

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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Contentment

Contentment is not satisfaction. It is the grateful, faithful, fruitful use of what we have, little or much. It is to take the cup of Providence, and call upon the name of the Lord. What the cup contains is its contents. To get all there is in the cup is the act and art of contentment. Not to drink because one has but half a cup, or because one does not like its flavor, or because some one else has silver to one's own glass, is to lose the contents; and that is the penalty, if not the meaning of discontent. No one is discontented who employs and enjoys to the utmost what he has. It is high philosophy to say, we can have just what we like, if we like what we have; but this much at least can be done, and this is contentment—to have the most and best in life, by making the most and best of what we have.

Maltbie Babcock

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ZION'S ADVOCATE

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EDITORIAL

With the next general conference of the Church of Christ, soon to convene, the thoughts and prayers of many are, or should be, directed toward that time.

The primary purpose of the Church in holding such a conference is to make provision for the orderly advancement of the kingdom of God for the ensuing year, and thereafter, until a people shall have been prepared for the coming of Christ.

The Church having now been established for 132 years, one would suppose the preparation almost, if not entirely complete. That this is far from the facts, is so self-evident as to require no elaboration. The reasons for the sorry state of the Restoration movement, for trouble within the Church, are also plain, though some will place it in one direction, and some in another.

Isaiah saw our condition and said it was because of transgressing the law, changing the ordinance, and breaking the everlasting covenant (Isa. 24:5); and the prophet Joseph Smith was instructed that we have treated lightly the things we have received (Doctrine and Covenants 83:8). We were to "repent and remember the new covenant, even the Book of Mormon and the former commandments."

Now some will freely concede the necessity of keeping the commandments in the Book of Mormon, but what about "the former commandments" which God had given the early church? Oh my, no, for Joseph was a "fallen prophet", and so, of course the only thing we may rely upon from him is the Book of Mormon! Such is the attitude which has gained prominence in the minds of some in recent years.

As a result, the "law" is transgressed, and the "ordinance" is changed; will there also be a breaking of the "everlasting covenant?" Have any done so, already? Perhaps this last is the end result of the two former acts of rebellion, but we leave the judgment to God.

How careful we should be lest we be found fighting against God!

Review, if you will, the claims we have made that God has begun a "marvelous work and a wonder"; that this entails not alone the coming forth of a divine record, but also the renewal of priesthood authority from God, and the assurance that "those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living church upon the face of the whole earth" (Book of Commandments 1:5). Review these things with the help of the Holy Spirit; Meditate their import in humility of spirit. Dare we say it is not of God?

The "law" has been given and "the ordinance" established; or in other words, the pure gospel and commandments of God have come in these latter days, and the divine ordinance of the primitive church renewed.

So, the foundation of the church **has** been laid, and the erection of the "building" has been in process, lo, these many years. But, some are not content to build. They would rather destroy. The building, which we will call the faith of the saints, is crumbling, and due, to a large extent, to undermining efforts against the foundation.

Oh, but the effort is not to undermine; rather, it is "shoring up" process; Is it? One Uzzah, of old, "put forth his hand to the ark of God, and took hold of it; for the oxen shook it" (II Sam. 6:6), and was smitten to death by the hand of God for his error.

We possibly understand what is meant, in general, by, transgression of the law; but what about, changing the "ordinance"? As applied to the provisions of God, it means, altering his divine institution in the Church; tampering with organic principles—yes, apostasy.

One of these principals is the institution of the apostolic council in the Church, as we are told by the apostle Paul, "God hath set . . . in the church." Again, we find Christ setting twelve in the Nephite Church for the purpose of being a light to that people. And He said to the multitude:

" . . . Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants." III Nephi 5:45.

Well, it would seem they did not long give heed any more than did the Church at Jerusalem; and we know the results. Is history again repeating itself?

Let us now take stock, and see "whither we are tending." Are we building, or destroying; and what will be our course at the conference?

"Remember, remember, that it is not the work of God that is frustrated, but the work of men." Book of Commandments 2:2.

Let us pray earnestly, in humility, for direction, for discernment, and for faith to stand—and let us come together at the 6th of April general conference.

William A. Sheldon.

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FROM THE DINING HALL

As Conference time draws near again, our thoughts are once more directed towards many of our brothers and sisters from out of town, not forgetting those who live here.

Knowing we all must eat to sustain health and energy, we are making plans to provide these needs. The noon and evening meals will be served in the church. These meals are financed solely by donations. In past years, these donations averaged about 35 cents per meal; a surprisingly small amount. Much of these donations come from locals; from brothers and sisters who do not get to attend the Conference.

To all donors, we express our thanks and appreciation. These donations of commodities, which are always welcome, make the meals possible at such a low monetary cost.

Make all donations to the Dining Hall Committee, Church of Christ (Temple Lot), Box 472, Independence, Mo.

We are looking forward to serving you again this year. We will be greeting many across the serving table again, and some, we are expecting to meet for the first time. Until then, we remain with you in service to Christ.

The Dining Hall Committee.

REUNION NOTICE
Wisconsin Reunion

Dear Saints:

We of the Wisconsin Reunion Committee, wish to take this opportunity to inform you that our Wisconsin Reunion will be held at our Local Church east of Sparta on Highway 16, about 1 mile. The dates of the reunion will be Saturday and Sunday, August 11 and 12.

We realize all of you cannot attend; but to those who can, come and enjoy the Spirit of God with us. In the past we have had a wonderful experience of having the Spirit of God attending with us, hearing and answering our prayers. We have enjoyed hearing wonderful inspiring sermons, singing hymns, praying, and enjoying Christian fellowship together.

Those desiring accommodations please write to Elder Issac Brockman, 812 Mill Street, Sparta, Wisc. I will do the best I can to find a place for all to stay. So please try and come and enjoy with us all of the blessings God has promised His children when they do as He would have them do.

Your Wisconsin Reunion Committee,

Mrs. Viola Petrie
 Mr. John Davies
 Elder Isaac Brockman

"I'm a slow walker, but I never walk back"—Abraham Lincoln.

CAMPBELL-SILLS WEDDING

In Sedona, Arizona, atop the 4,800-foot Tabletop Mountain, is the Shrine of Red Rocks. Here, with a back-drop of majestic red mountains, a 30-foot red-wood cross has been erected for the Easter sunrise services which are conducted annually in Oak Creek Canyon. This was the setting Sunday, Feb. 4th, for the wedding ceremony which united in marriage Mrs. Evalena Campbell and Mr. William C. Sills, both of Phoenix.

The wedding party stood at the foot of the huge cross where its outstretched arms seemed to be gently offering a benediction and a blessing. The service was read by the Rev. Raymond C. Acheson, pastor of the United Presbyterian Church of Paradise Valley.

