

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.

Vol. 45

Independence, Missouri, October, 1968

No. 10

Healing Prayer

By

Grenville Kleiser

Healing Mind of Christ supreme,
Be Thy thoughts my daily theme;
Teach me how to do Thy will,
Know the truth, and just be still.

Healing Power of Christ profound,
More and more in me abound;
From self-seeking make me free,
Build my life alone in Thee.

Healing Love of Christ divine,
I would make Thee fully mine;
Dwell within me now, I pray,
Keep me strong and brave today.

Healing Word of Christ so dear,
Speak to me that I may hear;
Let my daily life express
Truth and love and righteousness.

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EDITORIAL LET US TAKE HEED

"For the Grace of God that bringeth salvation hath appeared to all men,

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ;

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-14).

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (I Peter 2:9).

We live in a day of accelerating wickedness. The last five years in particular have been witness to an incredible increase of sin and corruption within this nation. We have seen what is called the new morality brandished before us. We have seen the fruits of this type of thinking, for example, student co-habitation out of wedlock. They are also telling us that there are no absolute truths. What may be truth today may not be truth tomorrow or what is true for one person may not be true for another. They forget that the laws of God are absolute for all people and for all time. But, then, that is their object, to do away with obedience. And so the crime rate continues to increase nine times faster than the population increase. And finally we are being told that God is dead. This downward trend is no longer a trend but an onrush to physical and spiritual destruction.

The Book of Mormon makes it plain that the people of this land must serve the God of this land or be destroyed. Yet as a nation we seem bent on doing everything possible to alienate ourselves from God. It would seem that those of us who would not follow the crowd should take time out to take stock of ourselves to see how much we may be following the crowd even at the sidelines. It would be a good rule of thumb if we could put ourselves in the place of Christ and then ask the question of ourselves, "would Jesus do this, or be here, or see that, or listen to this". In other words, what would Jesus do under like circumstances? If we imagine that Jesus wouldn't, then perhaps we shouldn't either.

But what has helped to bring about this deterioration; this departure from right living? One major avenue seems to be through our mass media. Yes, our movies, our television, our radio and our newspapers and magazines. Violence, sex and crime are constantly flaunted in our faces. Even our more respectable magazines are becoming cesspools of sin and corruption. Nearly every issue is devoted to a play upon sex or some other aspect which is intriguing to the carnal mind. The same can be said about our modern day music. The vivid scenes of war and bloodshed on television is another aspect of the deleterious influences upon our

daily lives. The scriptures say we should refrain from the hearing of evil and the seeing of blood. How can we help but lessen our spirituality with the constant bombardment of all these worldly influences? It can't help but have a downward pull on us as it must inevitably have.

At this point something should be said about keeping the sabbath holy. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, **not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:** Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isaiah 58:13-14).

Is this worth anything to us? Do we want these blessings sufficiently to make a conscious effort to analyze what, in our own minds, should or should not be done on the Sabbath day? What would Jesus do? What should be our attitude as we enter the house of the Lord? Is it one of revelry or reverence? Do we enter into God's presence with our minds on him or upon the things of the world? And finally do our activities in the house of God reflect to the glory of God at all times? These are questions we should ponder each time we enter into the presence of our Lord.

Another avenue through which Satan operates is through the fashion designers. They are able to foster upon the country and the world those customs of dress which may not necessarily be in the eyes of God of the greatest decency or modesty. Certainly the trend of the rising skirt lengths and the shrinking bathing suits for public display is not and can not be construed to be spiritually uplifting. It is a degrading thing for both the male and female. It makes Christian women appear spiritually unbecoming and careless of her modesty. It also decreases the overall morality of both sexes. To men it is unfair for it either causes him embarrassment and discomfort at nearly every turn or else it increases the likelihood of causing him to sin through lust. It has since been revealed by the Federal Bureau of Investigation that with the start of the mini-skirt fad rape took a sharp jump upward. It seems obvious that this current trend toward diminishing fashions in women's wear is indicative of the moral decline in this country. It certainly behooves us who are members of the body of Christ to be wary of these fashions. Suppose the world should go to even greater extremes?—will we also follow along? We should stand out as a peculiar people; in the world but not of it. "In like manner also, that women adorn themselves in **modest apparel**, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (I Timothy 2:9-10). Also we are admonished to "Abstain from all appearances of evil" (2 Thessalonians 5:22).

It is quite evident that we are witnessing the spir-

itual and moral decline of America. Sex and violence is the craze of the day. We are being steeped in it. Every magazine rack reeks with it. Our movies are full of it. It is these things which are pulling our country down into the gutter. What we might have looked upon at one time with abhorance we now through constant exposure accept as a part of life. In so doing how have we set the example of godliness? How have we stood out as being different? Is it only in doctrine alone or also in practice? To the man on the street we differ little from the world. We have failed to set the example to the fullest extent. We have partaken of too many worldly things.

At first thought it would seem to be a logical thing for man to take stock of what were some of the contributing causes of the fall of other great nations. But human nature at the very outset forbids this as people in general are little concerned with the lessons of the past. But to give a brief run down on just a few, we refer you to the following in hopes it will bring to our understanding a few of the similarities between our nation and those of the past. This can apply also to the restoration as it is admitted by most that we are not enjoying the spiritual blessings we should be. Obviously we are imbibing too much of worldly things.

