

Zion's Advocate

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

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Number 1

Abundant Life

Life to me is not a dream
Of wealth, of fame or pleasure,
Or pleasing picture on the screen
To view at ease or leisure.
Man's perfection is God's design
And life in fullest measure,
His precious promises are mine,
The choicest, richest treasure.

I can't betray a sacred trust,
Or sacred call neglect,
For that which moth and rust corrupt,
Or truth can not protect.
Forgetting not I am but dust,
My heart for life is yearning,
So trusting in the power divine,
I'm living, loving, learning.

A. A. YATES.

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ZION'S ADVOCATE

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EDITOR IN CHIEF, B. C. Flint, 209 S. Crysler, Independence, Missouri.

ASSOCIATE EDITORS, Margaret Wheaton, 1101 W. Orchard, Independence, Mo.; Marion Denham Sprague, 424 E. Walnut, Independence, Mo.

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Editorial

FAITH

"Now faith is the substance (assurance) of things hoped for, the evidence of things not seen." Hebrews 11:1. "So then faith cometh by hearing, and hearing by the word of God." Romans 10:17.

Faith is the most fundamental thing in all of life's experiences. It underlies all human activity. Faith is always based upon evidence, and that evidence may be either true or false. If it is false evidence, the faith predicated upon that false evidence will be a false faith. These very patent facts gives us a clue into the reason for the kind of world we see about us.

In this beginning of the new year, 1944, we enter upon an entirely new set of circumstances, conditions, and environments. We do not say this as being significant because we have divided the calendar in such a way that this is the beginning of another year, because the same principle applies to each new day as it succeeds another, or even down to hours or minutes. What we are saying is, that the kind of faith that will be engendered in our breasts as we approach the threshold of the new year, is largely dependent upon the experiences we have had during the past year, or all of the years, that have made up our earthly existence.

What the year 1944 will evolve will not be definitely known until we enter into its closing hours one year from now. So, 1944 with ALL it may unfold is ours NOW only upon the principle of faith, and the things we have faith in be based upon the evidence we already have, which in turn will be based upon the experiences of life.

For instance, to explain our meaning, we will use this simple illustration. Our experience in life has been that during each winter in this country we have had cold weather and snow, and in summer we have had excessive heat, with rains and electrical storms. Well these things are EVIDENCE, so we approach all succeeding winters and summers with the faith that nature, so far as the seasons are concerned, will follow their regular course. Just so in all else.

Our experience in gospel work has furnished us with the evidence that when we live close to God and keep His commandments, that His blessings have come to us and we have been made to Know that our faith was based upon true evidence.

We invite the reader to read carefully the whole eleventh chapter of Hebrews. In it he will find the cataloging of a long list of marvelous happenings covering a long period of world history, and we are told that all of these things were brought about by faith. There we are told of the healing of the sick, of the raising of the dead, of the stopping of mouths of wild beasts, of relief to believers from scourges that have come upon mankind in general, and many other things. AND in all of it, we are informed that the recipients of these blessings had no real knowledge that they would be thus blessed, but they had faith that it would be so, and their faith was rewarded by a realization of their hopes.

In support of this idea we will refer to another passage of scripture that shows the kind of evidence that is necessary in order to have this kind of faith. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Romans 10:17.

When the first explorers visited America in the mistaken notion that they had found the east coast of India, folks in Europe knew nothing about the vast continent of America, and when these explorers returned and told of their exploits, their story was evidence of the fact that land lay westward from the west coast of Europe. When other explorers followed and finally revealed the fact that this was indeed a new continent so far as European knowledge was concerned, there was added evidence, and when they kept coming until it became world knowledge that such a continent existed, then the evidence that produced faith in turn produced actual knowledge. The passing of the years has continued to add to the evidence of the truthfulness of the gospel as restored, which in turn has made our faith become knowledge that an angel has verily flown from heaven and given us this great work in which we are engaged.

Who among us who have lived for years under the benign influence and power of the restored gospel, can read the entire eleventh chapter of Hebrews and not feel at home there and be enabled to call to mind equal manifestation of God's miraculous power in our own experiences? Just a case in point as an illustration: Years ago, when only a boy, and new in the gospel experience, we were attending one of the old fashioned "two day meetings," mentioned in our last editorial. At these meetings saints came from long distances, in wagons, camping by the wayside enroute. At this particular meeting, and following the Sunday morning service a big wagon load of worshipers were wending their way through the woods and sand roads to the home of one of the members. In the west a terrific storm was advancing. They hurried the team as best they could in order to reach shelter before the storm broke. In this wagon load were a couple of elders, and the families of some of the visitors, including the writer. We reached the farm yard just as the fury of the storm

burst upon us. The elders and the sisters and some others rushed to the house, while a few of the brethren hastily got the horses into the barn. The storm was so terrific that we could scarcely see the width of the house through it, and here came a couple of the brethren carrying the limp form of another of the brethren who, while in the barn, had been struck by a bolt of lightning that had ripped his clothing from his back, and his back was so seared that it was coal black. His eyes were burst from their sockets. Our sister, the wife of this stricken brother, became frantic when she saw her husband and pled with the elders to administer to him. One of the elders tried kindly to make her realize that her husband was dead, because he had put the eyeballs back in their sockets himself, but she continued to importune them to administer, which they did, and life came again into our brother's body and he lived for quite a number of years after that experience. This is no hearsay, because I was present at the time and saw all of this. Under such circumstances what is there in the Hebrew narrative that should be strange to any of us? So it is evident that faith today will produce the same results as did faith back in New Testament times, or in Book of Mormon times where we read also of marvelous things being done through faith.

Added to this we need not live alone in the past, in respect to these things, because God is unchangeable, and when we do the same things as was done by these others we are assured of receiving the same blessings. The above recital is only one of many that any old-time missionary of long experience can relate. In short, we need not look for God away off in the distant past, nor up into the clouds, nor any distant place. He is right where any man or woman with a godly faith and who is obedient to the commands of God, is to be found.

Faith then is the first fundamental in all life. The farmer manifests it when he sows his fields with grain. The evidence he has acquired enables him to see the harvest in the fall only through the eye of faith. We care not how much a man may scoff, nor how much he may profane his Maker and claim disbelief in His existence. He gives the lie to all of that by everything he does in life. So there is NO unbelief in reality.

But the world today is the victim of a false faith, and it is found in all walks and activities of life. Our faith in the good that the new year of 1944 may evolve is clouded and anxiety fills our minds, because our senses tell us upon the evidence we have received through experience that natural things will be destroyed, and the world will not allow TRUE faith to find expression among us. In other words the scriptures tell us that they will cry "Peace, peace, and there is no peace, because mankind has brought about a condition where faith is based upon false ideas, and false standards.

A simple example of a false faith based upon false evidence: During the other war one of the strategies was to camouflage their equipment so that a tank or a gun would look, to the enemy, like a tree, or a hillock, or what not. The evidence to the observers was that the landscape was a peaceful countryside, when in reality it hid the weapons of death. The purpose was to inspire a false faith in a false security, and the evi-

dence to do so was furnished by a false evidence.

This same principle is encountered in all walks of life. We solicit at this point a re-reading of the article in the October Advocate, on a "Bullet Proof Bible." Here is illustrated very well the workings of a false faith.

We close with the thought based upon the divine promises of God, that as a result of the gospel being again restored to earth in the times in which we live, is in itself evidence that God has not forgotten his children, and that when we develop the faith thus engendered, we have the assurance that God will not be ungenerous in the response that will follow our faithful adherence to the principles of truth as found in the gospel. So 1944 to the saint of God, will be largely what we as individuals make it, and that too in spite of what the world at large may do. This work is divine.

B. C. FLINT.

LETTERS

Puryear, Tennessee, December 9, 1943.

Dear Readers of the Advocate:

Here I come after so long a time. We are among the scattered members of the church, so we look forward each month for the coming of the Advocate.

How often I wish that we lived close to a branch so we could attend services. We are hoping and praying that the time may soon come when some elder will come to our parts and hold some meetings. We get so hungry to hear the gospel preached again. We need a branch here and hope some day that we will have the joy of having one, and of being among God's people again. How we would enjoy having a visit from Brother Yates, also Brother A. M. Smith and have them preach for us. How we would welcome them both to our home again.

We feel lonely and sad at times because of our isolated condition, but we are thankful that we have the gospel, and while this earthly life goes on with each passing year and the problems of life increases, we should prepare ourselves for eternal life. I have come to the place where it is God that I look to for help to give me strength to carry on. God will answer prayer if we put our trust in him. The gospel has brought me through sickness and trouble.

We have two precious sons in service, and I want all the saints everywhere to pray for their safety that they may come marching home to loved ones. Dear saints when you meet in prayer service remember me and my family in your prayers that we may hold out to the end.

Ever praying for the good of Zion and God's people everywhere, I am,

As ever your sister in the faith,

ELLA PASCHALL.