The bride was attended by her sister, Mrs. Don B. Willard of Sedona. The groom's brother, John F. Sills of Prescott, served as best man. A reception at the home of Mr. and Mrs. Don Willard followed the ceremony.

The families of both bride and groom have been residents of Arizona for many years. Mrs. Sills is a student at Phoenix College. Mr. Sills is in the insurance business in Phoenix.

May God's Blessing attend them.

OBITUARIES

James M. Anderson

James M. Anderson was born near Knoxville, Tennessee, July 27, 1864, and passed from this earthly life at Pomona, California, January 22, 1962.

He was baptized at Oakland, California, June 14, 1901, by Elder F. B. Blair. He was ordained an elder in the Church of Christ under the hands of Apostle James E. Yates, December 31, 1944. In his declining years when he could no longer be active in the work of the Lord, he still continued to expound the gospel story to those who stopped to visit with him.

Committal services were held at the Todd Memorial Chapel in Pomona, January 24, 1962. Surviving is the widow, Roana M. Anderson.

Albert F. Muth

Albert F. Muth, of Black River Falls, Wisconsin, passed away at the University Hospital at Madison, Wisconsin, December 4, 1961 after a very brief but severe illness. He was born in Chicago, Illinois, July 28, 1897. He was the son of Gertrude (Leuthe) and Henry J. Muth.

His father and grandfather were in the Ornamental Iron Work business in Chicago, and much of their work is still in evidence in some of the more exclusive estates, in and around Chicago.

Brother Muth was a skilled mechanic, and spent twenty-two years in the employ of The International Harvester Company in Chicago. In 1941, with his

family, he came to the vicinity of Black River Falls, Wisconsin and bought a farm there.

On September 3, 1944, he and his wife Edith were baptized by Apostle B. C. Flint, and thus became members of the Church of Christ (Temple Lot), and until the day of his death, his greatest consolation was in the reading of the Book of Mormon and the Bible. He was a spirited student and avid reader, with a wonderful memory, and was always able, in his conversation with others, to give in detail, an account of his reading, especially on matters pertaining to religion, history, politics, etc.

His devotion to his family was unceasing.

He leaves to mourn his passing, his devoted wife, Edith; two sons, Wayne and Albert; three grandsons, Stirling, Michael, and Mark; these with his two daughters-in-law, also two sisters, and their families, many nieces and nephews, and a host of friends and acquaintances.

Brother Muth was of a very friendly disposition, and made friends easily and as a result he will be greatly missed.

His funeral was from the Langlois-Galston Funeral Home, in Black River Falls, Wisconsin, December 8, 1961, and was in charge of Elder Glenn Gill, of Augusta, Wisconsin.

Interment in the Riverside Cemetery, Black River Falls, Wisconsin.

Mrs. Retta Henderson

Retta Henderson, daughter of Henry F. and Susana Fry, was born April 8, 1881, at Missouri Valley, Iowa, and passed away February 12, 1962 at the Warrensburg Medical Center.

She was united in marriage to Roscoe B. Henderson, February 19, 1905 at Woodbine, Iowa. She is survived by her husband and three daughters; Lola Miller of Red Oak, Iowa, Flossie Campbell, of Warrensburg, Missouri, and Eldora of the home; nine grandchildren, and twelve great grandchildren; one sister Nellie Nevers, of Casper, Wyoming, and a host of friends.

She was preceded in death by three brothers and two sisters.

Sister Henderson was a member of the Church of Christ. During her lifetime, she has ministered to the needs of many missionaries. She was a devoted, kind and loving wife and mother.

The funeral was held February 14th, at the Knob Noster Funeral Home, with Apostle B. C. Flint of Independence, Missouri, assisted by Apostle Archie F. Bell, also of Independence, Missouri, officiating. Sister Edna Smith sang "The Old Rugged Cross," and, "The Old Old Path," at the request of the Henderson family.

The interment was in the Knob Noster Cemetery. Thus, another of the old time faithful members of the Restoration has gone on to a well earned reward.

ORIGINAL ARTICLES

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

manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief.

CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

THE TIME OF THE END—PART TWO

By Elder Archie F. Bell

Gentile Times

The name Gentile goes quite a way back in history. No doubt it was used in many instances quite loosely. We read in Genesis 10:5, "By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations."

The term Gentile is an adaption of the Latin word *Gentilis*, which means belonging to the same gens, clan or family. There was a method used among them of the males having three names, much the same as the practice of today, except the middle name in a family was always the same. Sometimes the same method was used to designate the town they were from or belonged in.

This practice was carried among them apparently for centuries for we find the term Gentile used in the Bible in the Book of Judges around 1300 years before Christ. This term, no doubt, came into question in the Roman Empire because they adopted qualifications for the term, Gentile. According to *Scævola the pontifex*, those alone belonged to the same gens, who satisfied the following conditions:

1. Who bore the same name.
2. Who were born freemen.
3. Who had no slaves among their ancestors.
4. Who had suffered no reduction from a superior to an inferior condition.

It included all who could trace their descent, through males, from a common ancestor. The middle name of the three of a Roman was that of his gens.

By the above we can see that from the early days of the Roman Empire, the term Gentile took on a full meaning. It was made part of their Constitution. It would be only natural for the Romans to enforce this custom onto those who came under their rule. Their empire went as far north as the Danube and the Rhine rivers and included the following countries: Naples, Bavaria, France, Switzerland, Portugal, Sardinia, Spain, Netherlands, England and Wurtemberg. These are also the ten toes of the image spoken of in the second chapter of Daniel.

The Empire took in a strip across northern Africa. Along with this, it had control of the eastern countries which had been in the Empires of Babylon, Media Persia and Greece. This would include what is today Turkey, Jordan, Syria, Israel, Armenia and parts of Saudi Arabia, Iraq and Iran. Armenia is part of the Soviet Union today.

There is no doubt that the countries controlled by the Roman Empire were considered Gentile territory even though some of the people living in them were not. The Jews lived in part of this territory and surely they would not be considered Gentiles.

The Gentile period or times can be divided into at least five parts, or periods of time: 1. The time of the Roman Empire. 2. The time of the Roman Church. 3. The time of Protestantism. 4. The time of Emigration. 5. The time of Gentile World Wars.

1. The time of the Roman Empire began when Rome conquered Greece in B.C. 146. They started from that time to establish their rule and customs on the people of the different countries they had conquered. Their time ended with their defeat to the Lombards and the fall of Rome, A. D. 570.