In speaking of ancient Egypt the effect of self-indulgence is seen in the national decay of these people and their successive subjections to later conquering races. Then men practiced impurity openly. The women were exceedingly immodest and licentious. Luxurious living was also a defect in the Egyptian character and general debauchery prevailed. Drunkenness was common to both sexes. The upper classes indulged in sensual pleasure as an end in itself. Wigs, cosmetics and dyes were used. Games and sports were constant. Life was spent in a continual successions of enjoyments. Sounds like America doesn't it?

What about Babylon? She was given to pleasures. The men painted their faces and wore ear-rings. They were richly dressed in robes of soft material. Eating and drinking was to excess. They utterly abandoned themselves to luxurious living and self-indulgence, reveling in utmost licentiousness.

Then there were the Medes. Corruption gradually sapped the vitality of this people. The people and the court abandoned the hardy and simple customs of their ancestors. Luxury was their downfall at the time of the Persian revolt against them.

The Persians themselves were in earlier times noted for their temperance and sobriety. But their simple habits gradually gave way to luxury and self-indulgence. Excessive eating and drinking was constantly indulged in and wine was substituted for water resulting in general intoxication. The advance of luxury had altered the character of the people. Some effeminate and demoralizing customs were introduced under Xerxes. False hair was worn. Cosmetics were used. Eyelids were colored to make the eye appear more beautiful.

A life of ease and luxury advanced the general demoralization.

As for Greece the introduction of oriental habits of luxury and unmanly servility were substituted in the place of the free and simple manners of previous ages. Most of the influences which previously had kept the free spirit of the Grecian race alive were no longer operative. Patriotism was a thing of the past.

And finally Rome. The manners of the early Romans were marked with simplicity. They remained a temperate and frugal people until they marched into Asia. Thereafter they too succumbed to the various pleasures and dissolute indulgences of their conquered nations.

It was after the death of Augustus that luxury attained its full height and the decline of morals proceeded to the utmost of depravity. Corruption began to abound everywhere. Patriotism had disappeared. The national decay was hastened by the advance of luxury. The empire was sapped by economic exhaustion. Its ruin was not brought about by the barbarian nations. The decay of patriotism, military virtue and the degeneracy of the Roman leadership made possible the gradual conquest of the western half of the Roman Empire.

The examples above are given for our benefit and learning. Will we as a nation or a people or even as a church go the way of the nations and peoples of the past? Will we go even part way? Will we contribute any at all to the present downward trend? Or will we set the standard, or better, raise the standard of truth and righteousness? Let us be about our Father's business. Let's lead the way for others to follow. Let's keep separate from those things which impair our spiritual welfare, even those things which may seem at first thought like harmless little things. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 14:12). May God help us see clearly where we may be amiss. Let us hold high the candle of truth. "Let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God," (Hebrews 6:1).

Harvey E. Seibel

MISSOURI REUNION, 1968

The Missouri Reunion has come and gone, yet you can't really say it is a thing of the past. This was one of those Reunions that will continue on as an influence in the lives of those who attended. "The melody lingers on."

The meetings began on Friday, July 26th, at the Temple Lot. The morning hours were devoted to a prayer meeting and the eagerness of some of those attending was a help in off-setting the discouragement of the low attendance. It was as if we were invited to a feast and when we got there we wondered if the host would even bother to serve so few. But from those few with so much trust we gained confidence that He would.

Brother Dick Wheaton was the afternoon speaker and his sermon set the tone for most of the sermons that weekend. "Come on, wake up!" they all said.

"Open your eyes. Wash your face. Get ready to go to work." His first reading was of Joseph sold into Egypt, and of his forgiveness and help of those who persecuted him. Dick likened us to this Joseph, advising us to forget the past difficulties within the Restoration and, instead, work towards getting ourselves fit for a position where we can be a means of deliverance for our brothers, as Joseph was for his.

Bro. Don Houseknecht was the speaker Friday evening and his sermon was an exhortation to re-evaluate our actions, our associations, even our sense of values, so that we might be ready when we are called on.

Saturday morning was again a prayer meeting, and again, though the meeting didn't drag, it had almost come to an end about 11:30. Then it seemed that we all realized that time was passing fast, and that this time would never be available again, and for the next hour there was no time not used and there were times when two or three would start to arise at the same time.

Bro. Ray Bryant was the speaker that afternoon and he continued in the line started the day before. Jesus said, "And greater than these shall ye do." Why haven't we ever come up to that? It's time we put our house in order.

Bro. Don McIndoo was the speaker that night and he combined his sermon with the slides and tapes, "You Were There", arranged by him and several of the Phoenix members. His sermon was on the mutual benefit of our relationship with God: our responsibility to witness balanced by His deliverance of us in times of need. We had been warned that "You Were There" was touching and that we would need extra handkerchiefs. But it was not tears that responded this evening. Voices were hushed and something inside us reached out to one another. Even among a group that like to stand around and talk after meetings, it was noticeable that we were even more reluctant to leave the church that night.

