

# Zion's Advocate

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

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No. 2

## *It Takes So Little*

It takes so little to put back the heart  
In any one: a loving word of praise,  
Uttered sincerely, oftentimes may start  
A light like sunshine running through the days.

It takes so little when the heart is sad  
To lift it up—some bright encouragement  
May reach the sorrowing one and make him glad,  
Even when seemingly all hope is spent.

It takes so little, why should we withhold  
That precious thing within our power to give?  
Love, like a warm garment in the cold,  
And sympathy for others while we live?

It takes so little, ah, dear God, I pray,  
Help us to give it wisely day by day.

—Grace Noll Crowell.

## CONTENTS

Editorial .....	Page 18	No Other Gods .....	Page 22
Independence Diary .....	Page 20	Teaching Methods of Jesus .....	Page 27
Representing God .....	Page 21	The Eleventh Hour .....	Page 28
In This Life .....	Page 31		

## ZION'S ADVOCATE

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## EDITORIAL

### WHEN HE COMETH

#### Part Three

The disciples of Christ asked Him:

"Master, tell us concerning thy coming"?

"And He answered them, and said, In the generation in which the times of the Gentiles shall be fulfilled, there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, like the sea and the waves roaring. The earth also shall be troubled, and the waters of the great deep;

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth. For the powers of heaven shall be shaken." Luke 21:24-26 (I.V.).

Dear reader, we are living in that "generation in which the times of the Gentiles shall be fulfilled", and it draws swiftly to its close. Gentile nations are "ripening in iniquity" and the "sword" of God's justice is poised for the blow which will bring war and destruction to all the nations.

The hearts of men do indeed fail at the appalling vision of that which they know must come.

But the Lord told them further:

"And when these things begin to come to pass, then look up and lift up your heads, for the day of your redemption draweth nigh." Verse 27.

We must remember that He was speaking to His disciples—primarily to those men at that time; but it is evident He was thinking of the "disciples", or all the **believers** of this present generation. **This** generation is the one which would see the "signs" of His coming, and to whom He directed the thought: "Look up, and

lift up your heads, for the day of your redemption draweth nigh."

Let us now refer to some outstanding scriptural texts, relative to Christ's appearance, to see how God has used signs in the past; not to a great extent, but just briefly.

You will remember that when Jesus was born, certain wise men beheld a "new star" "in the east", and came to worship Him.

This star is evidently the same as was foretold by the Lamanite prophet, Samuel, as he warned the Nephites upon the American continent. We wish to quote from Helaman 5:56-59, for it is a striking contrast to that which will yet transpire just prior to the Lord's glorious return.

"And behold, this will I give unto you for a sign at the time of his coming; for behold, there shall be great lights in heaven, insomuch that in the night before he cometh, there shall be no darkness, insomuch that it shall appear unto man as if it was day;

"Therefore there shall be one day and a night, and a day, as if it were one day, and there was no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun, and also of its setting;

"Therefore they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened; and it shall be the night before he is born.

"And behold there shall be a new star arise, such as one as ye never have beheld; and this also shall be a sign unto you".

"Now, compare this with the "sign of his death" which appeared after His crucifixion:

"Behold, in that day that he shall suffer death, the sun shall be darkened and refuse to give his light unto you; and also the moon, and the stars;

"And there shall be no light upon the face of this land, even from the time that he shall rise again from the dead". Page 593:75-76.

There were "great lights in the heaven", "no darkness", and a "new star" arose at His birth, but because of wickedness at the time of His death, there was great darkness "for the space of three days".

Let us now peer into the future through the eyes of the prophets, that we might behold somewhat of the terror and darkness, but also the bursting light of His divine presence which shall sweep the shadows of evil from the uttermost parts of the earth..

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty.

"Therefore shall all hands be faint, and **every man's heart shall melt:**

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it."

"For the stars of heaven and the constellations thereof shall not give the light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Isa. 13: 6, 7, 9, 10.

Ezekiel, speaking of the same time, says:

"For the day is near, **even the day of the Lord is near**, a **CLOUDY DAY**; it shall be the time of the heathen." Ezek. 30:3.

Yes, we are in "the time of the heathen", when they who do not worship the God of Israel are warring against, and vexing the so-called "Christian nations", and shall be permitted, as the instruments of God's wrath to wreak vengeance and destruction until the Almighty says it is enough.

A study of Ezek. 38 and 39, together with Zech. 12, 13 and 14, portrays that day in great detail, as we have previously noted.

Let us make no mistake in our minds, that this nation shall be able to escape, more than any other, the forces of destruction to be poured out upon the earth, for great has been our pride.

Joel and Zechariah both inform us that the Lord will gather "all nations" to battle against Jerusalem, and that would certainly include this great American nation.

A careful reading of the texts mentioned will reveal the Lord's primary purpose as being to cleanse the children of Israel of their abominations and idolatries. But in a larger sense, His purpose will be to magnify Himself as the only, and true, God in the eyes of all those nations. He will "call for a sword", and "rain upon" them with "great hailstones, fire and brimstone."

"Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations and **they shall know that I am the Lord.**" Ezek. 38:22-23.

It will be "in those days, and in that time," (Joel 3:1) when the "inhabitants of the land" "shall tremble", "for the day of the Lord cometh (when He shall battle against the nations), for it is nigh at hand". (Joel 2:1).

"A day of darkness and of gloominess, a day of clouds and of thick darkness . . . the heavens shall tremble, **the sun and the moon shall be dark, and the stars shall withdraw their shining**". Verses 2 and 10.

Zechariah speaks of it in this way:

"And it shall come to pass in that day, that the light shall not be clear, nor dark:

"But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light." Chapter 14, verses 6 and 7.

The latter portion of this text has often been used in reference to the restoration of the Gospel as being the "light" "at evening time" (just before the coming of Christ). However, the context would indicate that a more literal interpretation should be applied.

This language is strongly reminiscent of that which has been used to describe the Arctic regions during certain periods of the year, i.e., neither light nor dark, in the sense that we normally consider day and night.

The testimonies of Isaiah, Ezekiel, Joel and Zechariah are one, with that of Christ, in connection with that time of tribulation just before the Lord appears in all His glorious majesty. As in former times, those days will be marked by a period of extraordinary celestial signs, in the sun, moon and stars (see also Matt. 24:29, authorized version; Matt. 24:33-34, inspired version).

The "tribulation of those days" is otherwise referred to as "the abomination of desolation" by Christ, in which He refers to Daniel's prophecy.

There are two references to an "abomination of desolation" by Daniel, and they undoubtedly allude to different instances. The first appears in chapter 9, verse 27, and relates to the crucifixion of Christ, the rejection of the Jews, and their subsequent destruction in 70 A. D.

Our second reference is from chapter 11, verse 31 and also chapter 12, verse 11. Both of these texts refer to the same instance, and would be in "the time of the end" (Dan. 11:35); it is still future.

"There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered (those who are "in Christ" at that time), every one that shall be found written in the book (of life).

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt (the resurrection of the dead).

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

We have quoted much scripture in order that the prophets might speak for themselves. May we offer a bit more by way of brightening the picture; it is conditional, and depending upon individual attitude and righteousness:

"Therefore also now, saith the Lord, **turn ye even to me with all your heart**, and with fasting, and with weeping, and mourning:

"And rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." Joel 2:12-13.

"And when these things begin to come to pass (and when these signs appear, W.A.S.), then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28, A.V.

William A. Sheldon

## INDEPENDENCE DIARY

December is always a busy month, but this December was an especially busy one. I thought of my grandmother Powell so many times as I saw different groups and individuals giving gifts of clothing and food to those who were in need. I have many times heard my grandmother say, "If you give to those who can give to you, what thanks have you?" As we prepared our gift boxes, we felt, deeply, the warm spirit of Christmas we hear so much about.