2. The time of the Roman church began with the fall of Rome. During the last 200 years of the Roman Empire, the church had been putting forth a missionary effort throughout all its territory. The people of Europe accepted its doctrines and beliefs to a great extent. Those of the Asiatic were not so given to it. The early missionaries of the first century had quite a bit of success in Asia Minor. This held until the time of the Turks in the early part of the 13th century.

3. The time of Protestantism began in the early part of the 16th Century. There were four important movements which were the nucleus around which the protestant movement has been built. These four were Lutheranism, 1517; Radical Sects, 1520; Church of England, 1534; and Calvinism, 1536.

These four movements rose up in protest against the doctrines and dogmas of the Roman Church. They held that it had departed from the original faith. This movement spread over all Europe and when America was colonized, its influence came here as well.

4. The time of the Emigration began in the early part of the 17th century and continued until the early part of the 20th. The emigrants who came to this country were predominately European. Their thinking was of European influence. This as well became a Gentile nation.

5. The time of the Gentile World Wars began with the First World war in 1914. This started in Europe and spread to this country in 1917. The second war started in Europe in 1939 and this country became a part of it in 1941. These two wars were the same in one respect: the nation which started them was a Gentile nation north of the Danube River and it was directed against another Gentile nation south of the river.

The Korean War was different. Instead of Gentile nations fighting each other, they found themselves fighting a foe outside of the Gentile World.

This brings to mind a statement which Christ made when He was among the Nephites. It is recorded in the Book of Mormon 659:56, "And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent, it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles."

We have tried to show how a knowledge of the Law of Righteousness had spread over Europe and had come to this country as well. We do not say the fullness of the Gospel of Jesus Christ had been taken among them, but we do say that a knowledge of right and wrong living had been given them.

According to the Encyclopaedia Britannica, the champions of the reformation beginning in the 16th century found the Bible to be a most trustworthy weapon. They found the teachings in the New Testament to be a glaring contrast to the papal system of the middle ages. Whereas before this time they had always referred to the Church for authority on a subject, they now referred to the Bible. They found some of the books they had been given to read for instruction were in conflict with the Bible.

There were not many translations of the Bible until the 16th century. We will list many of the early translations and give the date of their completion:

1. The Wycliffe Version, 1397.
2. Zurich Version, 1529.
3. Tyndalle Version, 1534.
4. Miles Coverdale Version, 1535.
5. Matthews Bible, 1537.
6. The Great Bible, 1539.
7. The Geneva or Breeches Bible, 1560.
8. The Bishops Bible, 1572.
9. The Rhemes and Douai Version, 1610.
10. The Authorized King James Version, 1611.

The above named versions of the Bible are mostly of English work. Protestantism had its start in continental Europe so there was, no doubt, plenty of teaching going on there as well. Most if not all of the countries of Europe have embraced some form of Christian religion for centuries; surely they knew right living from wrong.

Even with this knowledge of righteousness, they have not applied it. They have done as Daniel wrote they would: Daniel 2:43, "And whereas thou sawest

iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."

They inter-marry across the borders of the countries but the application of the law of righteousness which would cause them to be one has not prevailed. In round figures the United States has 3,022,000 square miles; Europe has 3,570,000 square miles. The United States is united under one government. Europe has, perhaps, half as many countries as the United States has States.

This country began with 13 colonies but they united together. Even though the Roman Empire had 10 of the European countries under its rule, when they freed themselves they did not unite but each one has stayed his way.

We find the moral habits of the European fixing itself on the citizens of this country. If it is wrong in Europe, it is equally wrong here. This is the reason that Christ said that the sword of his justice would fall on all the nations of the Gentiles if they did not repent.

We have been writing about the nations of the Gentiles rather than Gentiles as a people. The above quotation from the Book of Mormon refers to the nations of the Gentiles. We also believe that when Christ said in Luke 21:24, "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," He meant the Gentile nations.

In the above quotation, the colon (:) after the word Nations, indicates what follows will be an explanation, at least in part, of what had been written ahead of it. We will notice that the Jews are to be led captive into all nations and fall by the edge of the sword and Jerusalem will be trodden down of the Gentiles, until the times of the Gentiles are fulfilled.

The Jews are no longer being led captive into all nations. In fact it is the reverse; they are being released as captives in all nations where they were held. Their falling by the edge of the sword (being put to death without a cause) came to an end at the close of the Second World War.

Now let us notice Jerusalem. For some reason Christ never indicated any place except Jerusalem in this sign He caused to be written for our benefit. Let us notice the history of Jerusalem and the approximate dates of its captivities from the day of the Roman Empire:

1. 146 B. C. until 570 A. D. Under the rule of the Romans.
2. 570 until 636. Under the rule of the Christians until conquered by Omar, a Moslem.
3. 636 until 1099. Under Moslem rule until conquered by the Franks.
4. 1099 until 1174. Under the rule of the Franks,

5. 1174 until 1187. Under the rule of the Kurds. They were of the Hittite people of the Indo-European race. They were descendants of Heth, the son of Canaan.
6. 1187 until 1229. Under the rule of Saladin of Egypt.
7. 1229 until 1291. Under the rule of the Franks once more.
8. 1291 until 1516. Under the rule of Egypt again.
9. 1516 until 1831. Under the Turks.
10. 1831 until 1840. Under Egyptian rule for the third time.
11. 1840 until 1917. Under the Turks once more until General Allenby took the city from them for England.
12. July 1922. England was given a mandate over Palestine.
13. May 15, 1948. The Republic of Israel was proclaimed.
14. October 1, 1948. Palestine was partitioned into two States, Jewish and Arabian.
15. February 14, 1949. First Constituent Assembly formed in Israel.
16. May 11, 1949. Israel admitted as a member of the United Nations.
17. December, 1949. Jerusalem divided and Israel moved their Capital into the Jewish section.

All of the nations mentioned here except Israel were at one time under the rule of the Roman Empire, therefore they can be classed as Gentiles. If the Gentile times were to continue until Jerusalem was no longer under exclusive Gentile rule, then it came to a close in the last month of 1949.

We have shown that the Gentiles continued through more than one period of time, therefore it would be proper to term it Gentile Times. But if the Gentile times have closed, and the end of the world is not yet, then the question is, what time are we living in? We believe the answer can be found in the Scriptures.

It is a recognized fact amongst most Bible students that we are living in a time when the coming of the Lord is near at hand. Many refer to the coming of the Lord as the day of the Lord. Ezekiel was given a knowledge of our time and wrote it in his book. Ezekiel 30:1-3, "The word of the Lord came again unto me, saying, Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Woe worth the day! For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen."