On Sunday morning, of course, the Sacrament was served. On this morning, too, three young men were called to prepare themselves for the work of priests and two elders were called to be of the seventy.

There were many testimonies that will be food for thought and spirit during the coming year. One that seemed to arouse an immediate sympathy was when Sr. Francis Yates advised the young people to take to the Lord the problem of choosing a life's companion. He is not just interested in the lives of Isaac and Rebekah but in the lives of present day young people as well.

Bro. Leon Yates was the speaker that afternoon and he spoke of our need for the Spirit of God to be with us so that we will recognize His Voice when He does speak to us. It will do no good for Him to give us the gift of prophecy if we must wait for the fulfillment before we give it a voice.

Bro. Ed J. McIndoo delivered the closing sermon for the Reunion Sunday evening. He gave very good counsel and advice for those who would strive to reap the reward for the righteous. It is necessary fairness and

justice to be demonstrated in our lives if we would receive that commendation, Well done.

Planned recreation was a part of this Reunion, and this took on rather wide range. The young people planned a question period for scriptural answers to today's problems, a breakfast for all the young people at the church, a scavenger hunt and picnic, and an outdoor singing.

Frank and Carolyn Fann were in charge of activities for the juniors. They walked their young charges down to see the old Independence courthouse, and with a few other parents took them over to Swope Park in Kansas City for a picnic and a nature tour led by Brad (Chipper) Wheaton. Little Becky Fann deserves a medal for bravery above and beyond the call of duty when she watched her parents take all the other children from the church and she was left with just grownups until some others of her age arrived at supper time. No one realized until too late that she was the only little one there.

Sr. Lovita Seibel had a whole box of plans and supplies for the younger children, from jump ropes through crayons and coloring books.

Those activities planned for the whole congregation were a program of talent and games on Friday evening, the showing of Don McIndoo's slides on Saturday, and the talent service on Sunday.

But a Reunion isn't just the sermons and meetings and other planned activities. It's watching friends and family arrive. It's missing those who have been here other years—the family moving to another state, the family at home with worry over a sick member, the family with a brand new baby. It's seeing a little girl, dark eyes full to the brim with disappointment because her mother told her she couldn't work in the kitchen that evening. It's seeing a baby hand, open and relaxed in sleep, and remembering a sermon from another year. "What have you in your hand?" It's the sound of singing when a bus load from Utah joined us, and the feeling of loss when they walked away. It's a couple coming late to a meeting, standing on the stairway, his hand on the railing post and hers resting lightly on his as they stood with bowed heads, praying with those they're waiting to join.

It's a baby placed on the isle carpet during each prayer meeting, still fairly firmly anchored by her tummy, but learning a little more each day how to creep. It was seeing Mary Lois Bryant stand to sing, while the sleeves of her dress trembled with just the effort to stand. Still her voice came strong and true and the feeling that rose within us was not quite pity, not quite sadness, more than admiration, more even that love. Strangely, it was almost joy. To see someone who cared this much, dared this much, to offer her talent before God. She made it truly a talent service, but not a talent show. It was part of the Reunion, too, to see the faces full of love and tenderness turned towards her, as each one yearned to give her a little of his strength.

The 1969 Reunion in Missouri is planned for the last

weekend of June, at the East local in Independence. Now is a good time to plan on attending.

The Missouri Reunion Committee

TEMPLE - SHELDON WEDDING

The marriage of Mr. Ronald W. Temple and Miss Darl Jean Sheldon was solemnized on August 17, 1968 at 7:30 p.m. in the East Local of the Church of Christ in Independence, Missouri.

The service was performed by the bride's father, Apostle William D. Sheldon; she was given in marriage by her grandfather, Mr. Arthur Sheldon.

The bridal party included Mr. Ralph Temple, brother of the groom, and Mr. Randy Sheldon, brother of the bride, with Mrs. Jennifer Oldham and Miss Cynthia Randall attending the bride.

The bride's brother, Ronnie, and her cousin, Tammy, were candle-lighters.

Little Stevie Sarratt was ring-bearer and Becky Fann was the flower girl.

The bride's family was honored by a near-capacity attendance at the service, some coming from California, Nebraska, Michigan, Wisconsin and South Missouri.

After a short honeymoon, Mr. and Mrs. Temple are at home in Belton, Missouri where they are engaged as public school teachers.

Grand Junction Reunion

It is with a feeling of joy and thankfulness, that I try to convey with mere words the spiritual feast attendant at the Colorado reunion held in Grand Junction on June 14, 15, and 16.

Each morning was spent in prayer and testimony service. We truly felt strengthened by these beautiful meetings, to take up again our lives with renewed faith that no matter what our burdens be, God is ever watching over us and protecting us.

I would like to pass on to you some of the many worthwhile thoughts brought before us by our ministry.

Friday afternoon, Brother Hubert Yates was our speaker. He stressed that we must live our love, and that we must follow Jesus' example to "practice what we preach." God has given us a "prescription" for the healing of our spiritual illnesses. That prescription is the Gospel of Christ. Whether we take our spiritual medicine or not is our choice.