We mentioned the family we had furnished clothing for last month; and because we felt that the children would not have any toys for Christmas, we purchased a toy for each of the five children of this family, with money donated by our church family, gift-wrapped and delivered them with boxes of groceries donated by the church folks. This was a family outside of the church. We learned that one of our own families was in need, and delivered boxes of groceries to their home, also. These were gratefully received.

Our children, with much work on the part of the Sunday school superintendent, Brother Clarence Thompson; chorister, Marion Sprague, and Sunday school teachers, presented an unusual Christmas pageant depicting the birth of Christ in Bethlehem with the Christmas story from the Bible; and also showing what happened on this continent, with reading of the Christmas story from the Book of Mormon. The reading was done by Brother Marvin Case. The children representing the Nephites and the Lamanites of our continent at the time of Christ, were on one side of the stage, the manger scene in the center, with angels, shepherds and wise men, of the Bible story, on the other side of the stage. Music by the choir and children's choir recorded and transcribed by Forest Maley, was a beautiful part of the program.

Christmas program day (Sunday, December 22nd) was a doubly busy day for these little Lamanites, Nephites, angels, wise men and shepherds, because they had gone caroling in the afternoon to ten different homes of shut-ins, with a party following at the home of Brother and Sister Matthews. There they heard the story of the Littlest Angel with slides, and each child brought home a "littlest angel" made by the Mothers' Club at their "Coffee" in October.

Are we a praying people? One of our recent speakers prayed to know the reason for our present difficulties, the answer given him was "because you are not a praying people". Here are some of the questions we were given to think about: Do we pray? Do we pray with a sincere heart, with real intent, having faith in Christ? Do we fast? Do our children do all the praying that is done at our house?" Do we pray over discouraging conditions? Do we pray for direction from God, or do we go to a friend and ask his advice? Where is our faith and our trust? How many attend morning preaching? (This Sunday morning, our church was full to the place where late comers had to search for seats). How many attend Wednesday evening and Sunday evening prayer service? (Sometimes we wouldn't need more than ten fingers to count

them). Our speaker brought out the thought, too, that our sabbath day is so taken up with an afternoon picnic, or drive, or visit with friends, that we are too tired to make it to prayer meeting. We, who heard the sermon, were sorry there were few to hear it. Because, in the words of this speaker, "We need to begin to educate ourselves and rearrange our clock so there is time for meditative prayer to God." . . . Ye are not a praying people. This is something we can change.

Part of the joy of Christmas is seeing, again, members of families here who come home for the holidays.

Alma Hedrick was at home from California for a few days visit with his mother, Doris Hedrick and sister, Gerry. Alma is in the Marines. Our nephew Jim Moyer was at home from Toledo University where he is in his second year. Alma and Jim's families said it was almost like high school days, with the boys either at the Moyer's or the Hedrick's.

We caught a glimpse of "Dad" and "Grandad" Morris—"Dad" to Sister Lois Harris and Sister Mildred Hooker and "Grandad" to Alvin and Joyce Harris (who were here from Ames, Iowa with their sons) and Alice Faun Hooker, whom we see often when she is at home from K. U., and who was here to add to Christmas joys. Brother Morris is dad and grandad to others too, though we mention only our Independence folks and visitors.

Judith Ann, daughter of Brother Herbert and Sister Helen Nicholson, was blessed at the morning service, January 12th, by Elder Rolland Sprague and Elder Marvin Case.

We have news of a baby daughter, Marjorie Louise, born to the Warren Sarratt family in Wichita, Kansas on December 20th. Marjorie and big brother, Lawrence, age 2, are grandchildren of Brother and Sister Harvey Bell. Congratulations to parents and grandparents.

Another of our joys we might mention was a picture of "Janie", and a note from her Mother and Daddy that appeared on the bulletin board here at the church. We first saw it when we came to prayer meeting in the evening on Christmas day. "Janie" is the daughter of Johnny and Enid Bell of Grand Junction, Colorado, and has been in our prayer since her birth, because of a leg that was in cast for about three months. Janie was five months old on December 21st—and the note accompanying her picture told us that Janie's leg is strong and straight. We silently said a little thank you to One who is always mindful of His children.

At their meeting on January 9th at the home of Sister Angela Wheaton, the Mothers' Club started a dollar-growing project. Each mother will donate a dollar which she will keep and see how much she can make it "grow" into through this year. We hear people say they haven't any talent, so this may be a talent developing project, too. It is by use of our talents that we propose to make our dollars "grow". Purpose of this project is to add to our building fund.

Irene Maley, Reporter

## ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative

manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief. CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

### WHO HAS THE RIGHT TO REPRESENT GOD?

Jesus made an appointment with the apostles to meet him. Matt. 28:16. During that meeting he gave them some instruction, There they received their commission to "Go into all the world and preach the gospel" and in Luke 24:49, "And behold, I send the promise of my Father upon you; but tarry (wait) in Jerusalem, (and attend the college of your choice there, where you will be prepared to go forth to teach the gospel in all the world). The Master did not refer them to a college; but he said for them to "tarry in Jerusalem until ye be endued with power from on high." They were to receive their diploma from the "Father" not from a college.

"I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive. John 14:16-17. "Nevertheless I tell ye the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." John 16:7-8. "The Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. "Go ye therefore, and teach all nations—teaching them to observe (do) ALL THINGS whatsoever I have commanded you and, lo, I am with you alway, even unto the end of the world." Matt. 28:19-20.

They were to tarry in Jerusalem until they were endued with power from on high. Not by being educated in a college. Thus we see they were to get their commission from God, not from men.

"Now I beseech you, brethren, by the name of the Lord Jesus Christ, THAT YE ALL SPEAK THE SAME THING, AND THAT THERE BE NO DIVISIONS AMONG YOU; (Emphasis W.F.A.) but that ye be perfectly joined together in the same mind and in the same judgment." I Cor. 1:10. They were not to have divisions, or many different churches with different beliefs; but were to be one. Read in this connection John 17:11-21. Jesus prayed that His people, or if you like, His ministry, be one; all believing the same thing.

"No man taketh this honour unto himself, (the right to represent God) but he that is called of God, as was Aaron." Paul tells us that man does not have the right to choose those who are to represent God, or even choose himself. God is to make His choice of those who He would have to represent him. If we turn to Exodus 28:1 we will there learn how Aaron was called.

God spoke to Moses who was a prophet, and told him to set Aaron and his sons apart to minister. If you will read Numbers 3:5-10 you will see where God told Moses to make a selection of those who were to minister with Aaron, and the stranger (one not called of God) that cometh nigh shall be put to death." It is a serious offense for a person to take upon himself the right to minister in the things of God.

When Jesus was here on earth he chose men from the various walks of life. It was not the men who chose Jesus, he chose them. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." John 15:16.

We find where He of himself did not make choice, without consulting with His Father. "And it came to pass in those days, that He (Jesus) went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called him his disciples and of them he chose twelve (not fifteen) whom he called apostles." Jesus said, he came down from heaven, "not to do mine own will, but the will of him that sent me." John 6:38. "As the Father gave me commandment, even so do I." John 14:31.

"Jesus then did not make choice of those he wished to be ministers until he had asked the Father, and seemingly it took all night. "And he goeth up into a mountain and calleth unto him whom he would; and they came unto him; and he ordained twelve that they should be with him, and that he might send them forth to preach." Mark 3:13-14. Jesus ordained twelve and sent them out; they did not go out by their own choosing.