A heathen is an unconverted member of a people that does not acknowledge the God of the Bible; an idolator. We have shown that the Gentile acknowledged the God of the Bible so we must look for another. A heathen is a member of a people. The word, People, means a body of persons united by a common character, culture or sentiment. This means that they do

not necessarily have to belong to the same nation, but it is their beliefs and their characteristics which set them apart.

What we may term the beliefs of a heathen, in reality are disbeliefs. He does not believe in God. He believes in the material and not in the spiritual. The heathen and the Christian cannot live together for a very long time. It is repulsive to the person who believes that man has a spirit and who believes in God, to be in the company of one who believes neither. For that reason the two cannot live together very long.

A disbeliever is usually more aggressive than a believer. This ought not to be because the believer has the evidence on his side; the disbeliever has only theory. When we say believer, we mean believer in God. He is the first cause and without Him the earth and all that is in it could not exist. But it seems to be the nature of man to be willing to put forth more effort to disprove than to prove.

If we are now living in the time of the heathen, then we can expect plenty of woe. If it is the time of the heathen, then iniquity will abound. And if iniquity abounds, the effects of the gospel of Jesus Christ on the hearts of mankind may become weaker and weaker unless they put forth a strong effort of their own.

When we read Daniel 11:40, we wonder what is meant by the king of the south and the king of the north. If we use the equator as the dividing line, we do not have a people of much military strength on the south. Let us examine some of the references on the king of the north.

Daniel 11:18-19: "After this shall he turn his face unto the isles, and shall take many; but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found."

The Emperor of Germany was called the Kaiser from 1871 to 1918. William II or Kaiser Wilhelm, as he was called by many, was the Emperor of Germany at the time of the First World War. He was not a great military man, neither was he a man who could easily make a decision. This war began in 1914 and Germany at that time was controlled by the military.

The word, Reproach, means a cause or occasion for blame, censure, disgrace or discredit. The inability of the Kaiser to make decisions of great military value, would and did cause his reproach among the military leaders of Germany. The mistreatment of the prisoners, especially the British taken by the Germans, caused reproach to fall on the Kaiser from the Allies.

Germany wanted to drive England out of the war if at all possible. They felt that they couldn't cross the English Channel and make a successful landing, so in December 1914, they started attacks by air and continued air tactics until May 19, 1918. The Kaiser did turn his face "unto the isles."

Prince Max (Maximilian), of Baden, Germany a cousin twice removed of the Kaiser, was appointed Imperial Chancellor of Germany, October 3, 1918. Prior to this he had done much to improve the conditions of the British prisoners in Germany. Prince Max was looked on as an advocate of parliamentary methods, which the Kaiser himself hated. Prince was the one who spoke for the Military in asking the Kaiser to abdicate.

When the decision to abdicate was delayed too long by the emperor, Prince Max, acting on his own authority on November 9, 1918, proclaimed that the emperor would renounce the throne and the crown prince would be the successor. This fulfills the "prince for his own behalf" part of the 18th verse.

During the latter part of the war, the armies of Germany became the defenders rather than the aggressors they were at the beginning. They determined to try to prevent invasion of their own land by trying for peace negotiations. About this time a revolution started in Germany. The Kaiser could not make up his mind as to what to do.

When the proclamation was made by Prince Max, the Kaiser abandoned his army and quietly stole away from the territory of his former empire and escaped to Holland the next day, November 10, 1918. Holland interned him and refused his release to any of his enemies. He stumbled and fell and was not found—not found in his own country any more.

The Kaiser had for his headquarters, both civil and military, the city of Berlin.

A new type of government arose in Germany and a man by the name of Friedrich Ebert, a politician, was appointed provisional president. He continued in the office of president until his death from appendicitis, February 28, 1925.

He was a man who we might term as "risen from the ranks." The German people were primarily an autocratic-thinking people and for that reason it was difficult for them to accept Ebert and bestow upon him the honor of the country as being their leader.

After the death of Ebert, Paul von Hindenburg was elected president of Germany, April 26, 1925. He had been the Field Marshal of the German army during the war which had ended in 1918. The Germans looked upon him with respect and honor as their leader. There was a remarkable recovery in their country in the next three years.

Strife and turmoil took hold of Germany in the beginning of the 1930's. This caused Hindenburg's power and influence to deteriorate to the extent that by the time of his death on August 2, 1934, it had been completely destroyed. There was none of the trouble directed at him but rather he was ignored, thus fulfilling the 20th verse of the 11th chapter of Daniel.

Hindenburg's headquarters were in the city of Berlin.

Now let us consider Daniel 11:21-26.

"And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably and obtain the kingdom by flatteries. . . . And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his father's fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strongholds, even for a time. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain."

The meaning of the word, Vile, is morally base. The one who succeeded Hindenburg was to be a vile person. This fits the description of Hitler very well. Historians tell of how he built up hatred for years until he gained control of the military forces of Germany. Then he loosed his debased fury on all who stood in his way, whether it be man or nation.

Even though the Germans fought under Hitler, they did not honor him as being an example, but they saw in him what they thought would be a means to regain what was felt they had lost. He usurped authority and leadership over them. He was a man who could gain great control over a people through the power of his oratory.

Hitler started with very few followers in the middle 1920's and was appointed Chancellor of the German Reich on January 30, 1933. He gathered and trained a great army. At the beginning he would boast that his army would take certain strongholds by a certain time. These boasts were made good for a time even against France, which was considered the strongest military power in Europe at that time.

Hitler had a strong hatred for Christians and Jews. He caused around 6,000,000 of the latter to be put to death during his reign.

He canceled the Treaty of Versailles and it was not challenged.

He re-took provinces that Germany had lost in the First World War.

Many of the countries of Europe subjected themselves to him rather than fight to stay independent.

July 20, 1944, the Berlin radio canceled an announced program to declare that Hitler had been the victim of assassins. There have been many stories circulated since that time but this one sounds like it was nearest the truth, for as we read in Daniel, "They that feed of the portion of his meat shall destroy him."

Hitler had for his headquarters both civil and military, the city of Berlin.

We would gather from the above evidence, that the king of the north would be a military power which had full control of the city of Berlin in Germany.

We would also gather that the king of the south up until now would be the strongest military power south of the Danube and Rhine Rivers. This would also include all nations allied with that country during a particular war. We must remember there will be, according to Matthew 24:7, kingdoms and nations on both sides.

Now let us look at Daniel 11:27. This is supposed to indicate who, the successor of Hitler will be as the king of the north.

"And both these king's hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed."

Hitler was a hater of communism and had made many severe speeches against it for years; but on August 23, 1939, he and Stalin met and signed a pact of non-aggression. June 22, 1941, Germany attacked Russia without any warning. At the close of the Second World War, Stalin demanded part of Germany and the city of Berlin. This fulfills the statement that these two kings shall speak lies at one table.

