the top, under a stone of considerable size, lay the plates deposited in a stone box: this stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth.



Having removed the earth and obtained a lever which I got fixed under the edge of the stone and with a little exertion raised it up, I looked in and there indeed did I behold the



plates, the Urim and Thummim and the Breastplate as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement; in the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them. I made an attempt to take them out but was forbidden by the messenger and was again informed that the time for bringing them forth had not yet arrived, neither would until four years from that time, but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates.

At length the time arrived for obtaining the plates, the Urim and Thummim, and the Breastplate; on the twenty-second day of September, one thousand eight hundred and twenty-seven, having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me, with this charge that I should be responsible for them: that if I should let them go carelessly or through any neglect of mine I should be cut off; but that if I would use all my endeavors to preserve them, until he the messenger should call for them, they should be protected.



WITNESSES SAW THE RECORDS

THE TESTIMONY OF THREE WITNESSES

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us: wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shewn unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

EARNEST SEEKER MAY OBTAIN TESTIMONY OF TRUTH.

4 And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true;

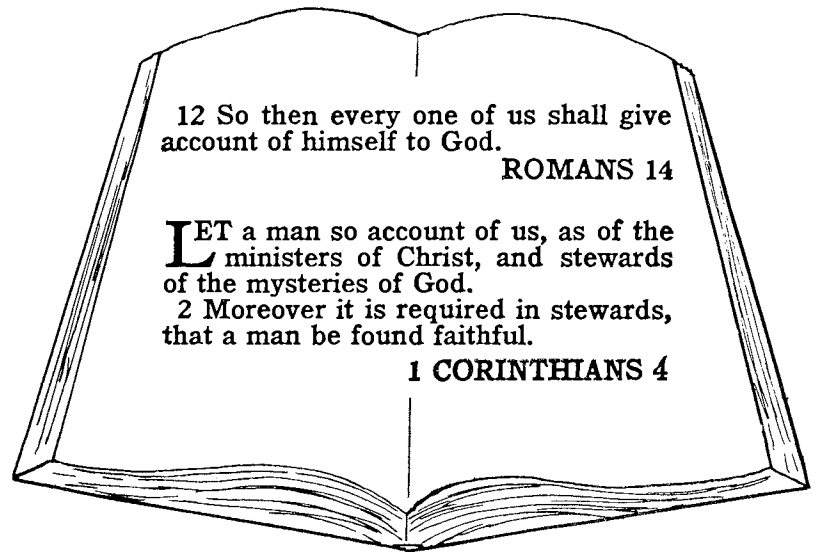
5 And if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things.

STEWARDSHIP

THE EARTH IS THE LORD'S

Down through the ages many groups of people have inhabited the earth. We may be sure that when we pass on, a new generation shall follow. Each in his day has said, "I own this land." He has used its timbers, hunted its wild animals, pastured his flocks upon it, or reaped harvests of grain from it. His possession of the land, however, has been for but a moment in the vast expanse of time. When he is gone another possesses it. But the earth abides through the ages. Its true owner is the Being whose period of existence is more extended in time than that of the earth itself. It was created by God as a means for the achievement of his own ends. The earth therefore belongs to God.

STEWARDSHIP



the earth is the Lord's



THE earth is the LORD's, and the fulness thereof; the world, and they that dwell therein.
PSALM 24

10 For every beast of the forest is mine, and the cattle upon a thousand hills.
11 I know all the fowls of the mountains: and the wild beasts of the field are mine.
12 If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.
13 Will I eat the flesh of bulls, or drink the blood of goats?
14 Offer unto God thanksgiving; and pay thy vows unto the Most High:
15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.
PSALM 50

MAN IS A STEWARD

God's purpose and glory is to bring to pass the immortality and eternal life of man. He created the earth for man's use. We have the use of the land only while we live on this earth. We cannot really call ourselves the owners; we are stewards. As stewards, we are partners with God. He permits us to manage a portion of his creation.

MAN IS ACCOUNTABLE

It is a recognized principle that one who is a steward over property which belongs to another must make an accounting for the manner in which he has managed it. In human affairs this is normally required by written contracts. In our dealings with God there is an implied contract which, though unwritten, is nevertheless obligatory. The supreme law, which is the law of love, is what God relies upon to make man aware of his obligation to render an accounting. God is patient and will not force man to act contrary to his will, but there will be a day in which the souls of all men shall be judged for the manner in which they have managed their stewardship.



man is a steward

10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

1 PETER 4

For it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures.

D & C 101:2

. . . Every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration inasmuch as is sufficient for himself and family.