"And he called unto him the twelve, and began to send them forth two by two; and gave them power over unclean spirits." Mark 6:7. Again we see that Christ did the choosing.

After these things the Lord appointed other seventy also, and sent them two and two before him into every city and place, whither he himself would come." Luke 10:1.

In the following verses he said the harvest was great, and for them to pray the Lord of harvest that he would send forth laborers into the harvest.

Following the crucifixion and final ascension we note that the place occupied by Judas was to be filled. The apostles first prayed and asked God to make a choice of one of two men who would take the place left vacant by Judas, and they cast lots. Thus the eleven did not assume the responsibility of choosing, they asked God to direct.

"Now there were in the church that was at Antioch,

certain prophets and teachers; . . . As they ministered to the Lord and fasted, the Holy Ghost said, "Separate me Barnabas, and Saul, for the work where unto I have called them. And when they had fasted and prayed, and laid their hands on them they sent them away. So they being sent forth by the Holy Ghost, departed." Luke 13:1-4.

"But now hath God set the members every one of them in the body, as it hath pleased him." Acts 12:18. The church here is referred to as the body. "Now ye are the body of Christ, and members in particular, and God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." Acts 12:27-28. We wish to note particularly that God "set them in the church, or body."

"And he gave some, apostles, and some prophets, (more than one) and some evangelists, and some pastors, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:14-16.

Much more scripture could be cited, in which to show that God chose those whom he would have to represent him as ministers. Men today tell us that God no longer directs in his work, by speaking to the children of men. Thus they shut off the channel between God and man, and by doing this there could be no God appointed ministry. If God no longer speaks to the children of men, then he does not direct in his own affairs.

God is unchangeable and his course is one eternal round; he is the same yesterday, today and forever. If that be true then he would be interested in mankind today.

Men disobeyed God, took things in their own hands, and as Isaiah said, "they transgressed the laws, changed the ordinance, and broke the everlasting covenant." Read the twenty-fourth chapter of Isaiah.

Men today are choosing the ministry as a profession or a career, they go to college to learn it in the same way other men go to learn to be doctors, lawyers or some other profession. They choose to be ministers; not chosen.

"There is a way that seemeth right unto man, but the end thereof are the ways of death." Proverbs 14:12.

"Let God be true, but every man a liar." Romans 3:4.

Wm. F. Anderson

## "NO OTHER GODS"

By Leon A. Gould

Zion's Advocate—June 1, 1931

"Thou shalt have no other gods before me."—Exodus 20:3.

The foregoing is none other than the language of God himself. For we find in the first verse of this chapter the declaration that "God spake all these words, saying," etc. It was spoken as a commandment to the children of Israel, who by reason of their previous environment for a number of generations might be properly looked upon as having inherited a tendency to lean to the worship of the gods of the Egyptians. And as we scan the history of Israel down through the ages, we need not be surprised to find that this was their besetting sin. If one generation made fervent declaration, "but as for me and my house, we will serve the Lord," the next generation would begin to depart from the Lord, to worship idols, and to follow after other gods. Repeated rebukes from the Lord, and repeated chastisements, served to remedy the condition at times, but ever and anon they turned to their pollutions. Jerusalem, if faithful, could have become, and would (for the Lord had promised it), invincible, not only a blessed place for the people of the Lord, but a place of refuge and of safety to those who fled to her in time of trouble. But alas, to her shame be it said, that when those who had a right to expect Jerusalem to be a place of righteousness and of safety, fled to her for refuge, they found to their surprise and sorrow that she was ripening in iniquity for destruction, and was guilty of evils that they themselves looked upon with abhorrence.

The story of the Rechabites is a case in point, as told in the thirty-fifth chapter of Jeremiah. The Rechabites were but a small "house" as compared to Israel, and "it came to pass, when Nebuchadnezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians." They looked to Jerusalem for protection. They had a right to expect safety; for here was a people who for generations had professed to serve the only true God, the great Jehovah, and to be his favored. And their God had promised them that upon condition of their faithfulness they should never be moved from their beloved city. What a bitter disappointment to the Rechabites. But let us see how Jeremiah and his God tell the story.

God speaking to Jeremiah: "Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink."

Jeremiah speaking: "And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine."

Strong temptation, this, at the hand of a prophet of God. How did they meet it? Let's hear what these stalwart sons said:

Men of goodwill must become a positive group, interpreting the meaning of right human relations, and standing for the oneness of humanity and for practical brotherhood.

"But they said, We will drink no wine!"

What! Drink no wine, even though the prophet of the Lord in the house of the Lord be the host? (Oh, would that we had today an army of Rechabites in the church of God, when the prophets of the Lord would seek by precept and example to lead contrary to the word of the Lord.) But why will you drink no wine?

Quoth the descendants of Rechab:

"For Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons forever . . . Thus we have obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters."

What filial obedience! And in this they had wittingly or unwittingly kept one of the Lord's "ten commandments": "Honor thy father."

And their reward? Listen, God speaking:

"The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: . . . Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me: . . . Thus saith the Lord of hosts, the God of Israel; Because ye have obeyed the commandments of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: Therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever."

Oh Israel, Israel! That you had been true to your trust. That you could have said to this little tribe, Come! find peace and safety under the banner of King Immanuel. But no, while the house of Rechab had heeded the commandment of an **earthly** father, Israel had not heeded the commandments of their **Heavenly Father**, but had walked in their own way, every man after the thoughts of his own heart. And thus spake the Lord through Jeremiah unto them:

"Thus saith the Lord of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, will ye not receive instruction to hearken to my words? saith the Lord. . . . I have spoken unto you, rising early and speaking: but ye hearkened not unto me. And I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers; but ye have not inclined your ear, nor hearkened unto me. Because the sons of Jonadab the sons of Rechab have performed the commandment of their father, which he commanded them but this people hath not hearkened unto me: Therefore thus saith the Lord God of hosts, the God of Israel: Behold I will bring upon Judah, and upon all the inhabitants of Jerusalem all the evil that I

have pronounced against them; because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered." This the condemnation of disobedience.

Poor foolish Israel!

Is there a lesson in it for us, ye saints of latter days? Indeed there is. For look! Hath not Israel of latter days run after a multiplicity of gods? However much men may deprecate the "plurality" of gods in which some adherents of the restoration movement have become conditioned, what a monstrous spectacle in comparison is the multiplicity of gods which all Israel hath gathered to herself, and bowed down to worship them! And what bitter disappointment to the "Rechabites" who flee to her for safety today!

As in the times of old the Lord of hosts rose up early and told Israel how to serve the great Jehovah, so also has he counselled Israel of latter days. Listen to Him: "For there shall not any man among you have save it be one wife; and concubines he shall have none For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: Thus saith the Lord of hosts."—Book of Mormon. "And again, I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh."—Joseph the Seer. But many, many of latter-day Israel turned away from the Lord of hosts who had risen up early and taught them this, and bowed themselves down to the god of Lust.

Again: "And all things shall be done by common consent in the church."—Joseph the Seer.

How many were lured from the God of Israel, the author of the law of common consent, and lulled into somnolence at the shrine of kingship theories and monarchical tendencies, until they reached the stage of mere blind assent to that which had been concocted in private session behind closed doors, and which many had neither the opportunity nor the inclination to canvas or to understand? To have true common consent, there must be a common understanding. And hence the need of open, full and free consideration of any matter upon which it sought to obtain the common consent of constituents. Anything less than that is a farce. To call that "common consent" which is but blind acquiescence or listless assent is ridiculous.