Apostle E. Leon Yates was Friday evening's speaker. We were reminded of the great miracles of healing God can and has performed. We need only come before him in the attitude of prayer in faith, believing that he can heal our suffering, to receive marvelous blessing.

Ours is a day of darkness and blindness of leaders. Good behaviour cannot be legislated. We can only reach the goal of the "Great Society" as did the people we are told of in the Book of Mormon who attained such a goal after Christ's visit to this continent.

Elder Oren Caviness was our Saturday afternoon speaker. We were told that we who live in this nation so favored by God, must serve our God "or Else." We were reminded that great nations before ours suffered because of their not remembering God, and refusing to keep his laws. As one of our Bishops, he reminded us that our church cannot grow without our financial support, and that we each are responsible for furthering the church's work by contributing both spiritually, and of our material wealth.

Elder Don McIndoo stressed the importance of using our time and our talents, and giving of ourselves and our possessions to our church. At the close of the sermon, Don showed a program consisting of slide pictures, accompanied by a dramatization and music entitled "He Was There." It was originally used as an Easter Program in Phoenix, and has been shown to several groups since then. It was indeed a soul stirring experience.

Apostle Thomas Barton used as the subject for his sermon, "The Signs Of The Times." We were reminded of signs which have already come to pass, and admonished to watch for those yet to be fulfilled. We must be watchful and faithful at all times, and pray for strength and discernment that we will not fall short of our goals as individuals, and as Christ's Church.

Apostle Clarence Wheaton spoke at our final service on Sunday evening. I'm sorry I do not have a full report of his sermon as we had to leave right after the afternoon service. However, I believe he used as his subject "The Gospel of Jesus Christ." What better way to bring to a close our reunion with our brothers and sisters in Christ? We were honored by the presence of five of our apostles, T. J. Jordan, Thomas Barton, E. L. Yates, C. L. Wheaton, and Marvin Ely, and members of the Church from the states of Arizona, California, Oklahoma, and Missouri. Although we (The Shaw's) are now residing in Englewood, and were not able to offer our home to visitors this year, I'm sure I can speak for all when I say we truly feel closer to our brothers and sisters in the Church when we are privileged to meet together in these reunions. Just the short while spent with those of life faith, sharing with those we grow to love, praying and playing together, draws us together in bonds so strong, they can never be severed.

As I mentioned previously, we are now making our home in Englewood, Colorado. We left our home and our loved ones in Christ's Church at Grand Junction with a feeling of regret, and yet, also a feeling that here is a new page of life that God has given to us. We hope that we may fill it with the good works God would have us do, and that we don't leave too many stains on the page. May we ask for all your prayers, that in whatever God would have us do, we will be ready, willing, and able at all times? My special thanks to Sister Alvina Bell for her kind help on this report.

May God Bless You All
Sister Vieva Shaw

NATURE'S BEAUTY

by
Dorothy Burgin

Some may dress in silk and satin
And in mansions here abide;
I've a home here in the Ozarks
And the Saviour is my guide;
I have neither gold nor silver,
I don't own a diamond ring,
But I've seen the pure, clear waters
And I've heard the blue birds sing.
All around is nature's beauty
If we only stop to see;
Close your eyes for just one moment,
Imagine just how it would be
If you eyesight was to fail you
And you could not see your way;
You would give all your possessions
Just to see the light of day.
So our life is like a blind man
If our Lord we don't obey
And we fail to see the beauty
And we stumble by the way;
As you walk along life's pathway
You may open up a door
And you'll find some hidden beauty
You have never seen before.
It may be along a fence row
Just a little out of sight
A pair of quails and all their babies
With their little eyes so bright,
Or along a stream of water
Soon a flash will catch your eye
And you look a little closer
As a fish goes swiftly by.
So our life like Nature's beauty,
God created one and all;
If we see that heavenly mansion,
We must heed the Master's call.

Independence, Mo.
August 31, 1968

The Church of Christ
(Temple Lot)

Greetings:

The Referendum Committee has completed the tabulation of the 1968 Referendum Ballots with the following results:

Bill Number I	169 for 94 against
Bill Number II	207 for 53 against

Respectfully submitted,

Edward J. McIndoo
Frank Fann
Nicholas F. Denham

ORIGINAL ARTICLES

Original Articles are the opinions of the author and do not necessarily reflect the teachings of the church or the opinions of the editorial staff. Even though some articles may in some cases be interpreted as controversial in nature, we believe that such articles if written in an affirmative manner in which a belief or an opinion is expressed, and evidences presented to support that belief, said articles should be presented to the readers.

CHRIST'S OTHER SHEEP

By

Lovita G. Seibel

In the tenth chapter of John, Jesus Christ likens his followers to sheep, and Himself to their Shepherd. He explains it to our understanding in the following words, "... and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, He goeth before them, and the sheep follow him, for they know his voice. And a stranger they will not follow, but will flee from him: for they know not the voice of strangers . . . Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep . . . I am the door: by me if any man enter in, he shall be saved . . . I am the good shepherd: the good shepherd giveth his life for his sheep . . . I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so I know the Father: and I lay down my life for the sheep" (John 10, 3, 4, 7, 9, 11, 14 and 15).