The above plea from an isolated sister strikes a chord of love and sympathy in our hearts, because we can appreciate her loneliness and heart hunger for the association of saints. In our early gospel experience we too were among the isolated ones, and we well remember with what joy we welcomed the occasional visit of the missionaries.—Editor.

Original Articles

We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a premise is established, and evidences presented to support that premise. In all controversial articles, contributors will be required to observe the rules of decorum established by parliamentary rules governing deliberative assemblies.

THE SURE WORD OF PROPHECY

By John R. Haldeman

(Continued from last month.)

There are many ways to establish the fact that the Catholic Church is the little horn foreshown by Daniel. He says that this little horn was to think to change times and laws. Who does not know that the Catholic Church changed the reckoning of time, claiming there was an error in the computation of the calendar. What a startling fulfillment.

It is also a fact that they fulfilled prophecy in regard to attempting to change God's laws; the most prominent instance being where they changed the Sabbath from Saturday to Sunday as is evident by their own publications, where they admit they have changed the Sabbath from Saturday to Sunday. (This position has later been refuted, and it is shown that the Sabbath was changed from Saturday to Sunday long before the Catholic regime.—Editor.)

There were other specifications, however by which we may identify Papal Rome as the "little horn;" he was to pluck up three horns, or in other words, three of the ten horns or kingdoms springing from Imperial Rome, were to be overcome by it. This was fulfilled in a striking manner when Papal Rome assumed temporal sway over the state of Rome, the exarchate of Ravenna, and the kingdom of the Lombards. This power of the Bishops of the Roman Catholic Church was exercised with varying degrees, and was finally rendered absolute in 1278 when Rudolph of Hapsburg issued an imperial decree releasing unto the Pope these three main territories or states. This was, however, but a recognition of a power that had long been exercised by the popes of Rome.

To render the identification more absolute let us take some more of the specifications of the little horn, and see how near the Roman Catholic Church fills the description.

The little horn was to speak "great things against the Most High." (See verses 8, 20 and 25.) This was completely fulfilled when the popes of Rome allowed themselves to be addressed by such blasphemous titles as "Head of The Church," "Lord God the Pope," "Christ By the Unction," "Most Powerful Word," "Ruler of The House of The Lord," and to cap the climax of all human pretensions, to be finally denominated "Infallible Pope" in 1870. Thus well has this great organization fulfilled the role indicated by prophecy and also made sure the words of St. Paul in 2nd Thessalonians 2:3, 4, where he says that this man of sin, "that wicked" should oppose all that was of God, "and should sit in the temple of God, showing himself that he is God." This prophecy of Paul helps to fix the time when this great apostasy should occur that was foreshadowed by Daniel in his

figure of the little horn, for this prophecy of Paul's was written sometime during the first century of the Christian era, and as Paul tells us it was to happen after he was taken away, it could not occur until after the first century at least. It was beginning to work, so Paul says in the seventh verse, only there appeared to be some bar or hindrance in the way that prevented its full revelation which was not to occur until the let or hindrance was taken out of the way.

This let or hindrance only hinted at by Paul for good reasons, was no less than the Roman empire, who, through its persecutions of the church, served to keep down any great powers among the early Christian bishops and also any great abuse of the priesthood, for who is it that does not know that any religion remains purer and thrives more under persecution than otherwise; so on account of this persecution permitted, and often instigated by the Roman empire there was little opportunity during the first two or three centuries for the corruption to creep into the church, which in after days so besmirched it.

The let or hindrance was completely removed when the Roman empire was divided into ten kingdoms and the papacy was granted an opportunity to assert itself, which it hastened to do by assuming a special right to dictate to all the remaining Christian bishops, claiming that right through supposed privileges granted to the Apostle Peter.

During the progress of a quarrel between the two rival bishops as to who should rule at Rome, the following title was bestowed upon Symmachus one of the rivals by Ennodius, Bishop of Ticinum; he called him, "Judge in The Place of God, and Vice-Regent of the Most High." In such a striking manner was this prophecy of Paul fulfilled. And adding in a most emphatic way to our claim that the Roman Catholic Church was the little horn of Daniel's vision.

This little horn was to make war against the saints of the Most High, and Daniel declares in the seventh chapter and the twenty-first verse, that the "horn prevailed over the saints." Do I need to turn to the awful war of extermination waged by the Roman Catholic Church for years against those who would not bow to her power to show that she has made war with the saints and overcome them?

Catholics claim that the little horn was political Rome and was never intended to represent the church, and hence the warring against the saints of the Most High must be charged to the Roman Empire.

Let us examine this claim in the light of other claims made by the Catholic church and see where it places them. The claim is made that when the Savior was speaking to his disciples, as recorded in 17, thirteen where he said to Peter: "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;" that the Lord meant that Peter was the rock and that he and his successors were in reference when the promise was made that the gates of hell should not prevail against it.

The Roman Catholic Church claims that its present organization reaches straight back to the Apostle Peter and that there is an unbroken chain of ordinations from Peter to the present time. A moment's reflection will reveal the necessity of this chain being upheld by the Catholic Church; for if the fact be established that there has been a break in the line of ordinations, they are then proven to be without the priesthood, or right to act in the ordinances of God's house; for they claim a right to so act through this one ordination and in no other way. They must also don the role of saints, or else the role of the little horn, the persecutor of the saints. If they are willing to assume the character of the little horn, or persecutor, then of course, we have no more to say. But if they claim the role of "saints," they must abide the fate assigned the saints by both Daniel and John the Revelator, who have declared in unmistakable language that the saints were overcome and of course, it would be impossible for them to be "overcome" and also "continue."

"Overcome" means to conquer: then if the power of hell overcame and conquered the saints, either individually or collectively, there was a break in the chain of ordinations. Even if there be but a single link missing in this chain of ordinations, it is as fatal to the transmission of the priesthood, as if hundreds of years had elapsed between ordinations. As we before stated this overcoming of the saints was complete in its character and through it the priesthood, or power to conduct the affairs of the kingdom of God, upon the earth, was completely lost: not a vestige of it remained: for had this power remained among men, God would not have been under the necessity of establishing anew his kingdom, which act he promised would occur after the conflict between the little horn and the saints, showing most conclusively that God foreknew that the result of this conflict would be an utter and complete apostasy of the church, and to meet and cover the emergency caused by the loss of the priesthood to the earth, he promises the setting up of another kingdom upon the earth, which would be different in one respect to the one established by Christ; for the kingdom that God proposes to set up in the "doys of these kings" should never fall; while the kingdom established by our Lord and Savior Jesus Christ was doomed to extinction; this assertion is plainly established by the words of John the revelator as found in the twelfth and thirteenth chapters.

In conclusion let us recapitulate a bit and exhibit the result of our researches. We have shown beyond the possibility of a doubt that an outline of the world's history has been left on record in the Bible and that the events that were the most striking in their character have been given certain marks and characteristics which render their identification a mere matter of historical research. The very fact that the world has known only four great empires whose sway was world-

wide, renders the task of historical identification a simple one, indeed the Bible itself may be brought into requisition to name these four great empires.

The division of Rome into ten kingdoms as typified by the ten horns is too well authenticated by every historian of prominence to need any further consideration at my hands. It is also a fact that none of these ten kingdoms save Papal Rome fits the character of the little horn, none of them but her portrays the characteristics assigned to the little horn by Daniel, and if the fact can be established that Papal Rome is not the little horn, then must the prophecy of Daniel fail. But history is too vivid in its tracings of the events of the past fifteen hundred years to admit of the liability of any such fate for Daniel's prophecies. It was to speak great words against the Most High, which was done by Rome's bishops. It was to make war with the saints to overcome them, which event was actually accomplished, and thousands upon thousands of souls are now crying unto God, asking him to avenge their blood on that church which set rivers of blood flowing in its attempts to crush out what it pleases to term heresy. It was to sit in the temple of God as God, claiming to be God. This is true, even today, for the Pope in his role of infallibility, clings to the claim that he is indeed the vice-regent of Christ.

This power was to think to change times and laws. We have shown that was literally fulfilled by the Catholic Church changing the Sabbath as well as the calendar. And to finish out the picture of apostasy drawn by Paul, they today teach as one of their tenets the doctrine of celibacy and abstinence from meats, by which they literally fulfill the warning by Paul in First Timothy 4:1, 3.

Strong as is the testimony of Daniel, yet it remains for John the Revelator to fix beyond the shadow of a doubt, the fact that Papal Rome is that great persecuting power shown to Daniel, and it is our intention to examine in our next issue the subject from the standpoint of John's revelations.

We now go to the revelations of John, and there be able to prove that the great persecuting power shown to Daniel and John the Revelator was none other than the Roman Catholic Church.