"It is not given that one man should possess that which is above another wherefore the world lieth in sin."—Joseph the Seer. Equality of possession, given or ordained by whom? The God of Israel. It is his law. He rose up early in the beginning of the latter-day work to tell us about it. "In your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld." "For if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things,"—Joseph the Seer. Who is it that has turned from the God of Israel, when he rose up early and taught equal possession for his children, and hath enticed Israel to worship at the shrine of Equal

Opportunity? As if there could be equality of opportunity without equality of possession. Impossible! "What man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith to one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just? Behold I have given unto you a parable, and it is even as I am: I say unto you, Be one; and if ye are not one ye are not mine."—Joseph the Seer. "If ye are not one ye are not mine." Israel, whose are we? "And saith, I am just." Ah, Justice kneels not at the shrine of Equal Opportunity, which denies equality of possession, and which teaches that you Saints must get away from the idea of equality, because we'll not have it. God rose up early and told us that if we did not have it we were not his. Well might he say to latter-day Israel, as to Israel of former days: "I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered."

"Again I say unto you, that the enemy in the secret chambers seeketh your lives."—Joseph the Seer. And because many did not hear Him, when he spoke this unto them, the enemy took their lives. And the wickedness of men spoke in their ears, as the Lord had said, "with a voice louder than that which shall shake the earth." Ah, the destruction at Nauvoo! Could the voice of an earthquake have shaken the saints more dreadfully? For when the Lord rose early and called to his people, how did they answer His call? Hundreds, thousands, turned to worship at the secret shrine which their enemy had established, and thus the enemy conquered, and the church was all but destroyed. Ah, but says one, the prophet himself turned to worship there. Friend, are you proud of the result? Shall we follow suit and reap a similar harvest? Where are your wits?

"If they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers: believe it not."—Jesus. And some turned from the God of Israel to worship the god of Secret Endowments. Where in all the scripture is there a hint of secret endowments, and secret chamber work? It is contrary to Christ's statement quoted above. He is not there. The great endowment on the Day of Pentecost was not in secret, but "men, out of every nation under heaven," were present, and witnessed the power of the Holy Ghost made manifest. Men of the priesthood, never submit to a secret endowment. To do so is to be fettered by shackles not ordained of God. No more terrible thing could be instituted by man or devil to bind men's souls, and destroy their liberty in the gospel. Though a prophet seek to lead you there, be a "Rechabite."

Need I mention the multitude of other gods at whose shrine latter-day Israel has worshiped, and is still worshipping? The god of pleasure, the mixed bathing, the parading of bathing-suit clad nudities upon the reunion ground, the fostering of worldly sports at the reunions as part of the program, until the poor little "tribe of the Rechabites," who seek the reunion for a ten-day relief from the sights and sounds of the world, find there

duplicated that which for three hundred and fifty-five days of the year had sickened their souls, instead of the refuge they sought.

The god of Fashion—but why list more? You know them if you but stop to think. Their devotees are numbered by the thousands.

Dear Saints, picture in your mind's eye the restoration movement, as a whole, as it were a vast circular amphitheater. Be hold the multitude in the sides thereof, with faces turned outward, bowing at the shrine of the god of their particular choice. The god of Lust! The god of Usurped Prerogatives! The gods of Inequality, and of Injustice! The god of Secretism and of Secret Endowments! The gods of Pleasure and of Fashion, and all their vast kith and kin! the god of Subsidiary Organizations, that have arisen and multiplied, that have amounted in some cases almost to a fetish, and have counterpart in the tail that tried to wag the dog; and have each taken huge toll of time, means, and devotion that should have been concentrated upon the central purpose of the Restoration movement, the development of a people of one heart and mind, holding their goods in common, being governed in all their affairs by the voice of common consent, preserving the sanctity of the home, freeing themselves from the fetters of secretism—but instead we have division, strife, and confusion.

Poor foolish latter-day Israel.

After viewing this idol worship in the sides of the vast arena, turn, carefully, now, and look at the center or upon the central purposes of the Restoration. Oh, Saints, could you believe it possible? No! No! How can it be so! After a hundred years of striving! The center almost a vacuum. The Lord of hosts forgotten, while Israel in the outskirts goes a-whoring after other gods. O Lord, forgive thy people that it should be so, if they now repent and come unto thee!

"Thus saith the Lord of hosts, the God of Israel: . . . I have spoken unto you, rising early and speaking. I have sent also unto you all my servants the prophets; rising up early and sending them, saying:

Joseph the Seer: "Zion can not be built up unless it is by the principles of the law of celestial kingdom, otherwise I can not receive her unto myself." (Common consent, purity, singleness of heart, equality of possession, etc.) "It is my purpose to provide for my saints, . . . but it must needs be done in my own way; and, behold this is the way, . . . that the poor shall be exalted, in that the rich are made low." Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." "If they (Zion) pollute their inheritances they shall be thrown down." Here the Lord tells the way to build up Zion, and the result of following after other gods.

Joseph the son: "Bishopric . . . take such measures as will bring to pass the organization of those who are willing to form parts in colonization." "In the establish-



ment of the sanitarium and the home for children debt should not be contracted nor large nor expensive buildings be built." "Avoid the unnecessary building of houses of worship or places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be essential." A call to provide for the needs of the poor in colonies or groups, according to the celestial law a warning not to expend the tithes and offerings of the saints in overgrown buildings. How has the call and warning been answered?

Garver: "Many times have my servants stood before thee, and under the power of their calling, declaring unto thee what they have understood to be the counsel of God . . . Many among my children have raised the question: What meaneth these men? . . . when thou hast known the things which my servants have condemned? . . . I said must it be necessary for me to speak and to name these things? Yet there are those among thee who make it necessary this morning. The counsel of my spirit then is this: He who finds contentment and pleasure, and from time to time waits upon the theater; he who takes himself to the dance; he who engages himself at the card table; he who consumes his goods to draw pleasure therefrom in the maintenance of an automobile; he who spends his energy upon the things of the world and the goods thereof, to the end that he may satisfy his own pleasure and heap upon his family; he who engages in these things, or any of them, or in anything like unto them, let him know that to this extent he is in the world, he is of the world, and the world has claimed him. . . . The hour has come when he who would enter into ZION and into the immediate preparation necessary to be made on the part of the faithful, must of necessity withdraw himself from these things. And if there be those among thee who are found in folly, whose families go unrestrained, whose children are outside the counsel of God, and which children will not hear my voice nor yield to my persuasions, let such families know that their own folly hath set their children outside my way. Hear me, therefore, saith the Spirit: Be thou charged that it shall require the utmost effort of every man if he would overcome, that he may enter in with his goods, and with his talents, and with his family, unto the building up of my ZION, and if he be hampered by these things which my spirit declareth today can have no part in ZION, he shall not escape, but he shall become so entangled that eventually he shall pass out and find his place elsewhere." A justification of the ministry in their pulpit declarations, a naming of the evils found in the lives of many, a warning that the continued worshiping at the shrine of the god of pleasure and greed will result in failure.

White: "It is not pleasing to me that mine elders should associate themselves with secret orders. It is not a day to parley or argue, for have I not said, Come out of her my people. . . . I asked the voice speaking to me, how would it affect our elders in taking the special endowment spoken of in the scriptures? The answer was: 'Those that spend their time and money with secret orders, instead of with the church, can not receive the spiritual endowment; instead of an in-

crease, it will be a decrease unto them.'" This applies to those who are kneeling to the god of Secretism, and wasting twenty-five to eight hundred dollars a year needed by the poor in building up Zion. This false god worship shall also result in failure.