Jesus has successfully made His point. He is the good shepherd, and through Him His followers, whom He calls sheep, will find safety and salvation. Jesus also points out that this will be true because He will lay down His life for His sheep.

To be likened to sheep is no new thing. Isaiah 53:6 says, "All we like sheep have gone astray . . ." While one of the most beautiful of the Psalms, the 23d, looks to God in this shepherd relationship, with us as His sheep, "The Lord is my shepherd, I shall not want . . ." etc.

To be of God's sheep and to enter His sheepfold is all that human heart could desire for the Psalm ends, "surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever" (Psa. 23:6).

As we have seen Jesus was restating the sheep and shepherd relationship between His followers and Himself, with especial emphasis on His dying for them. Those listening to this, as they came to understand, must have felt very sheltered within His great love.

Then in His next breath Jesus said something which must have been startling indeed if they really thought about it. This startling statement is sandwiched in between two statements concerning giving His life for the sheep and taking it up again. It is a miracle that this statement wasn't lost altogether for it has been so little understood among the so-called Christian world. Perhaps the fact that it has not been understood is what may have served to have saved it for us. This statement is "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my

voice; and there shall be one fold, and one shepherd" (John 10:16).

Apparently these teachings of Jesus Christ were not any better understood at the time when He spoke them than they are, generally speaking, today. For a following verse tells us, "There was a division therefore among the Jews for this saying" (John 10:19). Some believed Him, some did not. Perhaps some resented being called sheep. Others perhaps couldn't understand about His death and the taking up His life again; while some, because the Jews looked upon themselves as the only, and special people of God could accept being His sheep, could even accept Jesus as their shepherd, but couldn't accept the thought of there being other sheep which He also claimed as His. This is the hard thought for people to accept even in our day, that Christ had other sheep which were not the Gentiles. Why should it seem so strange, that all the countless lost sheep throughout the whole world were as dear to their Creator as were the Jews and the Gentiles?

Some believe that the work done after Christ's ascension among the Gentile peoples by His apostles and other ministry fulfills this prediction of other sheep. To this we must offer the objection that Christ had specifically explained that He had no direct ministry to perform among the Gentiles. Just once a Caananitish woman followed Christ begging Him to use His power to heal her daughter. The woman begged and pleaded but Jesus answered not a word, until His disciples besought Him to send her away. To them Jesus said, "... I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24). His personal ministry was directed to the House of Israel only. He would minister only indirectly through His called priesthood, and through the Holy Spirit to the Gentile peoples.

In the light of this, what are the three things which particularly characterize Christ's statement about His other sheep?

1. They were of a different fold. Not of the fold or the church which Christ set up in Palestine where, He had said "I will build my church" (Matt. 14:18). When the Gentiles were preached to they came into this same fold, for Paul says they were all one body, both Jew and Gentile (I Cor. 12:13).

2. Christ was to perform a personal ministry in order to bring these sheep into His fold. "Them I must bring." We have already learned that He performed no personal ministry to the Gentiles, neither was He sent by the Father to do so.

3. These other sheep were to "hear His voice." Christ was to speak to them with His own voice. They would hear His voice, not that of another. Remember He had just been calling His followers His sheep, and

saying they would know His voice, but they would not follow the voice of a stranger. His sheep required a very personal ministry.

The house of Israel comprised twelve tribes of whom only two tribes, Judah and Benjamin with a portion of Levi comprised the nation of Judah. Note the quotation from "Who and Where are the Lost Ten Tribes?" by Rev. John Heslop, p. 9, "Josephus, who wrote about 70 A.D. says: "The Ten Tribes did not return to Palestine; only two tribes served the Romans after Palestine became a Roman province.' The leading Jews of today say the same thing. In 1918, just after the great war had ended, the Chief Rabbi said, 'The people known at present as Jews are descendants of the Tribes of Judah and Benjamin, with a certain number of descendants of the Tribe of Levi. As far as is known there is not any further admixture of other tribes.'" If there were a small sprinkling of other tribes it was because the conquerers who carried the ten tribes away captive left a few of the poorest in the land to be peasant farmers. In time these intermarried with other peoples including other nationalities whom the conquerors had placed in the boundaries of Palestine. Largely they became known as the Samaritans, a people of mixed blood, and consequently abhorred by the Jews.

The bulk of the ten tribes were carried captive by Assyria some 120 years prior to the Babylonish captivity of Judah. Later on these people of the ten tribes left their place of resettlement in Media, and their destination and whereabouts became lost to the then civilized world. But not so to God. For He has said of Israel, ". . . and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (Amos 9:9). Israel's whereabouts has always been known to God. It is a logical deduction then that somewhere God has collected another fold of Israel. A people whom He would also visit, and to whom He would preach the same message of salvation which He had preached to the fold in Judah. A question then arises in the minds of any one thinking seriously on these subjects. This question has to do with the time. When did Jesus go to this other fold? His time is all accounted for by the Bible history from the time when He made this statement until His death.