The communists tried to get control of Germany after the close of the First World War, but were defeated by the forces which were behind Ebert; so it cannot be said that they wanted part of Germany for damages caused them during the war. The United States, France and England have prevented Russia from securing all of Berlin for the present.

We believe that the ultimate goal of Russia is to control all of Berlin. So far that desire has "not prospered" as Daniel wrote it but he indicated that it might be the case at the time of the end. Even though man might determine differently, the Lord will forestall its accomplishment until the appointed time.

We have tried to show that the time of the Gentiles were fulfilled about 1950. We are now living in the time of the heathen. The time of the heathen is when the day of the Lord is near.

"Let every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the Revolution, never to violate in the least particular, the laws of the country, and never to tolerate their violation by others." Abraham Lincoln.

"These representatives in old Independence Hall said to the whole world of men that all men are created equal. This was their lofty and wise and noble understanding of the justice of the Creator of his creatures. Yes, gentlemen, to all his creatures, to the whole great family of man. In their enlightened belief, nothing stamped with the divine image and likeness was sent into the world to be trodden on, degraded and imbruted by his fellows." Abraham Lincoln.

In The Beginning God

By Elder Clarence L. Wheaton

Part Six

A COMPOSITE UNITY DEFINED

Several times we have spoken of a composite unity, without going into many of the details of defining it. It is now our purpose to dwell on this thought more extensively, so as to define more specifically what we intend to convey.

From a careful study of the first two chapters of Genesis, we learn there was, first a Spiritual Creation, followed by an actual physical and material creation which followed in the reverse order from that revealed in Genesis 1. Also that in the beginning of this creation, God the Father, Christ the Son, and their Witness the Holy Spirit were associated together as the builders and architects of the heavens and the earth. Let us consider these accounts of creation each in their order.

First: Genesis, 1st chapter, gives us what may be termed, from a material standpoint, as a blueprint of creation in its planning stage. In this chapter nothing is said of the actual physical creation, just the plan of construction which included the formation of the earth; the giving of light; the setting in order of the planetary system, the sun, the moon, and stars; and then the provisions for the habitation of the earth by all manner of plant life, marine life, fowl life, animal life, and lastly man, who, as the servants of God, were to have dominion over the earthly creation of God.

This planning stage was summed up by Moses, as follows:

"These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, and **every plant of the field before it was in the earth, and every herb of the field before it grew:** for the LORD God had not caused it to rain upon the earth, **and there was a man to till the ground.**" (Gen. 2:4-5).

It will be observed that this passage reveals that what had been given before, in the first chapter, had not yet been actually created on the earth, for it speaks of every herb of the field **before it grew**. In other words, that vital force of life which animates and vivifies inanimate substances had not yet been imparted though it had been provided for in the planning stage. Another important thing to remember is that, as yet, there was not a man created to till the ground. Why? The answer is obvious. There had not yet been any rain upon the earth and without water neither plant life, animal life nor human life could exist. The first six days of creation had passed (whether they be days of 24 hours each or 1,000 years each, makes no difference) and this vital element of life had not yet been given. Consequently what had been revealed of the creation story (Gen. 1) can be called just the blueprint, the architect's plan and specifications.

Second: Whether it be a house, a machine, a bomber, an atomic reactor, or whatever it may be, this preliminary work of the creative urge must first be carried out. And so it was, for after God (Elohim) had ended his work of planning, and had rested on the seventh day from all the work he had made (that is, completed his planning), then he hallowed or blessed that day, and set it apart for all time as a day of rest for man. (Gen. 21:1-3). After that, he caused it to rain:

"But there went up a mist from the earth, and watered the whole face of the ground." (Gen. 2:6).

Thus the vital element of water was created and gave its vital force of life to all the creations on the earth. After that man was formed:

"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7).

By this means, man becoming a mortal being having both a physical body and a soul, we can comprehend the place of man in the eternal scheme of God's plan. For man was the **summum genus** of all the creation of God, created a little lower than the angels, (Psa. 8:5), and placed at the head of all the living and inanimate things upon the earth. This creation of man is the vital subject with which we are now concerned, therefore, we will not consider the other species of creation in this analysis of a composite unity. In thus creating man first, we see the reversal of the order of creation from that set forth in the first chapter of Genesis in which man was the last provided for.

This then was the beginning of the material creation and man, **made in the image of God**, was the first to be created, after which the creation of plant life, rivers, animals, and every living thing followed. Thus the earth and its physical life was created, named, and set in order by their Creator. In this creation man was made in the image and likeness of God (Elohim), being both "male and female" yet one flesh (Hebr.—Levasar echad, one flesh, Geo. 2:24), and man (Hebr. ish) became a composite unity, two entities, a plural, but one unit, **one flesh**. In this way was man made in the image of God (Elohim)—"In our likeness."

We will now examine the definition of the term **one** as found in the scripture. First we will begin with the Hebrew translation of **man**. In Genesis 2:24 above cited, we find this:

"Therefore shall a **man** leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

The word man, as here quoted, is taken from the Hebrew **ish**. This is the generic term as it would apply to the human race. In the preceding verse (verse 23) we note the use of the term man, **and the man said** (Hebr.—vayomer ha-adam) or "and said the man (ha-adam)," which is singular, and applies to man as the male. When God created for him a wife she became "ishah" and being joined together, as man and wife, "they shall become one flesh" (Hebr.—Levasar echad, as one flesh). Yet we here have two persons, male and female, man and wife, **one flesh**, thus **echad** or

one as here used is in a plural sense, for it applies to two persons, man and wife. Man is a generic term, thus **man** equals "ish echad" literally one man, two persons (Genesis 1:27), and can be applied to a great number of people, i.e., "this people as one man" (ke-echad) (Judges 20:8), singular number, one group, many men. And "he bowed the heart of all the men of Judah, even as the heart of **one man**" (ish echad). The cluster of grapes brought back from Canaan by the spies (Numbers 13:24) was **one cluster** (eschol echad), accordingly, we see in each instance where the term **one** is used that it was a composite unity, i.e., all the men of Judah as one man, many grapes as one cluster united together by nature but each grape distinct and individual, having vital energy contained in itself to propagate its species by seeds.

From this analysis we find that **one** does not always have the meaning of the numeral 1, and in the use of Elohim, to denote the Godhead, we find the evidence of composite unity, or a unit, by which the "One God" has its counterpart in the **one cluster of grapes**, etc., throughout the Scriptures.