As minds differ in their capabilities of grasping the meanings intended to be conveyed, so that figures differ in the prophetic forecast outlining or describing this power. It is consistent and harmonious that the figure of a woman be used to represent the church. The Savior has repeatedly used a woman to symbolize his Church in the oft repeated expression, "The bride, the Lamb's wife." Paul in his many letters has contributed his full quota in the use of this expression, and even has used the words, "As a chaste virgin have I betrothed you." Even as a **pure** woman was used as a figure to represent a **pure church**, so an **impure** woman was used to represent an **impure church**.

It would be hard to get a figure which would better represent an impure church than does the figure called "Mystery, Babylon." John, in his twelfth chapter represents the church previous to her apostasy, as a woman persecuted, pursued, warred against; so fierce was this persecution against the church of Christ that

she "fled into the wilderness, where she hath a place prepared of God, that they should feed her a thousand, two hundred and three score days." See Revelations 12:6. This "fleeing into the wilderness" is an expression used to denote the disappearance or separation of the church from the sight and knowledge of man, and means a removal or seclusion of the church for a period of time represented as twelve hundred and sixty prophetic days. The period of time in which the church instituted by our Savior was forced to part company with mankind, and be no more known by Adam's race, can well be fixed as simultaneous with the complete development of the great persecuting power.

This power that finally overcame the Saints, had its beginning on the day when Satan carried the Savior away and tempted him, and while it is true that it was overcome, on that occasion, yet it never ceased its efforts to destroy the saints, and its strength grew day by day, year by year, until finally it was completely developed, and then came to pass the prophetic prediction of Daniel, in which it "made war against the saints and overcame them." While a bitter persecution was waged by those Roman emperors, who ruled immediately after the ministry of Christ, yet their persecution against the church was not sufficient to overcome it. Indeed the awful calamities, tortures, and sufferings heaped upon the early church by the warring emperors, only served to strengthen and give greater impetus to the growth of the church. The real danger to the kingdom occurred when Constantine professed conversion to Christianity. The rigid laws and cruel statutes forced against the Christians were annulled, and power and authority was given unto the Christian bishops which made them equal in sway to many of the then ruling princes. This taste of power secured by the bishops of Rome, only served to what their appetite for more; an appetite which was never satiated until the sway of the bishops of Rome was as wide as humanity. Thus, little by little did this power, placed in the hands of the bishops, grow, and as it grew, they seemed to have forgotten the precepts of the humble Nazarine and his apostles. In their thirst for power, riches, and glory, they heeded not the warnings and beseechings of the more humble laity, who protested against the growing evil. These efforts to stay the growth of power was met at first by the Roman bishops with patience; this was followed by excommunication, which, in its turn was followed by force of arms, until finally corruption existed in such a wide spread extent that purity and real religion had, through the persecution of the warring bishops and their corrupt clergy, become almost extinct. Thus, through these means was the church "driven into the wilderness," or, in other words, ceased to be known among men.

This desolating sway of the Roman bishops and their clergy may not be said to have become complete until about the year 570, when at that time, so strong had become their power, that whatsoever decrees or enactments, or rules or laws that they saw fit to impose for the regulation of the church met with no opposition, for they had become so firmly entrenched in power that they were enabled, not only to enact, but to enforce whatever suited their pleasure, in order to make their sway more certain. These bishops of Rome, in their

assumed superiority over the whole church, saw fit to clothe themselves with usurped powers, which year after year grew closer and nearer to blasphemy, until in the fifth century, by the approbation of the assembled clergy of the church, the bishop of Rome was proclaimed and acknowledged the Vice Regent of Christ upon earth, (A. D. 570) possessing powers which rendered him the equal of God himself. This and the evil and blasphemy connected with it was doubtless the final sin which divested the priests of the Catholic church of whatever power they have therefore possessed, and of course, if the authority had ceased to exist, it was impossible for the church to remain among men, for without the authority it had not the power to perpetuate itself, by inducting new members and thus making a continuation of the body.

It is curious to watch the changing conditions of the bride from the pure chaste virgin of Paul's time, to the unblushing harlot of the 5th and 6th century. Step by step we trace her from the day when Paul espoused her a pure virgin, unto Christ, and see her forgetting the partner of her early youth, becoming impatient at the long delayed coming of her Lord and one by one submitting and giving way to the temptations that strew her path until we find her in Constantine's time, with her purity and all that is lovely, forgotten, and throwing herself into the arms of a new lover, even the Roman emperor. From the straightened circumstances and lowly walk of life which characterized her in the early days of Paul, we find her in Constantine's time clothed in wealth, with increasing power in her grasp, and lords and nations ready to fall down and worship her; as the years pass by and as the timid recollections of her youth pass farther and farther into the distance, we find her drinking in with the wickedness and all unholiness until she had reached that state of lowness and unchastity that John calls her "Mystery, Babylon the Great, the mother of harlots and the abomination of the earth."

While the year 570 marks the full developments of Rome as an ecclesiastical power, yet her political power or her sway over the kings of the earth did not reach its full development until the year 610; at that time the reigning bishop of Rome issued a **command** to "Phillip the Fair of France" regarding what disposition the king should make of the French revenues. This was the first display of the power which afterwards held all the kings of the earth under its sway. This power, John tells us in his thirteenth chapter, was to speak great things against the Most High, and power was given him to continue forty and two months; the length of time this persecuting power was to continue a factor in the world's history is significant. Forty and two months prophetically speaking, is 1260 prophetic days, which, strange to say, is the exact length of time in which John says the church was to remain in the wilderness. That the length of time allotted to this persecuting power to reign should correspond with the time that the church was to remain in the wilderness, is not strange, when one contemplates that it would be impossible for this persecuting power and the church to continue at the same time because power was given to this persecutor of the Saints, or the little horn of

Daniel, to make war on the saints and overcome them (see Revelations 13:7).

Thus we see that it would be impossible for the church to continue while this persecuting power held the supremacy, and it is no more than natural to suppose that the church would remain in the wilderness until the time had ended that was granted for the persecuting power to reign.

The length of time that this power was to continue is wholly important in determining what church or what organization may be justly charged with the crimes laid at the door of this great persecutor. We asserted that Rome's power over the church had grown to its full development in the year 570, when she was enabled to enforce her sway over the whole church. As he was to continue forty and two months, or twelve hundred and sixty prophetic days, her ecclesiastical sway should **end** twelve hundred and sixty prophetic days **after** the year 538. Some may think that her political sway should end at the same time, but this idea is not correct, for the very good reason that her political development was not made **complete until** the year 610. It is true that she had waged a war against three states that surrounded her, and had conquered them, yet she had not dared to attempt the control of the then more powerful kings of Europe. Neither was the attempt made until the year 610 when, as we have before stated, Rome issued an edict to Phillip the Fair, of France, telling him in plain words what he could and what he could not do. This year, 610, then, may be said to fairly commence her political sway, and it is reasonable and logical to conclude that her **political** sway would last the same number of months that was granted to her **ecclesiastical** sway. John says the period was forty and two months, or 1260 days, so that her political sway or continuation was to end 1260 prophetic days after the year 610.

We will now take up and determine what is the equivalent in our measurement of time, to 1260 prophetic days, and thus be enabled to know at what time we may expect the change or the ending in the sway of Rome, both politically and ecclesiastically.

It is no doubt puzzling to many readers of the Bible as to what value should be placed on periods of time represented by prophetic symbols, yet, the Bible contains sufficient evidence which if properly applied and connected will give a method for reckoning prophetic time that is correct. That prophetic time is different in its value to ordinary time, all will agree.

When the word "day" is used prophetically we understand that instead of twenty-four hours being meant, it really means a year as we reckon time; our warrant for this conclusion is drawn from the sixth verse of the fourth chapter of Ezekiel where it states: "And when thou hast accomplished them, lie again on thy right side and thou shalt bear the iniquity of the house of Judah forty days. I have appointed thee each day for a year."

Here the matter is explained and we are to understand that in fulfillment of the prophecy a year would be called a day. The same idea is expressed in Numbers 14:34, where a prophetic day is made to equal a year, as men reckon time. With these two references

as authority we believe that we are safe in saying that wherever a day is expressed prophetically, that a year is meant as we measure time. This conclusion is shared by the best Bible commentators and students who unite in the opinion that the rule in measuring prophetic time should be a year for each prophetic day. There may be some difficulty, however, in determining what John meant by the term "Time, times, and a half a time."

A "time" when used by the Jew in his ordinary measurement usually meant a year. Proof of this may be found in Daniel's fourth chapter and twenty-third and twenty-fifth verses, where the term "seven times" is used to denote seven years. Then if a "time" ordinarily speaking, meant a year of days, a "time" prophetically speaking would mean a year of prophetic days or a year of years. Now let us turn to the sentence "Time, times, and a half a time" and see what its total may be.

One "time" would equal a year of prophetic days, or three hundred and sixty years.

"Times" (meaning at least two) would be two years of prophetic days, or seven hundred and twenty years. "Half a time" would be six months of prophetic days, or one hundred and eighty years which gives a total of twelve hundred and sixty years as we measure time, or prophetically speaking "Time, times and half a time."