There is a prophecy in Daniel which may give us a clue. It is the prophecy of the seventy weeks, or as interpreted a year for a day, would be a period of 490 years. It reads, "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness; and to seal up the vision and the prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and rebuild Jerusalem until the Messiah the Prince shall be seven weeks, and threescore and two weeks: and the street shall be built again in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and

the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And HE SHALL CONFIRM THE COVENANT WITH MANY FOR ONE WEEK: AND IN THE MIDST OF THE WEEK HE SHALL CAUSE THE SACRIFICE AND OB-LATION TO CEASE . . . (Dan. 9:24-27). In "Bible Reading For The Home Circle" pp. 236 and 237 are found an explanatory diagram showing the times of the fulfillment of this prophecy of Daniel. "From the going forth of the command to rebuild Jerusalem by Artaxerxes in 457 B.C. to 27 A.D. the approximate time of Jesus' baptism and start of His ministry is 483 years." It would appear that the person computing this time table has allowed for the now established fact that Jesus was born some years prior to the middle mark of 1 B.C. and 1 A.D., for the Bible says that Jesus began to be about 30 years old at the time of His baptism (Luke 3:23). Again we quote the following statement, "At the close of 483 years, in 27 A.D. one week or seven years of the 490 remain. What was to be done in the midst of the week?" (Ibib). What happened in the midst of the week is important. Also we should find the whole week here under discussion of equal importance for our Bible scripture says, "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease" (Daniel 9:27). It is understood by Bible students that this is prophecy of the Messiah and of His work, so both factors are of equal interest. 1. Messiah was to confirm the covenant (God's everlasting covenant) with many for one week or for seven years. 2. He was to cause the sacrifices and oblations to cease in the midst of the week. Again we quote, "As the sixty-nine weeks ended in the fall of 27 A.D., the middle of the seventieth week, or the three and a half years, would end in the spring of 31 A.D., when Christ was crucified, and by His death caused to cease, or brought to an end the sacrifices and oblations of the earthly sanctuary. . . . (Bible Readings for the Home Circle, pp. 236, 237).

This is the accepted understanding of the fulfillment of this prophecy through the time of Christ's 3½ year ministry up to His death and resurrection at which time He had fulfilled the early part of the prophecy concerning "making an end of sins, making a reconciliation for iniquity, bringing in everlasting righteousness, sealing up the vision and prophecy, and the anointing of the Holy One" who is of course the Christ. That is, the vision and prophecy were almost fulfilled. There still remained a little more to be done, for Messiah was to confirm the covenant for one week, for a full seven years, of which the Bible only records 3½ years having been performed, i.e., half of the week. It is natural to question, where and how did The Christ continue "to confirm the covenant" for the remainder of the week? for this remaining period of 3½ years? This unfulfilled period is our clue. This clue when considered along with Jesus' statement that "other sheep I have" etc., tells us when He continued His ministry of "confirming the covenant." It was for the balance of the seventieth week as the prophecy requires. It had to be after His

resurrection. No other time would fit the prophecy, for it had to be after He had been "cut off, but not for himself," which happened at His crucifixion, in the midst of the week.

In Hosea, 8th chapter, God is speaking of Ephraim. In verse 12 God makes an interesting promise to Ephraim. It is, "I have written to him the great things of my law, but they were counted as a strange thing." To those who study the Bible there is no greater part of than that written in the New Testament, telling of Christ's coming and of His teachings and ministry, and His supreme sacrifice and resurrection. The Bible was written to the fold established in the eastern countries, the Jews and their companions, and the Gentiles who also had access to it. The great things of God's law are written therein, especially as we have said in the New Testament. If then Christ's teaching of the law, and His personal ministry comprise the great things of His law as found in the Bible, then surely a similar account written of Christ's ministry to His other fold would comprise the great things of God's law to a different fold and people. There is another distinction to be considered, "but they are to be accounted as a strange thing." The Bible is not accounted a strange thing, though many of us are strangers to it, because it has been a household object in a great many households for hundreds of years, and before that it was known about and accepted. But the great things of God's law as written for Ephraim is to be accounted as strange. People will wonder at it. It will seem strange and peculiar to them.

Since Christ says He had another fold to whom He would make a personal ministry, we would do well to locate it and learn about it, even though it may seem a strange thing to us. God says He will bring to pass His act, His strange act. (Psa. 28:31).

Since Jesus has another fold which He must bring, then God must have another flock somewhere. In this connection we find Psalms 8:1-3 most interesting. "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock: thou that dwellest between the cherubims, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us. Turn us again, O God, and cause thy face to shine, and we shall be saved."

This is a most interesting scripture when taken in connection with Christ's comments as recorded in John 10:16 where Jesus is talking to the Jews, for the Bible tells us "there was a division among the Jews for these sayings" (John 10:19). Jesus stated that He had set up a fold among the Jews in Palestine, and when He spoke of other of His sheep, which were not of the same fold He could scarcely have been talking of any other people than members of the 10 lost tribes. For Christ is the "Shepherd of Israel" by His own statement, and Psalms 80:1 says He (the Shepherd of Israel) leads Joseph like a flock; John 10:16 says that those of the second fold shall hear His voice; while Psalms 80:2 calls for Christ to "come and save them." The flock (Ephraim and

Manasseh), also Benjamin long to hear "His voice", by which they will know Him, they long to follow Him who only can save them.