The smallest unit known to man, created by the Lord, is the atom; one of the small indivisible particles of substance and is considered the "smallest amount of an element that is capable of existence either alone or in combination." It takes thousands of atoms to make a molecule and it takes a microscope to separate these molecules, yet each atom expressed composite unity of its Creator as a **fundamental unit of three parts**, where, if one of the cluster is missing the rest would cease to exist. Like the Deity composed of three persons, so also is the tiniest particle of element, the atom, composed of three elements or a trinity, i.e., **Protons**, "the most elementary indivisible particle of positive electricity and a basic part of every atom;" **Electrons**, "The most elementary indivisible form of negative electricity and a constituent of every atom;" **Nucleus**, "The central body of an atom, which contains all the protons and about one-half of the electrons. It determines the atomic weight of an element and contains a positive charge equal to the negative charge of electrons." Thus the Deity has its counterpart in the atom which, according to the theories of atomists, is one of the extremely small particles of which the entire universe is composed. In this manner we find the solution of the Deity, Elohim, revealed as One God in three parts or degrees, the Father, the Son, the Holy Ghost; "every one of them subsisting by itself, and yet they are a unit, united together in one, nor can they be separated from one another." (Rabbi Judaea, T. & S., cited above).

Now we present another example of such a unity which strengthens our belief in the Trinity of the Godhead of three distinct persons, yet one God, by calling attention to another important name in the Scripture applied to the Trinity as set forth by Dr. Wertheimer, a Hebrew Scholar, quoted in the Zion's Advocate, August 1939, page 125:

"The Jews (said Dr. Wertheimer), formerly believed in the Trinity, and the Talmud is said to teach it. God revealed Himself to Abraham as Almighty (Shaddai Elohim, Almighty God, CLW) . . . which in the Hebrew is Shaddai (meaning Mighty). The first letter of this word is a **shin**. It has three strokes joined together into one. (The reader will find this Hebrew letter at the head of Psalms 119:161). The Jews took this letter as symbolic of the Godhead, because it had three strokes, one for each person in the Trinity but joined together to show unity."

This writer goes on to say that Unitarism, or a belief in One Person Only in the Godhead, among the Jews, did not come into existence until the Spanish Inquisition of the 12th Century:

" . . . The first article of their new creed, when translated reads: 'I believe that there is one God, and there is no unity like his.' When this creed was written, to escape the persecution of Christianity, for denying the Deity of Christ, they did not use the word 'echad' to express the meaning of 'one' but 'yacheed', 'together in one' the smallest whole number. Thus we have 'Jehovah the Father, Jehovah the Son, and Jehovah the Holy Ghost'—The three are compositely one. So there could be the Man, Jehovah on the cross, the invincible Jehovah on the throne in heaven, and Jehovah the Holy Spirit as their executive."— Dr. Wertheimer.

This term, **yacheed**, is used for the term **one, only and together**, and Gesenius in his Hebrew and English Lexicon gives examples in which it is so used. It is a derivative of **echad**, meaning the smallest whole number defining a unit. A unit, **yacheedah** in Hebrew, is also derived from this term, **yacheed**. A unity is defined in English, as **a group of things or persons regarded as a single entity**. So when we have referred to a **composite unit** in several places, as it applies to the Godhead, we thus define it as applying to a group of beings, the Father, the Son, and the Holy Ghost, being a single entity called the Godhead, and spoken of in the story of Creation in Genesis as **Elohim**.

We will now give a few instances from the Word of God, which are examples of this composite unity. This one is found in Ezekiel:

"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.**" (Ezek. 37:19).

Here **one** is expressed as a plural term to define a unit, "Pl. **Achadim**, (2) joined in one, united; Ezek. 37:17, **vehayu la-achadim** (Hebr. CLW), and they shall be (the two sticks) joined in one." Gesenius. In the Book of Mormon we have this same prophetic statement dealt with, also showing composite unity of two books being regarded as a single entity, designated as a unit or together:

"And that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, **shall grow together**, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord." (II Nephi 2:20-23).

We now give another example of the use of the term **one** which shows it to be a plural applying to a group of persons as a single entity:

"And he commanded them that there should be no contention **one with another**, but that they should look forward with **one eye**, having **one faith** and **one baptism**; having their **hearts knit together in unity and in love, one towards another.**" (Mosiah 9:54).

Here we have the term **one** used both as a singular and a plural; i.e., **one with another, one toward another**, (singular); and of a group of persons regarded as a single entity, **with one eye** having **one faith**, and **one baptism**, having their hearts **knit together in unity**, etc., which is used as a plural; giving us a perfect example of the **composite unity** where a group is joined together into a unit. And this is the true identity of the composite unity of the Godhead, composed of three persons, the Father, Son and Holy Ghost, of whom John testified as follows:

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: **and these three are one.**" (John 5:7). Composite unity, three persons knit together in unity, together as one entity, the Godhead.

We now give two more passages which show that this composite unity, where a group is knit together into a unit identified as a single entity, is enlarged to include others;

"Neither pray I for these alone, but for them also which shall believe on me through their words; that **they all may be one**; as thou, Father, art in me, and I in thee, that **they also may be one in us**; that the world may believe that thou hast sent me." (John 17:20-21).

"And now Father, I pray unto thee for them, and also for all those who shall believe on their words, that they may believe in me, **that I may be in them as thou, Father, art in me, that we may be one.**" (III Nephi 9:23).

We could give many other similar instances, but what we have given should be sufficient for this writing.

Part Seven

AND LAST OF ALL, TESTIMONIES OF THE SERVANTS OF GOD IN ALL AGES.

That we might make this more complete we give the testimonies of the servants of God concerning the relationship of Christ the Messiah to God the Father as it has been given in all ages from the Old Testament, the New Testament, the Book of Mormon, and present day servants of God. So we briefly give them in their order:

To Abraham the LORD said, "I will make of thee a great nation, and I will bless thee, and make thy name great; . . . and in thee shall all families of the earth be blessed." (Gen. 12:2-3).

". . . I will establish my covenant with him (Abraham) for an everlasting covenant, and with his seed after him." (Gen. 17:19).

"And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo, **three men stood by him**; and when he saw them, he ran to

meet **them** from the tent door, and bowed himself toward the ground, and said, My Lord," etc. (Gen. 18:1-3). Notwithstanding the Lord was thus transformed as **three men** who stood by him, he addressed them as a single unit, "**My Lord.**" **To Jacob** "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. 49:10).

Who, except Christ could have been that Shiloh? **To Moses** "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; . . . I . . . will put my words in his mouth; and he shall speak unto them all that I shall command him." (Deut. 18:15-18). **To Balaam the son of Beor:** "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth . . . Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city." (Num. 24:17-19).

To David He said: "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Psalms 110:1).

To Isaiah this testimony was given: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14).