It is important that a correct conclusion be reached regarding this question of prophetic time for on it hinges much of the proof adduced to fix upon the Catholic church the guilt of so many crimes against the Saints, as well as making her identity complete as being the beast seen by John the Revelator as recorded in his thirteenth chapter, and also portrayed by Daniel in his seventh chapter. John says he saw a beast rise out of the sea having seven heads and ten horns, and great power was given unto the beast that he might war against the Saints and overcome them. He also states that it had power to continue forty and two months. Assuming that our measurement of prophetic time is correct, forty and two prophetic months is equal to twelve hundred and sixty prophetic days, whose equivalent is twelve hundred and sixty years. There is a strange coincidence concerning the length of time that this beast was to continue, and the period of time in which the church was forced into the wilderness. John in his twelfth chapter states that the church (he used a woman as a figure to represent the church) was driven into the wilderness where she was nourished from the face of the serpent twelve hundred and sixty days. It is not strange that the church should remain in the wilderness or withdraw from among men for the same length of time that this great persecuting power or beast, was to continue, for the church in its nature was antagonistic to this "beast" which was blasphemous and which was destined to overcome the saints, and of course, as the "beast" gained in power to persecute and destroy, in the same ratio did the saints lose in ability to protect and perpetuate themselves, and from the very moment that the beast had reached maturity and possess sufficient power to overcome the saints, then had the time arrived that the church was forced

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The Standard Bearers

STORIES OF THE RESTORATION

About the Record

In our last story we told of the young boy Joseph Smith being instructed to go to a hill near his home, because there was hid therein a record of the ancient Americans. Who they were. Where they came from, etc.

We have already indicated in this series of stories that the ancient inhabitants of America are mentioned in Scripture, because the children of Israel were to be scattered in all of the world, following the scattering from Palestine in past ages. We have also hinted that the ones who came here descended from Joseph, the son of Israel who was sold by his brethren into Egyptian slavery, and that there he became the temporal savior of the whole world, by providing a plentiful supply of provisions against a time of famine that he saw was coming. That for this he was made next to the Pharaoh of Egypt as ruler of that land. We have also learned that he married an Egyptian Princess, and had two sons, named Ephraim and Manasseh, who were born in the very shadow of the great pyramid. All of these things are important because they are mentioned in the prophecies of the Bible as being "way-marks" whereby we might trace them in subsequent history, or at the time when their wanderings and intermingling with other races might cause them to be lost.

To begin this story we will say that all of this is made very plain when we follow closely the story of the Bible about this man Joseph.

In the first place the Bible shows us that he was to have a land of his own separate from that of his brethren, and it is described in the Bible as being a very wonderful land, wherein ALL of the natural resources would be found. In the record that resulted from the finding of the plates in the hill in New York by Joseph Smith, this land of America is described as a "choice land." And so we know it to be, and will give you some interesting things along that line when we come to that part of our story, but first we want to establish the scriptural provision for all that we may have to say about it.

In Genesis 49:22-26, we read about the blessings that Joseph's father Jacob or Israel placed upon his head as follows: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: 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 separated from his brethren."

By the above we see that Joseph was to be blessed above his progenitors, in landed possessions, which are described. Also that he was to be separated from his brethren, and his seed was to go "over the wall," which indicates some sort of dividing line. The main dividing line for all countries is the sea, and the fact that we find descendants of Joseph here in America, as the ancient Americans, is proof that this wall was the sea. But there is another text that is still stronger and that is found in the 33rd chapter of Deuteronomy, and reads as follows: "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, and for the precious fruit brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the 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 head of him that was separated from his brethren."

Here we are expressly told that Joseph was to have a land, and it is described in such a way that no other country in the world except America fulfills the wonderful things that are said about it.

So much for that. Now we will go further and learn that Joseph was not only to have a choice land of his own, but he was to have a record, that would be expressly concerning his posterity. In other words, these descendants of Joseph's would continue in the blessings mentioned and as a result would keep a record of it precisely as the Jews over in Palestine would keep a record of their contacts with God, and which we recognize as the Bible. If such a record should come to light, would it not be strikingly appropriate that this would fill the bill in the matter of the promise that the angel made to Joseph Smith when he met him in his room as we told you about in our last story, that these metal plates that were buried in the hill near his home, would be the history of the ancient inhabitants of America?

In the prophecies of Ezekiel we are told about just such a record or book of Joseph. Here it is: "The word of the Lord came unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it For Judah, and for the children of Israel his companions, then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak to thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel 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. And the sticks whereon thou writest shall be in thine hand before their eyes." Ezekiel 37:15-20.

It will be seen that these two sticks refer to records of some kind on which are writings concerning the two houses of Judah and Joseph. If any of you have the opportunity to attend a Jewish service in their synagogue, you will see that the Jews to this day, keep their scriptures or sacred writing on a "stick," or, as it is called, "The Scroll of the Law." So these two sticks mentioned in Ezekiel refer to the scriptures or records that would be kept by the descendants of these to representative tribes of Israel, hence are properly called "sticks."

You will also notice that the "Stick" of Judah was to be had first, and that the "Stick" of Joseph was to be added to it. We all know that this is correct, because before ever Joseph Smith went to the woods to pray for light, and before he ever knew about the buried plates of records, that it was the Bible or stick of Judah that was his guide, and it was after all of this that the stick of Joseph which we now know as the Book of Mormon came into being. It then fills the bill definitely as being the record of Joseph and his posterity, and it is one in our hands, because it teaches the same gospel as the Bible does. It teaches the story of the children of Adam the same as the Bible does, and in short, is just the story of another of the tribes of Israel, so is ONE with the Bible in all of its purposes, just as the prophet said it would be. It is just an added witness that Christ meant what he said when he told the Jews that he was not sent but to the lost sheep of the house of Israel, and so since, over here in the long ago, before Europeans knew anything about our country, these enlightened descendants came to this country and by the archaeological evidences that remains of them in the ruins scattered all over our country we can see the vital need for this buried record of them being preserved so that we can have a connected story of the children of men, as outlined in the Bible.

THE SURE WORD OF PROPHECY

(Continued From Page 7)

into the wilderness. Concerning the length of time that the church was in the wilderness, and when she was due to return among men, consideration will be given hereafter. At the present time it is our intention to take up the consideration of this "beast" referred to in John's thirteenth chapter. We believe in the light of history, that this beast spoken of by Daniel, was and is the great Catholic church. We shall attempt to take up the historical events and by their aid trace the course of the Catholic church and show that she has done in every particular, all that was prophesied that this beast would do. In the first place, John says that she was to continue forty and two months, and at the same time during her continuation she was to receive a deadly wound, which deadly wound was to be healed. It is a fact that the Catholic church continued in ecclesiastical power for twelve hundred and sixty years. It is also a fact that her temporal or civil power as one of the kingdoms of the earth continued for an

even twelve hundred and sixty years, which is the exact length of time that the prophet assigned for the continuation of the beast. This result may be obtained in two different ways. One is to note her actions, in the year 538 when she first commenced to exercise persecutions against those who failed to observe her decrees which she deemed was her due. This persecuting power was never broken completely until twelve hundred and sixty years had passed away, when in the year 1798 General Berthier of France took the Pope of Rome prisoner and put an effectual check upon the persecutions which Rome had been wont to display toward those who oppose her. While Rome began her persecutions in 538, yet her first attempt at political sway over the princes of the earth was on the year 610, when the bishop of Rome issued a bull to Phillip, the Fair, of France commanding him to make certain dispositions of his revenues. Thus it is from this year that we must reckon her sway as civil and temporal power which grew year by year until the sway of the Pope of Rome was universal. Not a prince nor a king of the then known civilized world but bowed to the power of Rome. None of them set their thrones securely unless it was the good pleasure of Rome to smile upon them. In Rome was fulfilled that figure of prophecy contained in John's seventeenth chapter wherein he says: "The woman was the great city which ruled over the kings of the earth."

Now, that we have found the beginning of this temporal sway of Rome's bishops, or the Catholic church, let us turn the pages of history along down the centuries until we shall have passed twelve hundred and sixty years beyond the day of the commencement of her temporal power; this would bring us to the year 1870, when according to the prophetic forecasts the temporal power of Rome should have ended. History informs us that in that year Victor Emmanuel at the head of his troops marched into the city of Rome and then and there broke and demolished the temporal power of the Pope, completely fulfilling the prediction of John.