D & C 42:9

man is accountable

BUT a certain man named Ān'ā-nī'ās, with Sāpph-ī'rā his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.

3 But Peter said, Ān'ā-nī'ās, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

ST. LUKE 16

THE ACTS 5

APPORTIONING THE INCOME

One's increase can be determined only as he makes an accounting. In the spirit of dedication each steward endeavors to list those items of expense that are essential. These necessary living expenses are then subtracted from the income. The difference represents the increase. The Lord requires one tenth of this increase as a tithe with which to finance the work of the church.

It is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my Father. . . . these things shall be had on record, to be handed over unto the bishop in Zion;

D & C 72:1

apportioning the income

ONE TENTH OF THE INCREASE

22 Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

Deut. 14:22

WHAT IS INCREASE?

Accumulated increase is the net value of all of our possessions.

Annual increase is that portion which remains after meeting our basic needs.

PAYROLL CHECK *January 31 1961* No. *1*

Any Bank of *Any Town*
(WRITE NAME OF BANK OR TRUST COMPANY ON ABOVE LINE) (TOWN AND STATE)

Pay to *A Disciple of Christ* or order \$ *100.00*

One hundred and 00/100 Dollars

FOR VALUE RECEIVED, I HEREBY CERTIFY THAT THE ABOVE AMOUNT IS ON DEPOSIT IN SAID BANK OR TRUST COMPANY, IN MY NAME, IS FREE FROM ALL CLAIMS AND IS SUBJECT TO THIS CHECK.

Mr. Employer

FORM 8-57 DOGSWORTH-K.C.

← Increase → ← Necessary Living Expenses →

- Investments
- Just Wants
- Recreation
- Gifts
- Tithing
- Offering
- Inheritance
- Etc.

- Shelter - Taxes - Insurance - Maintenance -
- Necessary Travel - Medical care and sup-
- plies - Food and Board - Utilities - Clothing -
- and Household Replacement - Cleaning -
- and Laundry, - etc.

HOW ARE NEEDS DETERMINED?

God recognizes the principle that the first fruits of a man's toil shall be used for the survival of the man and those who are dependent upon him. God requires no portion of that which is required for bare subsistence. He does not take from the widow nor the orphan, nor from anyone else, that which will deprive them of necessary food, shelter, and clothing. While the church offers some helps in determining what may be reasonably regarded as necessities the final decision rests with the individual. A proper accounting requires that the steward keep accurate records. Stewardship books are provided for this purpose. When an expenditure is recorded in his books, the steward should determine whether it should be noted under tithable or untithable expenses.

HOW IS INCREASE DETERMINED?

Increase is determined through an annual accounting. Forms for this purpose are provided by the office of the Presiding Bishopric through the bishop's agents or solicitors. These agents will also assist the steward to make his accounting if he desires help. The statement can be filed with the bishop's local representatives or it can be mailed directly to the Presiding Bishop of the church. The statement is kept in a permanent individual file. The information it contains is confidential but is available to the steward on request. The amount of tithing due, as indicated on the annual statement, is not a legal debt and is never used as a basis for reminding an individual of his obligation. Whether or not the steward pays it is a matter of conscience between him and God.



how are needs determined?

The Steward makes his own accounting. The Church provides counsel and assistance through the Bishop's Agents, but the Steward is responsible for determining what items of expense are essential to maintain health and well-being.

how is increase determined?

By Annual Accounting

Form 2A
9-58-150m

ANNUAL TITHING STATEMENT

"Give an account of thy stewardship . . ."—Luke 16:2

This Statement

Covers Period from _____ 19____ through _____ 19____

Baptism Register No. _____

Baptism Register No. _____

INCOME

(A) SALARY, WAGES (Before payroll deductions) _____

INCOME from rental of property, investments, etc. _____

INCOME from all other sources (including pension, etc.) _____

(X) TOTAL INCOME FOR PERIOD _____

(X) ➔

\$

NECESSARY LIVING EXPENSES

(B) FOOD or BOARD, Groceries, Meals out, etc. _____

(C) SHELTER, Rent, Taxes, Insurance, Repairs, Interest (See Note) _____

(D) UTILITIES, Fuel, Electricity, Water, Ice, Telephone _____

(E) REPLACEMENT of Furniture, Household furnishings, Appliances _____

(F) REPLACEMENT of Clothing, Cleaning, Laundry, etc. _____

(G) MEDICAL CARE, Hospital Insurance, Drugs and Supplies, etc. _____

(H) TRAVELING EXPENSE for business, Busfare, Auto expenses, etc. _____

(I) OTHER NECESSARY expenses, income tax, social security, etc. _____

(Y) TOTAL NECESSARY LIVING EXPENSES _____

(Y) ➔

\$

TO FIGURE TITHING DUE

(Q) Subtract Y from X to find increase for period covered by this statement _____

(R) Divide Q by ten to find tithing due on increase for this period _____

(S) Carry forward amount shown on line Z of your last statement _____

(T) Add lines R and S _____

(U) Total tithing paid during the period covered by this statement _____

(Z) BALANCE TITHING DUE at close of period (Subtract U from T) (Z) ➔

\$

HOW IS TITHING USED?