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace (Shiloh)." (Isa. 9:6). **Nebuchadnezzar's testimony:** "I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." (Dan. 3:25).

Micah spoke of him: "But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." (Micah 5:2).

John the Baptist testifies: "The next day John seeth Jesus coming unto him, and saith, **Behold the Lamb of God,** which taketh away the sin of the world." (John 1:29).

Stephen testifies: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:56).

Peter testifies of Christ: "Thou art the Christ, the Son of the living God." (Matt. 16:16).

This is Paul's testimony: "And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, who art thou, Lord? And the Lord said, **I am Jesus whom thou persecutest:** it is hard for thee to kick against the pricks." (Acts 9:4-5).

And again: "This Jesus, whom I preach unto you, is Christ." (Acts 17:3).

And again: "Am I not an apostle? Am I not free? **Have I not seen Jesus Christ our Lord?"** (I Cor. 9:1).

The Testimony Given to the Ancient Americans:

"And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful (Palenque (CLW); . . . and they were also conversing about this Jesus Christ, of whom the sign had been given, concerning his death. And it came to pass that while they were thus conversing one with another, they heard a voice, . . . and it was not a harsh voice, neither was it a loud voice, nevertheless, and notwithstanding it being a small voice, it did pierce them that did hear, to the center, . . . and they did look steadfastly towards heaven, from whence the sound came; and behold, the third time they did understand the voice which they heard; and it said unto them, Behold, my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye Him. And it came to pass as they understood, they cast their eyes up again towards heaven; and behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them. And it came to pass that he stretched forth his hand, and spake unto the people, saying, Behold I am Jesus Christ, of whom the prophets testified should come into the world; and behold I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things, from the beginning." (III Nephi 5:1-12).

Mormon Testifies: "I have seen Jesus, . . . he hath talked with me face to face," etc. (Ether 5:40).

And in these days we have this Testimony of Joseph Smith, Jr., and Sidney Rigdon: "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; **for we saw him even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father;** that by him, and through him, and of him, the words are and were created; and the inhabitants thereof are begotten sons and daughters unto God." (D. C. 76:2).

And last of all, I bear this testimony which is true, and of the Lord: When I was a very young man, I, with my brother Alva, became stricken with smallpox at which time we were confined in the home of our parents at Independence, Missouri. After many days (45) I was removed by my mother to another separate room due to the severity of the disease and the weakened condition of my body. During the night, I lost consciousness and lay in a coma for several hours. At length my spirit left my body, and I, standing at a distance of a few feet away, could see my corrupt body, stinking and covered from head to foot with scabs and pits from this loathsome disease.

I saw my dear mother, who has long since passed to her reward, bowed in grief over my prostrate and lifeless body. I heard her sob in anguish, "He is dead," as the tears streamed from her face and she shook with emotion.

I turned away and answered a knock at the door. A messenger was there and told me I was to accompany him. With a last look at the scene before me, of my poor mother bowed over my emaciated body, I followed him into the twilight and to the shore of a river of swift, deep, and black waters.

From the place where we stopped, I could look across these stygian waters to the other side. The marvelous scene that I beheld there was the most beautiful and glorious imaginable, and filled me with the desire and yearning to cross these waters to the other side, above anything that I have ever experienced in this life. The impelling beauty of the scene before me defies description. And my companion, an angel of the Lord, told me it was the Paradise of God.

At that moment, I beheld a beam of light reaching down from heaven and a personage descending slowly in it toward the spot where I stood. As the light, which was brighter than the noon-day sun, touched the earth and dispelled the darkness around me, this personage stepped before me. He was dressed in a long, flowing, white robe, that reached to his feet, which were bare, and with the most transcendently gentle smile he reached forth and laid his right hand upon my shoulder, and in the most pleasant voice I ever heard, said, "Clarence, you are not to die now. **My Father** has a work for you to do." Then my understanding was opened, and I realized that I was in the holy presence of the Lord Jesus Christ, the Son of God.

When he had finished his message to me, he left me, and after another longing view of the scene I previously described, the Paradise of God, I turned with great reluctance and went back to my home. My mother was still bowed in grief over my still, lifeless body. I sat down on the bed, turned and lay down, and my spirit re-entered my body. The next moment my mother drew back from me in panic. I then re-assured her that I was not dead, but alive. She then said, "He is dead." But I answered and said, "No, Mother, I am not dead. I have seen Jesus and he said I was to live." With that my surroundings were again normal. A few days later, the scabs and scales fell from my body. Not a scar nor a pit from the disease remains to this day to show that I was so afflicted.

When we had occasion last Christmas to visit Bethany while we were in Jordan, I thought of that experience and visited the empty tomb of Lazarus, from which Jesus raised him from the dead so long ago. Yes, Jesus lives. He is the very Son of God, of which fact I can testify from experience. And he has the key of life and of death. **I know**, for I have died and returned to life, to testify to you that beyond this vale of tears, there is hope for those who will believe on the Lord Jesus Christ, the Son of the Living God, in the Paradise of God. I saw his glorious person. I felt the touch of his gentle hand. I heard his voice and felt the penetrating gaze of his eyes as he said, "You are not to die now, **My Father has a work for you to do.**"

Second Death

By Elder Glenn W. Gill

Part Two

WHAT SHOULD WE DO ABOUT IT?

In part one, entitled "What is Second Death", we found that scripture defines this STATE (see Mos. 1:127) as being cut off from the presence of God, misery and endless torment, damnation, spiritual death, death as to things pertaining to righteousness, everlasting destruction, a lake of fire and brimstone, and several other things. (See Part One.)

We also saw some scriptures showing us what manner of persons would have to face this second death state in the hereafter.

One cannot search the scriptures on the subject of second death or any related subject without finding a constant dicotomy (or two sidedness) to the picture. The righteous live while the wicked die; the evil suffer endlessly while the good enjoy eternal happiness; those who rebel against God perish while those who repent merit salvation; etc.

Herein is the key to the door to eternal happiness—the map for the road to God's kind of perfection. The way of God is a way of righteousness and love. The way to second death is one of rebellion, pride, selfishness, lethargy and procrastination; of denial, refusal, faithlessness, and doubt.

An invitation is extended. "Behold, he ("the Lord God"—see verse 56) sendeth an invitation unto all men; for the arms of mercy are extended towards them, and he saith, REPENT, AND I WILL RECEIVE YOU; yea, he saith, COME UNTO ME AND YE SHALL PARTAKE OF THE FRUIT OF THE TREE OF LIFE; YEA, YE SHALL EAT AND DRINK OF THE BREAD AND THE WATERS OF LIFE FREELY; yea, come unto me and bring forth WORKS OF RIGHTEOUSNESS, and ye shall not be hewn down and cast into the fire; for behold, the time is at hand that whosoever bringeth forth not good fruit, or whosoever doeth not the works of righteousness, the same have cause to wail and mourn." (Alma 3:57-60.)