The wounding referred to by John in his thirteenth chapter we believe was fulfilled when General Berthier captured the Pope in 1798, there are other ways of identifying Rome as this power. In his seventeenth chapter John again portrays the great persecuting power, but in this instance he uses the figure of the woman to symbolize it, and he sits her "upon a scarlet colored beast full of the names of blasphemy, having seven heads and ten horns." The woman was represented as being drunk with the blood of the saints, and with the blood of the martyrs of Jesus, this helps us to fix the time when this woman was to hold sway. She must have had her reign after the days of Christ, to have been drunken with the blood of the martyrs of Jesus, for the simple reason that the martyrs of Jesus have all lived and died since the advent of our Lord and Savior at Jerusalem, and Rome has well fulfilled this picture of a woman drunken with the blood of the saints, by her black record of millions of protestants slain at her hands.

This chapter of John's is a little different from some of his others in this particular; he gives an interpreta-

tion of the figures used and in the ninth verse he proceeds to tell us that the seven heads of the beast were seven mountains on which the "woman" sat. Thus we are made to understand that the same power symbolized as a **woman** had its seat or place of residence upon seven mountains. In his eighteenth verse we are told that instead of it being a "woman" sitting on seven mountains it is a **great city** which reigneth over the kings of the earth. That expression "reigneth over the kings of the earth" is wonderful. It is a fact that history furnishes but one instance of where a great city reigneth over the kings of the earth. Many cities through cunning power have reigned over the **peoples** of the earth, but Rome, through her Popes stands as the one lone instance of where any power has ruled the **kings** of the earth. When pagan Rome conquered the kingdoms of the earth, their kings were deposed and in their stead were placed Roman governors so it could not be said that pagan Rome at any time ruled the **kings** of the earth, although she and four great kingdoms that preceded her ruled the peoples of the earth. It was reserved for **papal** Rome through her bishops to rule over the **kings** of the earth, through her ecclesiastical power. The prophet has indeed been explicit in giving a description which will not mislead in the identification of this "mystery, Babylon" "the whore of all the earth:" he says she was that **great city** which ruled over the kings of the earth, and **which sat upon seven mountains**. This renders the identification incomplete for Rome has been famed for ages as having been built upon seven hills, or mountains, and the expression "Rome sat on her seven hills" is centuries old.

Now, let us recapitulate a bit, and write down the things that this persecuting power was to be guilty of. In the first place, she was to come forth in the days of the kings that sprang from the ruins of the Roman Empire. This was literally fulfilled in the case of papal Rome who was born as a power in the days that the great state of modern Europe first began to assume character and existence. She was to speak great words against the Most High, sit in the temple of God, and to appear as God. This was fulfilled when the bishops of Rome sat in the churches founded by the apostles and there gave voice to such expressions as this: "The Pope is by divine right the Vice Regent of Christ upon earth," and also declared that the Pope was infallible and was entitled to be addressed as "Lord God The Pope," the "Lion of The Tribe of Judah," etc., all of which was blasphemy in the most extreme degree.

In her character as one of the horns, or powers that came into existence after the fall of pagan Rome, she was to make war against **three** of her fellows and was to overcome them. This was fulfilled completely in that papal Rome actually did make war against **three** of the states or kingdoms that sprang from pagan Rome, and actually overcame them, and the Roman Pontiffs today wear a triple crown in commemoration of the victory thus gained.

She was to continue twelve hundred and sixty years. We have found that Rome first came into existence as an ecclesiastical power in the year 538 and that twelve hundred and sixty years after that her ec-

clesiastical power was wrested from her at the hands of General Berthier of France, who imprisoned the Pope and completely shattered her in her enforced claim of ecclesiastical supremacy over the kings of the earth.

We have also shown that her civil power began in the year 610, when she directed Phillip the Fair of France, concerning the revenues of his kingdom and threatened the use of arms in case she was disobedient. This civil power lasted twelve hundred and sixty years from that day, when in the year 1870 Victor Emanuel forever ended the civil power of Rome by marching his army into the Imperial City and then and there stripped the Popes of Rome of all their princely rights.

She was to make war against the saints of the Most High, and was to become drunken upon the blood of the martyrs of Jesus. We leave the unavenged blood of the martyrs who have fallen before the ruthless sway of papal Rome to testify as to whether this prophecy concerning Rome and them has been fulfilled.

She was to forbid to marry and to teach the doctrine of abstinence from meats. Any one at all familiar with the creed of the Roman Catholic Church know that the above doctrines are among its fundamental principles.

She was to rule over the kings of the earth during her continuation of twelve hundred and sixty years. History testifies with great clearness and accuracy that all the kings of the earth known to history who lived during this period of twelve hundred and sixty years were absolutely and completely under the sway of papal Rome and that during all the passage of these twelve hundred and sixty years they dare not question nor swerve from the decrees of Catholic Rome. This great power was to have her seat in a city that was built upon seven hills. Rome today is physical witness to the complete and indisputable fulfillment of that portion of John's prophecy.

Finally, she was to think to change times and laws. This attempt at changing times and laws was fulfilled by the Catholic church when she abolished the Jewish Sabbath and changed the observance of that day from Saturday to Sunday. This act the Catholic church not only acknowledges but boasts that such is the case, and in so doing furnishes the link that connects and makes complete the chain that fastens upon her the identity of being this awful persecuting power that was to work such havoc among the saints of God.

Now as the above crimes were to be committed by **one** power, and as no other power can be found who is charged with changing "**times and laws**" it stands to reason that whenever you find the power who is guilty of changing "times and laws," you have found the power who is guilty of all the other crimes. Rome confesses to having changed times and laws therefore she must be the "beast" shown to the prophets.

Searchlight for April and May, 1898.

This closes this splendid article so far as the Searchlight containing it is concerned, but the words "To be continued" follows this last installment, which indicates that Brother Haldeman had in mind to give us more on the subject. It is to be regretted that he did

not succeed in doing so, because he has indicated a line of study that is not complete. He draws three distinct cycles of twelve hundred and sixty years. And in his articles shows the rise of the ecclesiastical sway of the Roman power, from 538 to 1798. The rise of the Roman power as a civil power from 610, to 1870, but the period of the culmination of the ecclesiastical power in 570 to the time when the woman was to come out of the wilderness in 1830, evidently was to have been in his final summing up.—The Editor.

ABOUT THE CHANGING OF THE SABBATH

It has been quite the custom among our Sabbatarian friends to assert that the Catholic church changed the Jewish Sabbath from Saturday to Sunday, and that they themselves have acknowledged making such change, and even boasting of this feat.

While it may be true that when the Catholic power held universal sway over the kings of the earth, and were able to enforce their decrees, that they made it obligatory to observe Sunday as the Sabbath, it is equally true that the Church of Christ after the day of Pentecost NEVER did recognize the Jewish Sabbath, but met on the first day of the week for services as we find in Acts 20:7. Here we find Paul being in Troas SEVEN days, which assuredly would include the seventh or Jewish Sabbath, but apparently they DID NOT observe that day, but DID observe the FIRST day, and on it held their service. It is clear that had they been following the seventh day philosophy, certainly Paul who was a Jew, and had been a Pharisee, would have been strict in its observance.

Again, we find Paul in writing to the Colossians mentions the Sabbath as being a part of the Mosaic law that was fulfilled in Christ. He says: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross: . . . Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is Christ." Colossians 2:14, 16, and 17. In the third chapter of Galatians Paul says that the law was a schoolmaster to lead us to Christ, and that the church was not under it, and in the tenth and eleventh verses of the 4th chapter of Galatians he says: "Ye observe days and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Many other like texts can be adduced, showing the attitude of the early church toward Sabbath keeping, long before there was any Catholic power. In all of this we are further supported by the Book of Mormon, especially the 7th chapter of Nephi, where Christ himself says that the law pertaining to him was fulfilled in him, and that it therefore had an end.

We wish however to make a direct appeal to the early church fathers outside of scriptures to support the idea that the Catholic church had no part in changing the Sabbath from Saturday to Sunday, because it NEVER was changed, the church of that day simply not observing it, instituting in its stead what they called the "Lord's Day" in commemoration of the resurrection of Christ.

A. D. 324 Eusebius

Eusebius bears the title of "Father of Church History." He was born in Palestine, the very home of Christ and the apostles and the cradle of the early church. He says: (Speaking of the Patriarchs) "They did not, therefore, regard circumcision nor observe the Sabbath, neither do we—because such things as these do not belong to Christians." Eccl. History, Book 1, chapter 4. Again quoting from him: "And all things whatsoever that it was the duty to do on the Sabbath, these we have transferred to the Lord's Day as more honorable than the Jewish Sabbath." Sabbath Manual, pages 126, 127.

History of the Christian Church by Dr. Schaff, vol. 1, page 478.

"The universal and uncontradicted Sunday observance in the second century can only be explained by the fact that it had its roots in apostolic practice."

Schaff-Herzog Encycloperia, Article Sunday

"In the second century its (Sunday) observance was universal. The Jewish Christian ceased to observe the Sabbath after the destruction of Jerusalem."

A. D. 306 Peter, Bishop of Alexandria

"But the Lord's Day we celebrate as a day of joy, because on it he rose again." Vanon 15.