Bullard: "My Spirit has been grieved because of the willful disobedience of those who have departed from the ways of the Lord. To those who have paid their vows and taken solemn oaths at shrines where I have no place and that which I have no delight in, even that which is known as Masonic order, also that of more recent organizations known as the Klans, neither of which has or can have part in the work which I have committed to you, my people, . . . Think you I can walk in crooked paths or give consent to that which I have repeatedly declared against?" A call to repentance to those worshiping the god of Secretism.

Wheaton: "As I have said in the past, so say I unto you now, that ye shall be as little Joseph who was carried captive into Egypt, ye shall yet be the means of saving your brethren, and bringing them to a unity of purpose and action before me, for the time of building the temple and the fulfilling of the prophets is at hand, and this work must be accomplished speedily . . . for trials and tribulations are upon the nations of the earth such as the world has never known. Yea, upon this land I shall pour out my wrath, because of their pride and abominations, their secret combinations, and whoredoms, and murderings which are displeasing in my sight. For verily I am the Lord and wink not at the wickedness of the children of men.,, A call to action in an important part of the central purpose of the restoration. A call to turn now from other gods that have divided Israel's time means and attention, and do so may have part in the building of the temple, and return to the Lord of Hosts and worship Him. All who the work immediately connected therewith; "unity of purpose and action" be established. "Ye who have demanded of the Lord a sign, here is wisdom. I have preserved in Zion my witnesses. Will ye cast them aside? Verily thus saith the Lord unto all the broken fragments of my latter day Israel. . . . if ye will repent and harden not your hearts against my people upon the consecrated spot which I have preserved, and will join shoulder and strength with them in building mine house great shall be your reward. . . . For the end of this generation draweth nigh; the millenium is at hand and mine house wherein I shall prepare mine apostles, to prune my vineyard for the last time, is not builded. Harken, therefore, if ye would have a Father's blessing, for heaven waits your decision." Who will forsake their idols, and answer the call?

Yates: "Many organic activities of departure have separated my people unto idols, but the time cometh when their idols shall be known to be as chaff before the fury of my wrath; . . . Return unto me, O ye whose heritage it is to be the sons of day." The call has come for all latter-day Israel to turn from their idols and their strange gods to an undivided worship of the Lord God of hosts, the God of Israel. "Ye have asked of me to know my will, yet, will ye hearken when I shall speak? Will ye obey if my word shall conflict with the thoughts and beliefs of your imperfect humanity? . . . By my

Spirit in the hearts of all those who truly feel after me I have been with the various broken factions of my church to bless and to comfort and to shield my people from much of the power of evil. . . . Verily I have rejected the Reorganized Church, with its sins and its follies and its system-making, because they have departed from me, and by the deceptions of the wicked one their leaders have caused a defilement of much of mine heritage. . . . inasmuch as my people will continue to bow down before the idols of mammon . . . they must at last reap the results of their folly." So must all who fail to answer the call of the Lord of hosts.

Luff: "But ye say 'wherein have we failed and in what is our infidelity revealed?' Listen! and I will give answer, and then shall ye reply whether ye have been silent when evil has been present among you, and whether ye have consented thereby to a defilement of my heritage. For, behold, houses have been builded unto me and have been, nevertheless, reserved for pleasures which no not enrich the soul. Altars have been dedicated unto me and have been shared with other gods. . . . some have declared themselves separated unto me and I have chosen them out of the world and made them to be agents unto me but they have sought out other shrines and made covenant in secret places in which I have no delight."

"I have spoken! few have heeded!  
What remains for me to do?  
Warnings old wait vindication!  
Man must learn that God is true.

"Whoso lusteth after pleasure,  
High estate or mammon's store—  
Envious or proud remaineth—  
Though he gain the world, is poor."

"Concerning my people and my work observe this: I have chosen them out of the world that through them I might reveal the sufficiency of my arm . . . but behold they have returned to the world for their equipment. They have forgotten their calling. They have crowned my altars and my sanctuaries with the innovations of men and the weapons of their own choosing, till they have made the place too narrow for my feet that I can not walk therein and there is small room for my dwelling among them. I have counselled equality among my people and my words have been upon their banners, but wherein have they been honored? Is it meet in my sight that one shall be the equal of many when his hand shall enter the treasury of my house? . . . Surely I have counseled a heedless people, for my words are soon forgotten. . . . Nevertheless I will yet awhile be patient with my people. . . . I will exalt whom I will and it shall be to my honor. I will displace whom I will and it shall be to my praise, and my movements shall speed the redemption of Zion and the vindication of my covenant. For behold the time is ripe for my accomplishment and my appointments have been from the beginning." "Aged men whom ye have discarded shall live. Young men and middle aged upon whom ye depend shall fail and your calculations shall not stand; for the strength of the house

of God shall not be gathered as you have reckoned . . . the stripling shall be wise, but not with your wisdom, and the aged shall move with the speed of a young man who hasteth to his bride, and neither shall have preeminence, . . . The tortoise of His choosing shall outstrip your swift messengers and the rough stone of His selection shall excel the lustre of the gems of your adornment, and when he shall whisper, your thundering shall not be heard. . . . As among the Gentiles, even so among His people has it come to pass. They are drunken, but not with wine; they stagger, but not with strong drink. A spirit of deep sleep has been poured out upon them. They drink deep from the fountains of pleasure. . . . They eat at the tables of carnal delight, . . . but they **shall awake** and shall have intense appetite, and who shall then appease their hunger, or how shall their wasted years be redeemed? . . . hear ye not herein a call unto repentance?"

"Heaven lingers for your answer—  
Angels wait your faith's appeal:  
Zion's course must clearer impress  
Of my Spirit hence reveal.  
If by these be pledged your triumph,  
Favor waits you from on high.  
Whoso finds not here contentment,  
Soon must cease to occupy."

"The Lord shall clip thy wings in the day thou shalt spread them and thou shalt fall prostrate before him in thy peril, that thou mayest know that the heights of His consummation can not be reached on the wings that he hath not plumed. . . . Blessed in that hour shall he be who hath made the word of the Lord his study and in that hath found contentment, for his face shall shine with the glory of its fulfillment, and his feet shall be beautiful in the light of its vindication, his lips and his tongue shall minister as in the stead of his Master and in these shall the heavens delight. Their words shall mean accomplishment, for upon them shall the heavens wait and their eloquence shall be as the noise of the Holy Ghost. They shall not be known by the names given them of their fathers, but as **the messengers of God**, for in them shall He be discerned and His shall be the glory of their success. Who hath ears to hear, let him be warned." "My people have returned to the world for their equipment and to make effective their instruments of accomplishment. They have mingled my sacred things with their carnal selections. They have made of my house a resort of pleasure . . . My covenant with many has been counted insufficient, . . . they have adopted the vows of other shrines and pledged themselves in secret places where I can not be found."

"Wedded in Gospel covenant  
To Christ professedly;  
But with the world consorting still,  
In soul adultery:  
Thinking his grace will sanctify  
The union and its brood,  
If lodged within the house He built  
Their presence to exclude

"The field sown with **terrestrial** seed  
By self-indulgent hand,  
In hope that a **celestial** yield  
Therefrom would bless the land,  
Is travailing and from its womb  
An offspring will emerge  
Whose advent means disaster—  
Whose song will be a dirge."

Friends, have we quoted enough to convince you that the Lord of hosts has risen up early and called; that he has also sent ALL his prophets, rising up early and sending them, and has continued to send them, and they have called, and are calling Israel to forsake their follies and return to him? Is it asking too much of every division of the restoration movement (for each has something to forsake), that they divest themselves of every idol, and of every false god? and turn now to the God of Israel? What of worth would we lose? Nothing! What would we gain? Everything! And thus freed from every idol, join hands with the people of whom the Lord said through Wheaton:

"Ye shall be as little Joseph, . . . ye shall yet be the means of saving your brethren, and bringing them to a unity of purpose and action before me." And permit us to make the same application of the language given through Brother Luff:

"As Joseph's shining anciently  
Shall their uprising be,  
To honored place, as saviors, clothed  
With holy dignity."