Tithing is the life blood of the church and is used primarily to finance the missionary program. Through special appropriations approved by the World Conference, tithing may be used to support the church institutions, to provide funds that may be loaned to build houses of worship, and to support many other Zionie efforts of the church.

HOW IS TITHING PAID?

Place offering in duplex envelope at church or
(2) Pay direct to Bishop's Agent in local church
or (3) Mail to the Presiding Bishopric.

HOW IS TITHING USED?

For Operating costs of the General Church
For Institutions
For Support of Families of Appointees
For Missionary Work
For Houses of Worship



OTHER OFFERINGS

There are other General Church offerings provided for in the law of the church. Probably the most significant one is the *oblation fund*. This offering is received at every Communion service. Each year hundreds of families are given financial assistance from this fund. In the oblation fund we see a significant part of the storehouse in action.

other offerings

OBLATION

Bishopric Reports on Hurricane Carla Damage

We are pleased to report that while considerable damage was experienced by many of our members in Texas, on the whole our people fared quite well.

When reports were received concerning destruction and evacuation of the various areas, the Presiding Bishopric and General Church officers were concerned and endeavored to contact bishop's agents in these areas. While we were able to contact some, we were unable to contact all due to telephone lines being down. We were, however, very pleased to receive reports from our agents and to learn that they were immediately on the job, endeavoring to contact our members. Recently we received several reports from one of our bishop's agents, Brother Ray Varney, stating that on September 20, 1961, Brother Morris Lilleux, pastor of the Pasadena congregation, made a tour of four communities, trying to locate our members. Many have suffered damage in varying degrees, but it was interesting to note that even those who had suffered extensive damage were primarily concerned for those who possibly had suffered greater loss. In many cases these good people refused to accept assistance from the church, feeling they had been blessed in that their losses were minor.

A second report was received from Brother Vandell, stating that in working with Seventy Virgil Billings he learned that a number of families in other areas suffered more serious losses. At present we are endeavoring to contact those families and offer assistance on behalf of the church.

THE PRESIDING BISHOPRIC

THE SAINTS' HERALD OCTOBER 16, 1961



For Care of the Aged



Volunteer Worker Repairs Shoes for the Needy

SURPLUS AND FREE WILL OFFERINGS

As has been pointed out, the individual whose income is barely sufficient to meet his just wants and needs does not owe tithing. Love for the cause of the church moves one to desire to share even at the sacrifice of a just want or need. Such offerings are called *free will offerings*.

After paying his tithing, the steward still has nine tenths of his increase to dispose of in any manner he chooses. He may desire to make a *free will* offering.

If the steward feels that his tithed possessions are beyond those that are needful for his inheritance and for the proper discharge of his stewardship, he may consecrate a *surplus* to the church. However, this decision is subject to review by the bishops before it can be received by the church. The member and the bishop must both agree before surplus is accepted. This safeguard is to avert unwise and too generous contributions and to insure that the member allows himself a safe margin for the operation of his farm, business, or industry. *Surplus* provides the main source of income to the storehouse treasury.

LOCAL OFFERINGS

Local offerings are used for branch operating funds, building funds, district and stake budgets, and reunion funds.



SURPLUS AND FREE WILL OFFERINGS

For what purposes is the surplus used?

The surplus is used for expanding and bettering the economic conditions of Zion. Today, among many things, these funds are spent for

1. Helping the needy, the sick, the widow, and orphan—supplementing the oblation fund
2. Purchasing lands for the general benefit of the church, such lands to be in addition to those already designated as stewardship lands

3. Building houses of worship which are peculiarly the responsibility of the General Church

4. Reserves, to care for emergencies.

Provision is also made that as the surplus fund increases it will be a source for

1. Developing business, industrial, and agricultural stewardships for young couples and other worthy people
2. Providing costs for economic research and community planning for both existing and new communities of special significance to Zion.
3. Promoting the literary interests of the church—if special need arises

local church offerings

Local contributions are made from increase, or free will offerings. There is no rule for determining the amount one should contribute. It is important however, that each one contribute regularly according to a pre-determined plan. The following guide to local giving is used in one stake of the church.