A. D. 300. Victorinus Bishop of Petau

"On the Lord's Day we go forth to our bread with giving of thanks. And let the parasceve become a rigorous fast lest we should appear to observe any Sabbath with the Jews, which Christ himself, the Lord of Sabbath, says by his prophets that his soul hateth, which Sabbath he in his body abolished." Creation of the World, Sec. 4.

A. D. 250 The Apostolic Constitutions

"On the day of the resurrection of the Lord that is, the Lord's Day, assemble yourselves together without fail, giving thanks to God." "On which account we solemnly assemble to celebrate the feast of the resurrection on the Lord's Day." Book VII, Sec. 2, par. 30.

A. D. 225 Origen

"If it be objected to us on this subject that we ourselves are accustomed to observe certain days, as, for example, the Lord's Day." Origen against Celus, Book VIII, Chap. 2.

A. D. 200 Tertullian of Africa

"We solemnize the day after Saturday in contradistinction to those who call this day their Sabbath." "We neither accord with the Jews in their peculiarities in regard to food, nor in their sacred days." Tertullian's Apology, Chapter 16.

A. D. 194 Clement of Alexandria

"He in fulfillment of the precept, keeps the Lord's day when he abandons an evil disposition, and assumes that of the Gnostic, glorifying the Lord's resurrection." Book VII, Chapter 12.

A. D. 170 Dionysius, Bishop of Corinth

"We passed the holy Lord's day, in which we read your letter, etc." Eusebius Eccl. History, Book IV, Chapter 23.

The above extracts are only a very few of the multitude that we have access to, to show conclusively that the Sabbath of the Jew was no part of the religion of the early Christian church, hence any claim to its being changed from Saturday to Sunday by the Pope of

Rome, or any other is absurd. This is equally true concerning the claim that it was changed by Constantine. Constantine lived and reigned from 306 A. D. to 337 A. D. and his conversion or purported conversion to Christianity was not until long after the Christian church was observing the Lord's day (Sunday) as their day of worship.

And of the Popes. In the wonderful article by Brother John R. Holdeman on "The Sure Word of Prophecy" now running in the Advocate, he proves that the beginning of papal ecclesiastical power was in 538 A. D. So any claim to the matter of Sabbath observance or its changes, being attributed to Catholicism is an error.

So much could be written on this interesting subject, that we may give the readers of the Advocate a more exhaustive study along that line later.

EDITOR'S NOTE

The following article appeared in the Advocate for March 15, 1931, and because of the urgent request coming to us from many parts of the field, we are here-with republishing it.

The Editor is not committed either for or against the positions taken. The article stands on its merits.—The Editor.

WHAT ABOUT THE BISHOPS?

Republished by Request, March Advocate, 1931.

By Apostle C. L. Wheaton

Since notice was given at the last conference that the question of what should constitute a General Bishopric would be made an issue in the coming April conference, much thought has been given the subject by the writer and others, of more than passing interest.

The desire to give to others the benefit of our investigation is the inspiration of this article. In the first place, attention is called to the position taken by the Church of Christ relative to the acceptance of revelation to the church, which is as follows:

"Resolved, that this Church of Christ accept nothing purporting to be a revelation from God, past, present, or future, as a revelation from God, save that which is in harmony with both the Bible and Book of Mormon.

"Be it further resolved, that if there be any ruling, understanding, or resolution conflicting herewith, that it be hereby rescinded."—Zion's Advocate, November 15, 1925.

This being true, that we accept these two books as the standard of faith, we conclude that somewhere in these sacred books is a solution of our Bishopric problem. And inasmuch as notice was served on the General church at our last conference, to the effect that an effort would be made to rescind our action relative to providing a bishopric consisting of seven men chosen by the body similar to the seven selected at Jerusalem (Acts 6:1-6), and substitute some other method of handling our general finances, it has caused us to give serious thought: "What shall it be?"

For the benefit of our membership at large we quote from the minutes of last conference the action which has brought this question to the fore.

"Moved that we rescind action of last conference

concerning the seven bishops and that we give each local the right to elect their own bishop, and we proceed to elect a general bishop."

The chairman ruled the motion out of order, (saying we had to give notice before changing a law).

"Decision of the chair was appealed from.

"The decision of the chair was sustained.

"Moved and seconded, We give notice that, at the next conference, the matter of seven bishops will be sought to be rescinded. Carried."

It will be observed, that, in the attempted resolution overruled by the decision of the chair, a desire was manifest on the part of its framers to "rescind the action of last conference concerning the seven bishops and that we give each local the right to elect their own bishop, and we **proceed** to elect a general bishop." In our opinion this would have been a step backward, if carried into effect. Naturally the question arises at once in our minds, "Where in the New Testament can proof be obtained to support the claims for a General Bishop?"

Our investigation has been interesting from the standpoint of scriptural investigation, for we have not confined our study to one translation or version, but have included several which, when compared with the historical facts set forth by early church historians, have combined to help us to conclusions which, when contrasted with our present interpretations and practice, are revolutionary to that extent that they give us an entirely different conception of the office of bishop in the church. In the light of this investigation, certain obscure statements in modern revelation appear in an entirely new light, causing us to hold a different opinion as to the place the bishops hold in the organic structure of the church.

Some will no doubt be inclined to treat with indifference our conclusions and possibly dismiss them from their minds without proper consideration, but the fact remains that we can not escape the conclusions reached, and whether approved now or not, time will prove the necessity of doing so.

The first recorded instance we have in the scriptures where the term "bishop" was applied to a person functioning in the organic structure of the church is with reference to Judas and his removal from the Twelve as set forth in Acts 1:20, which we wish to present to you from three translations, namely, King James, Weymouth, and Rotherham in their order. In this connection we use the abbreviations K. J., Wey., and Roth.:

K. J.—Acts 1:20: "His **Bishopric** let another take."

Wey.—Ibid: "His **work** let another take up."

Roth.—Ibid: "His **oversight** let a different one take."

It will be conceded by all that Judas was one of the Twelve Apostles chosen by Christ yet we find that his office is referred to as his "bishopric," "his work," "his oversight." There is no lack of harmony in these three versions when we stop to analyze them; rather, they agree, and tend to throw increased light on the subject; for the literal meaning of the term **bishop** means "overseer," therefore he would have the "oversight." In addition to his responsibilities as an apostle in having the "care of (or oversight of) all the churches"

(2 Cor. 11:28), he also seems to have been appointed the treasurer of the Twelve, and carried the bag.

K. J.—John 13:29: "For some of them thought, because Judas **had the bag**, that Jesus had said unto him, Buy those things that we have need of against the feast."

Wey.—Ibid. "Some, however, supposed that because Judas **had the money box** Jesus meant, Buy what we require for the feast."

Thus we find that if there was such a thing as General Bishop in the early Christian church at all, it was resident in the Apostles, and is not found as a separate office. Apparently this practice was carried on even after Judas was removed, from the fact that after the day of Pentecost, we find Peter passing judgment on Ananias and Sapphira for lying about their possession which they had brought "and laid it at the apostles' feet." Acts 5:1-11. It is interesting to note that nothing in the scriptures indicate a change in this policy, although they did relieve themselves of local responsibility at Jerusalem by having the saints there choose seven men to look after temporalities for them. (Acts 6:1-6.) Peter's action with regard to Ananias and Sapphira is comparable to those imposed upon the bishops of today as set forth in Book of Commandments, chapter 49, verse 23, which provides that "the bishop of the church, and such as God shall appoint and ordain to watch over the church and **to be elders unto the church**, are to have it given unto them to **discern all those gifts**, lest there be any among you professing and yet be not of God." Peter as an apostle was functioning here as an "overseer" of the work at Jerusalem in the interim before the actual local organization at that place took place as recorded in Acts 6. Following this period James the Just became the first bishop, as we will show later.

In one of the early revelations to this church the Lord is purported to have said, "these commandments are of me, and were given unto my servants in their weakness, **after the manner of their language**, that they may come to understanding." (Book of Commandments 1:5.) This being true, we will do well in the solving of our problem to give serious thought to what the Lord said, and apply the test of "Language" versus "modern practice." We find from our comparison of the King James Translation with the original Greek that Bishopric means "oversight." Now we call attention to the definition of the term **bishop** as given by Webster:

"Bishop, an overseer; a spiritual superintendent, ruler, or director, applied to Christ. 2. In the **primitive church**, a spiritual overseer; an elder, or presbyter; one who had the pastoral care of a church."

From this we note that nothing is said which specifies that "bishops" are mere financial agents, but rather that they have "pastoral care," which would include such responsibility. For a "pastor" is one that shepherds a flock, therefore he would administer to their "temporal" needs as well as "spiritual." Thus it was that when Paul enumerated the different offices in the church, he gave them as follows: "Apostles, prophets, evangelists, pastors, and teachers." (Eph. 4:11.) We find from this that pastors are mentioned, but not **bishops**. Why? In the N. T., the term **pastor** is

only once employed to designate an office in the church, and so far as we now recall not once in modern revelation through Joseph Smith. However, we do find that the term **bishop** and **elder** is used numerous times in both instances. The reason is obvious, they are synonymous in meaning, and the word bishop being of Greek origin, naturally would be the term used by those compiling the N. T. in that tongue originally. We have given the definition of "bishop" above; we now give that of "pastor."