Where are the proofs that Jesus did do these things in fulfillment of these prophecies? The proofs by the very nature of the prophecies, and the people they are about, will not lay entirely within the Bible.

Let us consider the following.

Did Benjamin hear Christ's voice and accept the salvation which He brought? "But the prophets are clear and emphatic in distinguishing between Israel or Joseph, The Ten Tribes, and Judah, or the Jews. Even the disciples of the Lord seem to make the distinction, when they say to Jesus, "Rabbi, the Jews were but now seeking to stone Thee; and goest Thou thither again?" Decades ago, Canon Farrer, in his "Life of Christ", pointed out that there was only one Jew among the disciples of the Lord Jesus, Judas. The others were from Galilee, of the tribe of Benjamin. And when God filled the vacancy made by the departure of Judas, He chose a man of the tribe of Benjamin (Who and Where Are The Lost Ten Tribes, by John Heslip, p. 8). This seems to answer the question of whether Benjamin heard the voice and received the salvation brought by the Shepherd of Israel. They did, and followed their shepherd becoming the fold Christ established in Palestine.

What of Ephraim and Manasseh, did they also "hear His voice?"

The British Israel studies of the whereabouts of many of the Ten Tribes has clearly amplified the position that they are found among the Anglo Saxon peoples of Great Britain and kindred North European Countries. This is accepted as a fact by the writer of this article. Proofs will require a separate article.

We will recall that God has promised to "write the great things of His law" for Ephraim, and that this writing "will be accounted as a strange thing".

The Book of Mormon clearly fulfills this prophecy for in it we find the account of Christ's personal ministry to a second people or "fold", and the great things of God's law are written therein, even as they are in the New Testament of the Bible. This is particularly so in 3rd Nephi which tells of Christ's direct personal ministry in the Americas. Certainly in the 138 years since the Book of Mormon was first printed, the book has been accounted as a very strange thing. Accepted by some, rejected by many, ignored by others because of prejudice which has been aroused because it has seemed a strange thing to people. People fear the unfamiliar.

Here is one evaluation, "Henry A. Wallace, former Vice-President of the United States, said in an address before the New York National Book Fair in New York City: "Of all the American religious books of the nineteenth century, it seems probable that the Book of Mormon was the most powerful. It reached perhaps only 1 per cent of the United States, but affected this 1 per cent so powerfully and lastingly, that all the people of the United States have been affected" (New York Times, Nov. 5, 1937). Is this not a sufficient reason to demon-

strate that this record of the "great things of God's law" written for Ephraim are accounted as a strange thing? But why was it to be written to Ephraim?

Ezekiel 37:19 predicts a second book of Scripture, which will be used as one in God's hand with the Bible. This is possible since both the Bible and the Book of Mormon contain the great things of God's law. "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 my hand."

There are only two books which could possibly fulfill the requirements of Ezekiel's prophecy as recorded in Ezekiel 37:15-20. They are the Bible or the Stick of Judah, and the Book of Mormon, or the stick of Joseph. The Book of Mormon came forth under the direction of an angel into the hands of a descendant of Ephraim, a young man, Joseph Smith, having been descended of English stock from the place and of the people which are now known to be of Ephraim and the Ten Tribes, who had migrated there from the Assyrian captivity. Before we complete our study concerning Christ's speaking by His voice to Ephraim, let us consider Christ's speaking to Manasseh. The proof of this comes not only from Indian traditions, see "He walked the Americas" by L. Taylor Hansen, but also from the Book of Mormon. It was Manasseh who wrote "the great things of God's law" for Ephraim.

I Nephi 1:164 and 165 tells us, "And it came to pass that my father Lehi also found upon the plates of brass a genealogy of his fathers; wherefore he knew he was a descendant of Joseph; yea, even that Joseph who was the son of Jacob, who was sold into Egypt. . . ."

Remember? Joseph was to be led like a flock? Here the Book of Mormon tells of a group being so led by God, out of Palestine and Jerusalem, and way from the destruction which Babylon soon visited upon that country and city.

We find this information very definitely pinpointed for us in Alma 8:3, "And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was a son of Joseph, who was sold into Egypt by the hands of his brethren."

We have only to read the Book of Mormon to know that Jesus, after His resurrection truly came to His fold of other sheep who were of Manasseh in the Americas, and that they heard His voice and followed Him, accepting His as Lord, Master, and Shepherd.

But did Ephraim, too, hear the Christ's voice? We have not so clear and definite an answer as is found in the Book of Mormon regarding Manasseh, but we do have sufficient information to draw our conclusions in a strong affirmative.