HOW MUCH SHOULD ONE GIVE?

"And whoso is
found a faithful,
a just, and
a wise steward
shall enter into
the joy of
the Lord . . ."
D. & C. 51:5.

THE LOCAL CHURCH CONTRIBUTION GUIDE

Many people ask us, "How much should I give to my local congregation?" In an effort to answer these inquiries, we present this chart suggesting an amount which might be contributed from current income to the local treasury **each week** according to income and dependents. Since these figures are only a guide, no doubt many will contribute more than the amounts suggested. The amounts listed do not include church school class offerings, special or sacrifice offerings, nor tithes and oblations given to the General Church.

Weekly Income	Single	1 Depend-ent	2 Depend-ents	3 Depend-ents	4 Depend-ents	5 Depend-ents
\$200.00	\$14.00	\$13.00	\$12.00	\$11.00	\$10.00	\$9.00
175.00	11.50	10.50	9.75	8.75	8.00	7.00
150.00	9.00	8.25	7.50	6.75	6.00	5.25
125.00	6.75	6.25	5.75	5.00	4.50	3.75
100.00	5.00	4.50	4.00	3.50	3.00	2.50
75.00	3.50	3.00	2.75	2.25	2.00	1.50
50.00	2.00	1.75	1.50	1.25	1.00	.75
35.00	1.00	.70	No specific amount suggested			
25.00	.50	No specific amount suggested				
15.00	.15	No specific amount suggested				

Lesson Helps for G-8

Progress and growth is the result of careful planning. It is good business to look ahead and in many stakes and districts, a forecast card is used in an effort to obtain a more accurate picture of the financial potential of the branch.

The duplex envelopes provide a convenient and accurate way in which we can give to both local and general funds, and insure that we are properly credited for the contribution.



MANY CHURCHES USE LOCAL FORECAST CARDS

ANNUAL FINANCIAL FORECAST TO LOCAL FUNDS
"ACCORDING TO MY ABILITY"

Recognizing that my congregation can accomplish its purpose of ministry only as each of its members shares according to his ability in reaching the total objectives that we have set before us as a congregation, I/We plan to give during the current year, if possible, the following amounts to the budgets listed: (See reverse side for contribution guide)

	For Year	Per Month	Per Week
Operating Fund	\$120.00	\$10.00	\$
Building Fund	\$180.00	\$15.00	\$
TOTAL	\$300.00	\$25.00	\$

Name Mr. & Mrs. Richard J. Roe
Address 910 Hart St. Browning, Md.
Congregation Browning Group Number 1
Date Jan 1-1956 Desire Envelopes..... Envelope Number 826

DUPLEX ENVELOPES ARE USED FOR LOCAL AND GENERAL CHURCH OFFERINGS

5499 C	JAN. 2, 1955	JAN. 2, 1955	5499 C
Reorganized Church of Jesus Christ of Latter Day Saints (FOR LOCAL USE)		Reorganized Church Jesus Christ of Latter Da (FOR GENERAL CHURCH)	
OPERATING FUND \$1.50...		TITHES \$3.00	
BUILDING FUND \$1.50...		OFFERINGS \$	
..... \$		AUDITORIUM \$1.00	
Please bring or send your contributions regularly. If you are absent, remember that the church expenses go on just the same.			
Printed in U.S.A.			

"Behold now it is called to-day, and verily it is a day of sacrifice, and a day for the tithing of My people."
—D. and C. Sec. 64—Par. 5.
Duplex-Richmond, Va.

File of Christ

Local contributions provide the main source of income to the branch and are used primarily to meet those items covered in the branch budget. More specifically, these items are:



HOW ARE LOCAL CONTRIBUTIONS USED?

For our church home:

Improvements, repairs, maintenance
Utilities, insurance, building care
Loan payment . . . principal and interest
New Building Fund

For our educational work:

Pastoral and Home Ministry
Missionary literature
Church school materials
Youth activities
Women's work
Music
Secretarial help, bulletins and printing

IS COMPLIANCE WITH THE FINANCIAL LAW COMPULSORY?

As is true of every law of the church, the filing of a tithing statement and the paying of tithes and offerings is a matter for which the individual steward is accountable to God. Neither God nor his church compels obedience. Obedience to any law given of God is important however, because such obedience is an acknowledgment of divine sovereignty and will result in spiritual growth and a more abundant life.