"Pastor, keeper" (Gen. 4:2), and in the LXX,—No. 1, applied in N. T. to one who tends flocks or herds (Math. 9:36; 25:32, etc.) to the Lord Jesus Christ, the great "Shepherd" (1 Peter 2:25), and to the spiritual guide or minister of a church, bishop, elder, minister." —Wm. Smith's Dict. of Bible. So it is that "bishop"—"spiritual overseer"; "pastor"—"spiritual guide or minister."

Judas was one of the Twelve who in a "general" sense had the "oversight" of "all the churches" as above stated, consequently the author of Acts used a term that applied to the office which Judas shared with others as part of the "bishopric" of the whole church, and was therefore in a proper sense a "spiritual overseer" as well as a "spiritual guide and minister" to the church.

As the "work" of the apostles extended and began to grow to that degree that it was necessary, for convenience, to establish the church in small groups throughout Asia and such European countries as they visited, it necessitated the provision for officers to minister to these flocks. In this connection the term "overseer" was first used by Paul on the occasion of his calling together the elders at Miletus (Acts 20:17), and after giving them divers other instructions, he admonished them to "take heed unto yourselves, and to all the flock, **over the which the Holy Ghost hath made you overseers (bishops), to feed the church of God.**" (Verse 28.)

Wey.—Ibid: "The Holy Spirit has placed you to take the oversight, **and to act as shepherds (pastors) to God's church.**"

Roth.—Ibid: "Be taking heed to yourselves and to all the **little flock** in which the Holy Spirit placed you as **overseers (bishops)** to be shepherding (pastoring) the calledout-assembly of God."

Here we find that the term **overseer (bishop)** and **shepherd (pastor)** is applied to the individuals, that no distinction is made in their duties, only that they are to "feed the church of God." In the rendering by Rotherham, we note that emphasis is placed on "**the little flock**" which would indicate local churches and not a general organization. This being true, it will be interesting to compare other passages of scripture before going into a historical review of the subject. Following are a few examples:

Wey.—Ibid: "If any one is eager to have **the oversight of a church**, he desireth a noble work."

Roth.—Ibid: "If any one for oversight is eager, a noble work is he coveting."

Thus a bishop is a shepherd of a "little flock" and as such has "oversight of a church." Let us now compare the next verse:

K. J.—1 Tim. 3:2: "A **bishop** then must be blameless."

Wey.—Ibid: "A **minister** then must be a man of irreproachable character."

Roth.—Ibid: "It behoves the **overseer** therefore to be unassailable."

Here we see that a bishop is a "minister" and an "overseer" as well. We now compare the 5th verse of this same chapter and find another term applied to a bishop's qualifications:

K. J.—1 Tim. 3:5: "For if a man knows not how to **rule** his own household, how shall he **take care of** the church of God?"

Wey.—Ibid: "If a man does not know how to **rule** his own household, **how shall he have the church of God given into his care?**"

Roth.—Ibid: "But if any one over his own house does not know (how) to **preside**, how of an assembly of God shall he take care?"

From this we learn, when we are given a literal interpretation of the word **bishop** from a scriptural viewpoint, he is to **rule** or **preside** over the **church of God given into his care**. How differently this compares with the latter-day theory of bishops who are secondarily placed in the local churches as administrative officers over temporal affairs, when in fact the N. T. indicates that they were to "rule" or "Preside" over "little flocks" of the church as "spiritual overseers" rather than financial agents.

In this last reference we find the "bishop" compared to the "ruler" of a household, who failing in his responsibility to his family, disqualifies himself for "presiding" over "an assembly of God."

This term **bishop was also applied to Christ**. Yet none would impute to Him the care of finances in either the local or general church. Note the following comparison.

K. J.—1 Peter 2:25: "For ye were as sheep going astray, but are now returned unto the **shepherd** (pastor) and **bishop** (overseer) of your souls."

Wey.—Ibid: "For ye were straying like lost sheep, but now you have come back to the **shepherd** and **protector** of your souls."

Roth.—Ibid: "For ye were as sheep going astray, but ye turned back just now, unto the **Shepherd** and **overseer** of your souls."

It is interesting to note in the above that another term is used to describe the duties of a bishop, that of "protector." It will be conceded by all, that while it is true that this applied to Christ, yet we find that he said to his apostles, "As my Father has sent me, even so send I you." (John 20:21.) So we are forced to the conclusion that if the Father sent Christ to be the "shepherd" (pastor) and "bishop" (overseer) of our souls that when he appeared to his apostles after the resurrection then he **delegated** to them the "oversight" as the true "bishopric" which Judas shared, with the authority to "Preside" as "protectors" of the flock. And also that when this responsibility had reached the point where the Twelve could no longer "shepherd" the flock alone, they in turn delegated a share of this responsibility to the elders (as in the case of the elders at Miletus, Acts 20:17-28), whom Paul designated as bishops. A good example of this procedure is evi-

denced in Paul's salutation to the saints at Philippi.

K. J.—Phil. 1:1: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, **with the bishops and deacons.**"

Wey.—Ibid: "Paul and Timothy bond servants of Jesus Christ: To all God's people in Christ are at Philippi, with the **ministers** of the church **and their assistants.**"

Roth.—Ibid: "Paul and Timothy servants of Jesus Christ, to all the saints in Christ Jesus that are in Philippi, together with **overseers** and **ministers.**"

You will note that in each instance the reference to the word "bishop," "minister," and "overseer" is in the plural number, indicating the fact that in a single local church as at Philippi, there were several holding the same responsibility. Referring to the responsibilities of the bishops in N. T. times Paul said:

K. J.—Titus 1:7: "For a bishop must be blameless, as God's **stewards.**"

Wey.—Ibid: "As God's **steward**, a **minister** must be of blameless life."

Roth.—Ibid: "For it behooves the **overseer** to be unaccused as **God's steward.**"

From this we learn that a bishop is not only a "minister" and "overseer," but also a "steward." Summarizing the different terms that are used to define the office of a bishop, we find that the bishop was an "overseer," "shepherd," "protector," "minister," "ruler," "pastor," and "steward." That his duties were, to have the "oversight of a church," to guide a "**little flock**," minister to them by the example of an "irreproachable character," "preside" over an "assembly of God," stand between them and the wolves of heresy as a "protector" and as a "steward" to "dispense the provisions of the gospel, to preach its doctrines, and administer its ordinances."

The first example of such an appointment is referred to in Acts 16. At this time we find that Paul and Barnabas went to Jerusalem to present certain matters to the "apostles and elders" concerning trouble that had arisen in the church. Those present at this council included "James the Lord's brother." At this time he was not one of the apostles, consequently he was of the "elders" spoken of. He concurred in the opinion of Peter, and so expressed it in the discussion that took place. Some have alleged that because of his prominent part in this important decision, that he was the president over the whole church; but historians refute that claim. Eusebius in his work states:

"This James, therefore, whom the ancients, on the account of the excellence of his virtue, suramed the Just, **was the first** that received the **episcopate** of the church at Jerusalem."—Book 2, chap. 1, par. 1.

"For by this time, according to ecclesiastical tradition, he (James, the Lord's brother—C. L. W.) had been appointed to preside over the infant church in its most important center, in a position equivalent to that of a bishop."—Wm. Smith Dict. of Bible.

In Weymouth's comments on 1 Tim. 3:1, 2, he states, "Minister, Literal. One who has the oversight, a bishop. The identity of bishops and elders in the early church is shown by the fact that the qualification as those required from elders in Titus 1:5-9, where indeed the word bishop occurs. See Acts 20:28."

With this opinion agrees Cruden in his comments here required from bishops are substantially the same "Bishop—spiritual overseers that have the charge of souls, to instruct and rule them by the word."

When interpreted in their proper light modern revelation does not disagree with these essential responsibilities of the bishop. The trouble appears to have arisen from the fact that instead of applying the revelations in harmony with N. T. scripture, there arose a condition where the duties of the bishop along temporal lines were emphasized, to the veiling of other duties. For example, we wish to compare the statement of Paul in Ephesians 4:11 with Book of Commandments 24:32-42. In the first sentence mention is made of apostles, prophets, evangelists, pastors, and teachers. In the last of "apostles, elders, priests teachers and deacons." While to some there appears to be a discrepancy, yet when taken in the light of Paul's statement to the Philippians regarding the "bishops and deacons" with the literal translation from the Greek we find the "elders" (bishops episkopos) and deacons (assistant ministers) in N. T. times, equals the elders with their assistant ministry, the priests, teachers, and deacons of the Restoration. The significance of this comparison brings out the point, that in each of these enumerations the "bishops" are not mentioned. Why? Could it be that to Paul and Joseph Smith the term "elder" expressed the same meaning? Otherwise why was this office seemingly overlooked?