Return ye, O ye men of Israel, from your wanderings, the fruitlessness of your doings, and go no more after other gods to serve them. Come! "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

### THE TEACHING METHODS OF JESUS

(Editor's Note: The following article is published now,, with apologies to the author, having been misplaced among other papers).

About two thousand years ago occurred an event of tremendous import to the whole human race. Jesus Christ, the son of the living, God, sojourned awhile among the children of men, partook of our infirmities and temptations, and suffered a most cruel death on the cross so that all who would come unto Him should not perish but have everlasting life in the kingdom of God. During the three and a half years of his ministry, he laid the foundations of a church and taught a chosen group of men a way of life whereby men could be saved. The pupose of this talk . . . is to study some of the methods used by the Son of God in His teaching. Let us consider the following:

1. Jesus came to earth with a singleness of purpose. He said, "The fowls of the air have nests but the Son of man hath not where to lay his His head." He came not

for riches or for comfort, but that man might have life. And to this end he lived and worked and taught. If and when we become imbued with a burning spirit such as this, then we too will accomplish God's work.

2. Jesus knew and understood men, for He was their Creator and will be their Judge. He chose His apostles without an extensive examination to discover their capabilities and qualifications for the job. Let us consider the circumstances in the calling of several of the apostles.

"And Jesus walking by the sea of Galilee saw two brethren, Simon called Peter and Andrew his brother, casting a net into the sea: for they were fishers.

And he saith unto them, Follow me, and I will make you fishers of men.

"And they straightway left their nets and followed him.

"And going from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

"And they immediately left the ship and their father and followed him."

And again we read:

"And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me, And he arose, and followed him."

3. Jesus commanded respect in his bearing, strength of mind, in His whole being. He had great qualities of leadership. His friends loved Him and followed Him whithersoever He went, and called Him, Master. His enemies hated Him and were oft confounded by His great wisdom. At the age of twelve He taught the doctors in the temple. Note how His apostles left their work and their families and **straightway followed Him**. Where in the long history of mankind has there ever lived an individual that exerted such a powerful influence upon others that they would drop the work and dreams and labors of a lifetime, and leave families and pleasures and follow one who had not where to lay His head?

4. Jesus taught the apostles to live by living an example unto them. Wherever went Jesus so went the apostles. They observed all that He did and said, and oft understood not his deep sayings until He was gone from them and the Spirit of Truth came and revealed the hidden meanings unto them. Jesus performed abundant miracles for He loved the people.

5. As the apostles learned, He taught them to do, for He well knew that we learn best by doing. He taught them to baptize, to preach, to fast and pray that they might cast out devils and heal the sick. He taught them faith and works, and to seek not their own glory. He taught that the way to life and happiness was in service to others.

6..Jesus spake in parables, deep sayings and sim-

ple truths. He spoke words of lasting beauty and great wisdom. The Sermon on the Mount known as the Constitution of Christian-living is remembered amongst believers and non-believers alike.

7. Jesus understood the nature of the people with whom He talked. At one time when the people followed Him in great numbers, He told them they came just for the loaves and the fishes and not because they believed. He spoke in riddles and dark sayings to those who sought to trap Him; He spoke words of law to the Pharisees; He spoke in simple parables and homely truths to the people who followed Him; and He talked the deeper things of God to the few who were destined to lead the infant church in those trying days.

8. Jesus performed miracles, but not to bring glory to Himself or to force belief. Remember the story of the leper who was healed? It reads as follows:

"And behold, there came a leper and worshipped Him, saying, Lord, if thou wilt, thou canst make me clean.

"And Jesus put forth his hand, and touched him, saying, I will: be thou clean. And immediately his leprosy was cleansed.

"And Jesus saith unto him, **See thou tell no man;** but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them."

And in similar manner the story of the blind men:

"And when he was come into the house the blind men came to him: and Jesus saith unto them, believe yet that I am able to do this? They said unto him, Yes, Lord.

"Then he touched their eyes, saying, According to your faith be it unto you.

"And their eyes were opened: and Jesus straitly charged them, saying, See that no man know it."

In conclusion we can sum it all up by saying: Jesus came with a singleness of purpose; He lived what He taught; He understood it thoroughly; He knew men as no other can; He sought not His own glory but that of the Father; and he was loved and respected by His followers.

Jesus had the ability to mold men of diverse personalities into a harmonious working group. Consider that Matthew, the publican and tax collector, an employee of the hated Romans worked with Simon the Zealot who hated the Romans; and Thomas, the man of reason, sitting alongside John, who accepted the teachings of Christ with complete faith; or James the strong and silent with Peter the impulsive. And yet all these men worked together in harmony and followed Christ through persecution and death that the kingdom of God might come to earth.

Your Brother in Christ,

Elder Harvey Seibel

Editor's Note: The following sermon, by Elder Joseph Luff, is taken from his book of sermons entitled, "The Old Jerusalem Gospel." We believe it to be typical of the old Jerusalem Gospel, and recommend it for general consumption; and particularly so, for younger men of the ministry who may be somewhat unacquainted with such a tried, and true, method of defending the Restoration of the Gospel.

## THE ELEVENTH HOUR

### The Last Dispensation Preceding The Judgment

"For the kingdom of heaven is like unto a man that is an house-holder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went about the third hour, and saw others standing idle in the marketplace, and said unto them, Go ye also into the vineyard and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should receive more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen." Matt. 20:1-16.

For twenty-three years of my life, five of which were partially devoted to preaching a popular faith, the text here employed was a distasteful morsel to me. The interpretation placed upon it by those supposed to be skilled in such work seemed in some way to blur the ideal God-picture in my mind. It was simply monstrous, if I may express my feeling strongly.

On many occasions, during protracted meetings, it was employed in my hearing as the "biggest gun for the final broadside" in charging the enemy's ranks and seeking to capture the dazed and trembling ones whom Satan had held as his own.

It was asserted that the "householder" represented God; the "vineyard" represented the world; the "laborers" represented the sinners or ungodly ones of the earth; the early morning, third, sixth, ninth and elev-

enth hour calls represented the several times from childhood till death when the Spirit of God strove with men individually, in an effort to persuade them to become righteous or give their hearts to Christ; and the "penny" represented the complete salvation and eternal glory which came alike to the man who, whether in the infancy (early morn) of his life or at the last moment (eleventh hour) of his existence, after a long career of crime or rebellion, would become converted.

Instances were related of the Spirit's pleading with the child through the teachings of Sunday-school. Later under the pleadings of parents, as they tearfully bade good-bye to the departing son or daughter, and exacted a promise that he or she would become a Christian. Still later when the home was invaded by death, in the presence of which, as dear ones departed, promises were made to meet them in heaven. Yet again, when threatened with calamity or disaster, the sinner was constrained to make promises of reform upon the condition of God relieving or delivering him from present danger; and finally, **now** in the meeting house, under the persuasiveness of the preacher's exhortation, the text was being fulfilled, and should that appeal be slighted, it might prove the eleventh hour opportunity - the last chance to escape hell. Then followed a graphic description of hell, and the preacher would sometimes seem to outdo Milton in the portrayal. Shipwrecks, disasters on sea and land, terror-inspiring recitals of calamities which had befallen scores of unfortunate beings who had missed their day of grace, and all other things within the range of human imagination were related in seeking to impress the unsaved ones with a sense of the awful risk assumed by further procrastination.