"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I WILL GIVE UNTO HIM THAT IS ATHIRST of the fountain of the water of life freely. HE THAT OVERCOMETH SHALL INHERIT ALL THINGS; and I will be his God, and he shall be my son." (Rev. 21:6-7.)

"For as many as are LED BY THE SPIRIT OF GOD, they are the sons of God." (Romans 8:14.)

The way is clear to this eternal godly inheritance when we see the key and read this map. But the very understanding of these things makes it A NECESSITY that we make godliness our way of life and bring forth good fruit.

"For if we sin willfully after that we have received

the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." (Heb. 10:26-27. See also Heb. 6:1-6 and James 4:17.)

In his proclamation, King Benjamin, in the Book of Mormon, said of this kind of person that he was in "open rebellion against God." (See Mos. 1:79-82.)

"Therefore, if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice doth awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, (see Rev. 6:14-16) and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flames ascendeth up for ever and ever." (Mos. 1:83-84.)

"Now they (the Nephites) did not sin ignorantly, for they KNEW the will of God concerning them, for it had been taught unto them; therefore they did willfully rebel against God." (III Nephi 3:20. See also Alma 14:58, Alma 15:56-57, and Hel. 5:71-74.)

Do we know the will of God concerning us? Have we received a knowledge of the truth? Are we, or have we been led by the Spirit of God? To answer yes to these questions makes you and I a person whose life MUST be marked by the fruits of "works of righteousness."

"And I saw the dead, small and great, stand before God; AND THE BOOKS WERE OPENED: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:12-15)

"Wherefore, he shall bring forth his words unto them ("the children of men"—see verse 29.) which words shall judge them at the last day;" (II Nephi 11:30.)

"And the nations which shall possess them, shall be judged of them according to the words which are written;" (II Nephi 11:42.)

Now read II Nephi 15:9-13 and there will be no doubt that a responsibility rests squarely upon the shoulders of each of us to make the words of the gospel an ever present living force in our lives, not displaced by ANY worldly demand. For those who rebel against this gospel, there awaits a second death. But just in case the reader is not yet convinced, here are Nephi's final words.

"And you that WILL not partake of the goodness of God, and respect the words of the Jews, and also my words, and the words which shall proceed forth out of the mouth of the Lamb of God (read carefully the words

of the sermon on the mount once again), behold I bid you an everlasting farewell, for these words shall condemn you at the last day; For what I seal on earth, shall be brought against you at the judgement bar; for thus hath the Lord commanded me, and I must obey. Amen." (II Nephi 15:17-18.)

We need to live the words of Christ. We need to know that his commandment is to love. We must never fall away even for a moment; that we may say as did Enos, ". . . I know that in him I shall rest: And I rejoice in the day when my mortal shall put on immortality, and shall stand before him: then shall I see his face with pleasure . . ." (Enos 1: verses 45 and 46 in part) when at the threshold called death.

(All capitalization within quotations was done by the author for purposes of emphasis.)

LOCAL NEWS

Independence Local

I am sorry I missed you last month, but I will try to bring you up-to-date on the activities of our local.

Life goes on in Independence in much the same way as in other places. We have had our battles with the flu but we are truly grateful to our Heavenly Father for hearing our many prayers in this regard.

Sr. Velma Wheaton has been in the hospital recently but has now returned home and seems to be recovering. We miss her smile among us and hope it will not belong before she is able to be up and around again.

To go back and pick up a few missing strands, the local Sunday School put on a Christmas program Christmas Eve. All of the children participated and did very well. Also, there was a pantomime play put on by the adults concerning the birth of Christ. Nolan Matthews was the narrator. Everyone enjoyed it and following the program everyone received a sack of treats.

We are fortunate to have a lot of good speakers in our midst and during the last two months we have been supplied with considerable food for thought.

As a local, of late, our minds have been drawn to our young people who are taken from us for various reasons and we miss them. We think of them often whether it is expressed in words or not and our prayers truly are with them. We know that when we are out in the world, away from our church influences, our faith is tried harder.

We were all glad to see the warm weather recently and the melting of some thirty inches of snow from the ground. This respite from the heavy snow brought visitors to our sacrament service on February 4. We were happy to welcome Bro. and Sr. Ray Bryant, Bro. and Sr. Loren Bryant, Bro. and Sr. Gerald Bryant and family, and Bro. and Sr. John Sweem, all from our Cowgill Local. We hope they will come back again soon.

I like to read articles from other locals saying what they are doing, as I know others do. It brings the church closer together and gives us a better understanding of our other brothers and sisters. Can't we hear from you? We need YOU.

Mary Seevers, Reporter.

CORRECTIONS

In the current January Advocate there is a wrong date given in my article: "About the Seer Stone and David Whitmer." On page 11, second paragraph, second column, the date given is 1829, and it should have been 1830.

Also, the following paragraph closes with this statement; "This revelation does not appear in either the Book of Commandments or any edition of the Doctrine and Covenants." I have since found it in an edition of the Doctrine and Covenants. This is an easy mistake to make, because the various editions differ both in dates and sequence in numbering. For instance, in the 1896 edition, Section IX, is given as being on May 1829, while in editions after 1901, it is Section III, and given in July, 1828. On examination, it is found that this revelation is given with both dates. Once in the Times and Seasons, and once in the Millennial Star, so one must be careful in studying this book, or quoting from it.

B. C. Flint.

"A CHALLENGE", by Harry S. Tordoff, published in the January issue.

Verses 15 through 21 were misplaced due to pages of the manuscript being unknowingly transposed. These should have been inserted between verses 7 and 8. Our apologies.

In Part II of the Article "The Dead Sea Scrolls and the Book of Mormon" published in the December, 1961, Zion's Advocate, the first paragraph should read as follows:

"Book of Mormon critics to the man have used the personalities of men, principally Joseph Smith, from a turbulent Latter Day Saint history to vilify its message. Juicy morsels are exhumed to give weight to their accusations against it. Polygamy (chiefest of all), Adultery, Adam God, Blood Atonement, Purgatory (baptism and progression after death), the SDC Church-State, rank high on the list of doctrines typically "Latter Day Saint." Calcified by over a century of tradition, the laity of these sects seldom questions them. If it weren't a great tragedy of the ages we would have here the parts of a fantastic comedy, for there is not **one** of these L.D.S. teachings which is **not** forthrightly condemned by the Book of Mormon! Is this not a strange fact?"

Please correct your copies so you may have them for future reference.—Editors.

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