In Book of Commandments 43:11, we are told that Edward Partridge "should be appointed by the voice of the church and ordained a bishop unto the church." You will note that the article "a" infers that Partridge was to be one of several bishops in the church and not "the" bishop, as some have interpreted it. This fact is substantiated by a revelation found in the **Evening and Morning Star** for October, 1832, which contains this statement, "There remaineth hereafter, in due time of the Lord, **other bishops** to be set apart unto the church **to minister even according to the first.**" The "church" to which he was appointed as bishop evidently was located at Kirtland, Ohio, as the revelation containing his call was given there in February, 1831; for we find that in December of the same year Newel K. Whitney was called of the Lord to be the bishop in Zion. (Doctrine and Covenants 72:2.)

We have pointed out the duties from the N. T. Now we shall point them out as defined in modern revelation and attempt to harmonize them. In the Book of Commandments 44:26, we are instructed to lay our properties before the bishop; again in chapter 49:23, it is said, "Unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church, (to be "overseers") and the elders of the church, are to have given unto them to discern all those gifts, lest there shall be any among you professing and yet be not of God." In the prosecution of charges against individuals before church courts, where such crimes as adultery, murder, lying and stealing are alleged, "it is necessary that the bishop is present also. And this ye shall do in all cases which shall come before you."—Book of Commandments 47:2-8. Here we find that the bishops (who are to "rule" or "preside") are shown as having in these days parallel duties of

"watching over the church" (having the "oversight") as indicated in 1 Timothy 3:1 as above stated.

Surely the responsibility of discerning false gifts, superintending the trials of those guilty of infraction of "spiritual laws" does not come under the head of temporal affairs. But as "overseers" having the authority to "preside" over "Little flocks" it is quite apparent that these duties would rest upon them. Some will say, however, that modern revelation indicates that the bishops are to administer temporal affairs as well. We know that, and have no desire to deny that point, for you will note from 1 Timothy 3:3, that a "bishop" must not be "greedy of filthy lucre" or as another translation gives it "not fond of money," which infers that he will at times be called on to handle it. By a careful reading of 1 Cor. 16:1-3 you will note that "collections for the saints" were to be taken up and sent to Jerusalem under the direction of Paul "an Apostle." Comparing this with Acts 11:29 we find that these "collections" were sent to the "elders" by the hand of Barnabas and Saul. So again we see the harmony between "elders" (overseers Acts 20:28) and bishops (overseers) of the last days. Let us compare this position with the following extract from Early Church history.

"Three or four presbyters (elders) men of remarkable piety and wisdom, ruled these small congregations in perfect harmony (compared with Book of Commandments 44:26—bishop and two elders), nor did they stand in need of any president or superior to maintain order and concord where no dissensions were known. But the number of presbyters (elders) and deacons (assistant ministers) increase with that of the churches, and the sacred work of the ministry growing more painful and weighty, by a number of additional duties these new circumstances required new regulations. It was then judged necessary, that one man of distinguished gravity and wisdom should preside in the counsel of presbyters (elders) in order to distribute among his colleagues their several tasks, and to be the center of union to the whole society. This person was at first styled the 'angel' of the church to which he belonged, but was afterwards distinguished by the name **bishop**, or inspector, a name borrowed from the Greek language, and expressed the principal part of the episcopal function, **which was to inspect and superintend the affairs of the church.**"—Moshiem, part 2, chap. 2, par. 2.

The following question from Dr. William Smith's Dictionary of the Bible, agrees with the above:

"When the organization of the Christian churches in Gentile cities involved the assignment of the work of the pastoral superintendence to a distinct order the title **episkopos** presented itself as at once convenient and familiar, and was therefore adopted as readily as the word **elder** (Greek, presbuteros) had been in the mother church of Jerusalem, that the two titles were originally equivalent is clear from the following facts (so Pro. Plumpre, original author of this article). 1. Bishops and elders are nowhere named together as orders distinct from each other. 2. Bishops and deacons are named as apparently an exhaustive division of the officers of churches, addressed by Saint Paul as an apostle. (Phil. 1:1; 1 Tim. 3:1-88.) 3. The same persons are described by both names (Acts 20:17-28; Titus

1:5-7.) 4. Elders discharged functions essentially episcopal, i. e., involving pastoral superintendence. (1 Tim. 5:17; 1 Peter 5:1, 2 (Greek, episkopoi)—taking the oversight A. V.)

"When appointed, the duties of the bishop-elders appear to have been as follows: 1. General superintendence over the spiritual well-being of the flock. (1 Peter 5:2.) 2. The work of teaching both publicly and privately. (1 Thess: 5:12; 1 Tim. 5:17; Titus 1:9.) 3. The work of visiting the sick appears in James 5:14 as assigned to the elders of the church. 4. Among other acts of charity, that of receiving strangers occupied a conspicuous place. (1 Tim. 3:3; Titus 1:8)"—William Smith's Dictionary of the Bible.

We now refer again to Mosheim, who gives us a clear-cut historical statement of the duties of bishops in the first centuries of Christianity, which harmonizes both N. T. and modern revelation, so as to give us a clear understanding of this important office:

"A bishop during the first and second centuries, was a person who had the **care of one Christian assembly**, which at that time was, generally speaking, small enough to be contained in a private house. In this assembly he acted, not so much with the authority of a master, as with the zeal and diligence of a faithful servant. He **instructed the people, performed the several parts of divine worship**, attended the sick, and **inspected the circumstances and supplies of the poor.**"—Mosheim, Book 1, Part 2, chap. 2, par. 12.

Thus we see that even though bishops did preside over "little flocks," "small enough to be contained in a private house," that they also looked after the poor, which harmonizes with the provision made in modern revelation (Book of Commandments, chap. 44, par. 29). Our conclusion, therefore, is this, that nowhere, neither in N. T. scripture nor early church history is there provision in the first and second centuries after Christ for so-called General Bishops, that bishops of this period were local officers who ruled or presided over local churches, administering the spiritual as well as the temporal affairs of the small congregation; that in modern revelation no provision is made for General Bishops.

It is hoped, therefore, that in the consideration of this question, which for years has perplexed believers in the Restoration, some consideration will be given the matter herein submitted, with the hope that a happy solution will be reached, which will bring peace and prosperity to all the churches of Christ.

Success, Mo., November 2, 1943.

Dear Brother Flint and Advocate:

Inclosed find remittance to advance Advocate date to May, 1944. The receipt is to show that I paid to May, 1943, as the wrapper does not show and I may not have credit for it.

I am very sorry to hear of the illness of Apostle J. E. Bozarth. He has been so faithful in preaching the gospel. May God help him and his companion in this trying hour.

May I mention how much I enjoyed the poem, "Musing," by Merle Lee Smith of Ava, Missouri. I surely do think this poem is wonderful for one so young

and that she is taking so much interest in our Savior's work.

I am the mother of three girls and one boy, and how it makes my heart overflow with joy when I see them starting out in their service to our Christ. They have their place in his kingdom and oh, how I do pray they will make good soldiers and that it will be their goal to fight to the end that they may be able to say like the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith."

Pray for me that I may do my part in training them for this great battle.

Your sister in Christ,

MRS. ERNEST KEENEY.

GOD ONLY KNOWS

(A sickroom meditation)

By Henry C. Morrison

What man in all the world is wise and just enough
To judge his fellow men and give to each his dues
In this tangled human net of warp and woof?
What man can hold the scale so steady and so true
And weigh out in equal justice to friends and foes—
What human being can clearly understand what God,
only, knows?

What man so high above all others of his kind
That he can search and understand the inner, hidden
life,
And know the longings of the soul, the unspoken mind,
The vast background in the world of strife,
The pre-natal heritage, the environment in which one
grows
And so, who dares condemn and damn, when God,
only, knows?

Take the blood of the many races of the round earth
Which in the veins of human beings goes
Since Mother Eve to jealous, cruel Cain gave birth,
And who can analyze this stream from which life flows
And fix the innocence or guilt of every one—
What mere human judge can speak where God, only,
knows?

Man comes into life, not as Adam, from the hand of
God,
But cumbered with centuries of lust and sin, a fearful
load;
He struggles like a slave against himself—a tyrant's
rod;
His temptations, falls, repentance, tears and woes.
Then do not harshly judge your fellowman in battle
here;
His real soul, his hopes and fears, God, only, knows.

'Twas Jesus Christ, our redeeming Lord,
Who said to us, "Judge not that ye be not judged."
Then forgive and love; heed his unchanging word;
A bit of help and praise we should not grudge.
Then breathe a breath of prayer for friends and foes;
Commit yourself and fellowmen to the great judge, for
God, only, knows.