These verses were supposed to furnish warrant for such conceptions of God and His purpose and for such appeals to the ungodly.

But let me here mildly enter the protest of my later education and judgment against such a misrepresentation of God and abuse of His word. There is absolutely no warrant for such an interpretation, for the reasons:

1. The representation of the parable relates to God's methods **within** His Church—His vineyard.
2. It refers to the selection of ministers, the "sowers" and "reapers" whose business, when thus called of God, is to **go and preach the gospel** to sinners.
3. It refers to different times or generations or dispensations in the history or age of the world, from Adam down till the judgment day, when the call from God—the Householder—will come from heaven, as in all cases when a new dispensation has been introduced, as with Enoch, Noah, Abraham, Moses, or Jesus and the apostles.
4. It does not intimate that a call came twice to the same person, but is clear in its statement that at each time when He came He "found others", whom He hired.
5. Such an interpretation as we are here repudi-

ating would place the text in conflict with all other scriptures bearing on the same subject of rewards and punishments, in that it would give to the man who had abused a lifetime of privilege and had steeped himself in crime, but who, in the closing moment of his life, when bereft of power to make war on virtue any longer, a reward as great as the holiest of saints or martyrs for the truth. It would be unjust. Read Matthew 16: 27, Romans 2:6, 1 Cor. 3: 8, 2 Cor. 5: 10, 1 Peter 1: 17, Rev. 2: 23; 22: 12, and many other texts bearing on the subject, and you will find that every man is to be rewarded according to his works, his life, his service to God and humanity. It is **character** that is to decide the right to place and estate of reward hereafter, and to this end, as one of the foregoing texts clearly sets forth, books are to be opened in the judgment, and the entries there are to furnish the basis of decision for all. In Matt. 10: 42 we are informed that even the giving of a cup of cold water to a needy one, or disciple, is kept in remembrance, and will **in no wise lose** its reward. The degrees of knowledge or ignorance of individuals as to the law of God will figure in the count, and will help determine whether the "stripes" shall be "few" or "many". (See Luke 12: 47 - 48).

For these and other reasons we reject the popular interpretation of our earlier days, and welcome the one which agrees with all other scriptures upon the subject.

A man of excellent moral standing in his community, full of good deeds, by which bread went to the hungry home and comfort to the widows and orphans of his region, but who refused to unite with any of the churches about him, because their doctrines were, to his mind, unscriptural to quite an extent, was assassinated in his home at midnight by one who was found to have been a life-long criminal.

At the funeral of the murdered man, his good deeds and general excellence were alluded to in quite glowing terms of commendation when the preacher viewed them from the purely human standpoint; but when he assumed to estimate them from what he called the divine standpoint, and in the light of the fact that the man had not become a Christian after the popular method of making Christians, he said these good deeds would but act as a millstone around his neck to sink him deeper into the hell which his neglect to join the Church had earned for him. Think of it, readers!

The assassin was tried, convicted, and condemned to die. He employed attorneys and sought to secure a reprieve, and meanwhile, cursed the ministers who visited his cell to try and effect his conversion. He drove them from his presence. At last the word came that all efforts for a reprieve had failed, and he must die. Then a sudden change came over him, and he sent for the clergyman, and in a few hours was found kneeling in prayer, and two days later, he declared on the scaffold that he would not change places with the queen upon her throne: he had given his heart to Jesus, and was going straight from the gallows to the dwelling-place of God, to wear a crown of glory and dwell with the angels of light in the realm of infinite delight.

The minister who officiated uttered a hearty "Amen!" and finally preached this criminal (who was too vile to be trusted with life here any longer) up to the realms celestial, to be the companion of Jesus and the redeemed. He had been converted in the "eleventh hour".

Is it any wonder that I said that the popular interpretation of my text was distasteful to me? It was that kind of preaching, which was the natural outgrowth of it, that made it so to me. Is it any wonder that I, with others, when we heard of these preachers and their sayings, said openly, if hell was to be made up of such persons as that murdered man, and heaven was to be occupied by such persons as that assassin, the kindest favor God could show us when we died would be to send us to hell, where we would at least have good company to enjoy?

When approached once with such a representation of God as that, I asked the party to kindly draw me an accurate picture of the devil next, and I would compare the two. He did not even try. He had simply put the wrong name under his picture, and had never yet obtained a true conception of God. And I do not hesitate to assert that such teaching as that—such mutilation of Scripture—is a desecration of the pulpit and a strong factor in the infidel-making processes of today.

I repeat that character alone will count in the judgment, and character is not formed in an hour or a day. It combines motive, effort, trial, patience, endurance, and Christ-like experiences to develop the virtue that commends men and women to God. It must be our **preference** to be and to do good, and our determination to reach the goal at any cost to self. A man cannot pick up or drop Christianity in a moment; he may perhaps do that with religion. Christianity means Christ manifestation in character - the God-likeness.

Let us now learn, if we can, how those early morning, third, sixth, and ninth hour dispensations were ushered in, and then judge how we may expect the "eleventh hour" dispensation to have its inauguration.

It is hardly necessary for me to pile up Scripture in an attempt to prove what you will admit at once - viz., that Noah, Abraham, Moses, and John the Baptist each had their call direct from God, as also was the case, notably, with Jesus. No Bible-believer will dispute that angels figured in the announcements and inauguration each time. In no case was a man called out and appointed to work except by the voice of God and the appearance of angels. In Abraham's case, the record shows that angels were almost as familiar as human beings in his counsels. The old patriarch could reason with and appeal to heavenly personages as freely as his soul desired, and he was led by their instruction. No less was this the case with Moses. Being with the "burning bush" and end with his call up to Mount Nebo to die, and follow the dispensation till the end of the prophetic line as given, and you have an almost unbroken history of angels, direct revelation, and miraculous display. The only interruptions known were the result of human transgression or rebellion.

The inauguration of the dispensation in which John the Baptist and Christ figured had all its characteristics in divine interpositions. Angels announced to Zacharias, to Elizabeth, to Mary, to John, to Joseph, to the shepherds, and to Jesus and His chosen ministry, and the wonderful history thus began ends its record in that wonderful panorama which John beheld on Patmos. Never a dispensation without a prophet and leader at the head. Never a prophet and leader without revelation from God and angels to minister. Four thousand years covered by sacred history, and all its details characterized by these features! God throughout them all is declared to be **unchangeable**, and the final or "eleventh hour" dispensation yet to be introduced, or subsequently to the days of Bible history, must be no exception. It is to commence just in time to prepare the world for judgment, and those who labor in that dispensation - the last called to labor - are to be called first to reward, and then follows all those of former centuries to rejoice together with them - the last to be first and the first last.

With this panorama of a world's life and God's operations thereon before us, and the assurance of His unchangeability added, in what manner may we look for the introduction of the final, or eleventh hour dispensation? If it be without direct revelation from God, or without angel ministrations or miracles, without a prophet and leader to inaugurate it as the direct agent of God, how, oh tell me **how**, can we identify it as the work of the God of Abraham, Noah, Enoch, Moses, John the Baptist, Jesus, or the dispensations of the past? If all these characteristics are wanting, where shall I find the unchangeable God in it, and by what marks shall I know Him? All the marks of identity furnished by Him for four thousand years are gone, and by some new, unknown way I am to find Him out - what is that way? -Someone tell me, and give me your authority for what you tell.

If the Latter Day Saints . . . whom I am permitted to represent, are all, including myself, mistaken in our claim that we have been called, and are by divine authority officiating under the eleventh hour regime, who has the truth and authority to administer the gospel, and by what ancient landmarks can their claims be proven?

Not only do we conclude by reasoning in this way that the final dispensation will be ushered in as all the former ones have been, but we go to the Good Book and read that John foresaw that such would be the case. In Rev. 14: 6 - 7 it is stated that he "saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come!"

This explains itself, and locates the time of that angel's coming just in advance of the hour of judgment - the eleventh hour. It designates his message as the "everlasting gospel", and thus identifies it with the "faith once delivered", and which all the ancient "sowers" and "reapers" preached; for, as Paul de-

clared, even an "angel from heaven" was not permitted to preach any other gospel than that which he preached. (See Gal. 1: 8 - 9).

This wonderful story earned for the ancient saints the title of "peculiar people," the "sect everywhere spoken against", and we, being slated with them, must share their experience of proscription as well as of glorious hope. If we bore the brand of the world, the world would welcome and love us. If we bear the brand divine, as attested historically, doctrinally, organically, and experimentally in the light of God's Guide Book, we must not complain if but few shall heed our Restoration, for it is written that but "few shall find" the narrow way.

It is enough that we ourselves "know of the doctrine" that it is "of God", and that we faithfully live and proclaim it.

### IN THIS LIFE

"In those days came John the Baptist preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand." Matt. 3:1-2.

"The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So it shall be at the end of the world: the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." (Matt. 13:47-50).

"Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, the time is fulfilled and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:14-15.

"Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

"Neither did they receive any unto baptism, save they came forth with a broken heart and a contrite spirit, and witnessed unto the church that they truly repented of all their sins. And none were received unto baptism, save they took upon them the name of Christ having a determination to serve him to the end." Moroni 6:2, 3.

"They came forth and did confess their sins, and were baptized unto repentance, and immediately returned to the Nephites to endeavor to repair unto them the wrongs which they had done." Helaman 2:79.

"Therefore I command you my son in the fear of God, that you refrain from your iniquities; that ye turn to the Lord with all your mind, might, and strength; that ye lead away the hearts of no more, to do wickedly; but rather return unto them, and acknowledge your faults, and retain that wrong which ye have done." Alma 19:19-20.

"Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in

business; fervent in spirit serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them that persecute you: bless and curse not. . . . If it be possible, as much as lieth in you, live peaceably with all men. Recompense to no man evil for evil. Provide things honest in the sight of all men. . . . Be not overcome of evil, but overcome evil with good." Rom. 12:9-21.

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only but by water and blood. And it is the Spirit that beareth witness because the Spirit is truth." I John 5:5-6.

"And they overcame him (the devil) by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death." Rev. 12:11.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. . . . He that overcometh shall not be hurt of the second death. And he that overcometh and keepeth my works unto the end (Christ speaking—see verse 27) to him will I give power over the nations. . . . and I will give him the morning star. . . . will I give to eat of the hidden manna. . . . be clothed in white raiment. . . . I will confess his name before my Father, and before his angels. Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the name of my God and the name of the city of my God, which is New Jerusalem which cometh down out of heaven from my God and I will write upon him my new name. Rev. 2:7, 11, 17, 26; Rev. 3:5-12.

Notice that all of the things I've quoted as to what those who would "overcome" should do are things designed for work in a lifetime probation. The subjects of love and charity are here, on earth; namely, our fellow humans. We see a way of life laid out for us—things we must DO to be entitled to the promises given for those that "overcome". The godly works required of those who would overcome as listed in our quotation from Romans, chapter 12, are things of life time doing; having brotherly love, being not slothful in business; serving the Lord, having patience in time of tribulation, distributing to the needs of others, having hospitality, living peaceably with others, blessing those who persecute you, having honesty, overcoming evil with good, and all like activities.

God had a kind of work in mind when He gave mankind the power of choice through the fall—the kind of work that creates righteousness because it is the kind of work we DO HERE AND NOW when we choose God's way in the presence of the devil's influence. Thus, in the Twenty-third Psalm we find: "He leadeth me in the paths of righteousness for his names' sake." And again: "for the eyes of the Lord are over the righteous and his ears are open to their prayers: but the face of the Lord is against them that do evil." I Peter 3:12; see also Matt. 13:40-43; Acts 10:34-35; Rom. 2:10, 11, 13, 16; John 3:6-24.

Since repentance embodies restitution and continuance, as well as remorse, it is easily seen it cannot be performed after the soul has left the body. The same is true of the many elements of righteous living required of those who would follow Christ, such as those I listed from the Scriptures earlier. Baptism also requires the body and soul together if it is to follow the gospel pattern of water baptism.

To overcome, then, and attain to the accompanying promises, there are certain things to be carried out in this life which we cannot accomplish after death because at death, the soul and body become separate.

"Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it." Ecc. 12:7.

"Behold, it has been made know unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life." Alma 19:43.

The Lamanites, who, after baptism, repaired the damage they had done the Nephites (Helaman 2:79), could not have done this kind of thing after death. If they had died short of that accomplishment, they would have had to come forth in the resurrection with that "work" of "overcoming" still undone.

"And it is requisite with the justice of God, that men should be judged according to their works; and if their works were good IN THIS LIFE; and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good; and if their works are evil, they shall be restored unto him for evil." (Alma 19:66,67; Read Alma 16:230-232 on this also).

"For the grave cannot praise thee; death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, living he shall praise thee, AS I DO THIS DAY: the father to the children shall make known thy truth." Isaiah 38:18-19.

"And it shall come to pass, that when ALL MEN shall have passed from this first death unto life, inasmuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel; and then cometh the judgment: . . . And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which cannot pass away, that they who are righteous shall be righteous still and they who are filthy shall be filthy still." II Nephi 6:36, 37, 38.

So we see that if we are to be "righteous still" at the time of judgment we must turn our attention to this life we now live—to the nature of our activities among our fellow humans—to the "works" which lie before us to do for we are responsible according to our knowledge.

"And behold, all these things are done, that a righteous judgment might come upon the children of men. For behold, and also HIS (Christ's) BLOOD ATONETH for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them, or who have ignorantly sinned. BUT WO, WO UNTO HIM WHO KNOWETH THAT

HE REBELLETH against God; for salvation cometh to none such, except it be through repentance and faith on the Lord Jesus Christ." Mosiah 1:106-108.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

"Jesus said unto them, if ye were blind, ye should have no sin: but now ye say, we see, therefore your sin remaineth." John 9:41.

"But woe unto him that has the law given; yea that has all the commandments of God, like unto us, and that transgresseth them, and WASTETH THE DAYS OF HIS PROBATION; for AWFUL IS HIS STATE." II Nephi 6:56.

Now is the day of our probation. Let us look therefore to the things of righteousness and waste not a minute. (All parenthetical statements and emphasis via capitalization have been mine).

Glenn Gill

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### GOD GIVE US MEN

God, give us Men! The times demand  
Strong minds, great hearts, true faith, and ready hands;  
Men—whom the lust of office does not kill;  
Men—whom the spoils of office cannot buy;  
Men—who possess opinions and a will;  
Men—who have honor; Men—who will not lie.  
Men—who can stand before a demagogue  
And damn his treacherous flatteries without winking;  
Tall men, sun-crowned, who live above the fog  
In public duty and in private thinking.  
For while the rabble with their thumb-worn creeds,  
Their large professions, and their little deeds  
Mingle in selfish strife—lo, Freedom weeps!  
Wrong rules the land, and waiting Justice sleeps.  
God, give us Men! Men who serve not for selfish booty  
But real Men—courageous, who flinch not at duty.  
Men of dependable character! Men of sterling worth!  
Then wrongs will be redressed, and right will rule the  
earth.  
God, give us Men!

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### INSTRUCTIONS IN ORDERING

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

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