In 3rd Nephi 7:20-26 Jesus Christ is talking to the people who are descendants of Manasseh, here in the Americas, just a few days after His resurrection in

Jerusalem, and He says, "And verily, I say unto you, that ye are they of whom I said, Other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd. And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching; and they understood me not that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them, save it were by the Holy Ghost. But behold, ye have both heard my voice, and seen me, and ye are my sheep, and ye are numbered among those whom the Father hath given me. And verily, verily, I say unto you, that I have other sheep, which are not of this land; neither the land of Jerusalem; neither any parts of that land around about, whither I have ministered. For they of whom I speak, are they who have not as yet heard my voice, neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to shew myself unto them."

In the above scripture we have Christ's promise to go to show Himself to, and to gather, as their shepherd, still another people. We have accounted for two of the peoples mentioned in Psalms 80:1-3, for Benjamin, and for Manasseh. We still must account for Ephraim.

Let us consider God's cry, and promise, "How shall I give thee up, Ephraim . . . I will not execute the fierceness of mine anger, I will not destroy Ephraim; for I am God and not man; The Holy One in the midst of thee and I will not come in wrath. . ." (Hosea 11:9).

How was the Holy One of Israel to come to Ephraim? In 3rd Nephi it says it will be as a shepherd to gather His sheep, and Psalms 80:1-3 says it will be as a shepherd to save His flock.

Even the Jews recognize that Joseph figures in the work of the Christ. They, too, know Psalms 80:1-3. Dr. Neubauer, a learned Jew, writes in the "Jewish Chronicle:" "If as you Christians say, that Christ has come, then the House of Joseph ought to manifest; and what you have got to do is to find the people who represent them."

All the good Dr. Neubauer needed to do was read the Book of Mormon for his answer, the book containing the great things of God's law, written by Manasseh to Ephraim, and found, when translated in the hands of Ephraim. But it is accounted as a strange thing. Possibly too strange a thing for the learned Doctor to accept.

"The early British historian Gildas writes: "Meanwhile, these islands . . . received the beams of light, that is, the true Sun . . . at the latter part, as we know, of the reign of Tiberius Caesar." Tiberius Caesar reigned from 14 to 37 A.D. Archbishop Usher writes: "The British National Church was founded 36 A.D., a hundred and sixty years before the heathen Rome confessed Christianity." Sir Henry Spelman writes: "It is certain

that Britain received the faith in the first age from the first sowers of the word . . ." This will suffice to show that the people of the British Isles were among the very first to receive the word of everlasting life. They were the first people, as a people, to accept Christianity. The reason is not far to seek. They were the people of Israel, in the appointed place, a people prepared of the Lord" (Who and Where Are The Lost Ten Tribes," by John Heslip, pp. 22-23).

The secular history takes the introduction of Christianity into the British Isles as early as 36 A.D. or perhaps even sooner, being in the latter part of the reign of Tiberius Caesar. It also recognizes that these people were of the 10 Lost Tribes of Israel. As Ezekiel puts it, ". . . Ephraim, and the tribes of Israel his fellows" (Ezekiel 37:19). From the days of Jeroboam the 10 tribes of Israel had been led by, and ruled over by Ephraimites (I Kings 11:26-31). Ephraim was the Lord's first born (Jer. 31:9). It is commonly thought that some of the 12 disciples of Jesus brought Christianity to the British Isles. Possibly this view is taken because outside of the Book of Mormon, and the teachings of the Restoration, there is no recognition that Jesus Christ continued His personal ministry after His ascension to heaven. The fact that the prophecy says that the Messiah was to be cut off in the "midst of the week" but that His ministry was to continue for the full week, or seven years is ignored, or not understood.

Since God's word does not return unto Him void, but accomplishes all whereunto He sent it, (Isa. 55:11) we are forced to acknowledge that Christ must continue to "confirm the covenant with many" (Dan. 9:27) for another 3½ years after His resurrection. His statements in John 10:16 of having another fold of sheep, who would hear His voice, makes it clear that He intended to continue to confirm the covenant with others. The Book of Mormon account 3rd Nephi, proclaims that Christ fulfilled that intention, while also explaining His further intention of visiting yet other sheep to confirm the covenant with them so He could add them to His fold also.

Secular history telling of the early establishment of Christianity in Great Britain confirms Christ's ministry to another sheep, as foretold in the Book of Mormon. While Psalms 80:1-3 is certainly fulfilled in that Christ did arise as the Shepherd of Israel, to shine upon Benjamin, Manasseh and Ephraim, and to also bring them salvation.

Truly "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life (John 3:16). And the world comprised the whole earth, not just a corner called Palestine, or an era of a couple of thousand years, the so-called Christian era. His salvation was for all time and for all people, who would receive it.

THE "CALLED OUT ONES"

Our word "Church" in the English language comes from the Greek word "Ekklesia", which means "called out."

It is this spiritual meaning of the word "church" that I want to put forth in this article. It is the spiritual meaning of the word church that I want to put forth in this article. It is the spiritual meaning which I believe Jesus meant when He said, "I will build my Church, and the gates of hell will not prevail against it." (Matt. 16:18) He, by His personal ministry while on earth, began that Church, a spiritual fellowship of believers or "called out" ones. Paul, the apostle, speaking later to the Corinthians, admonished them in the following words:

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what agreement hath the Temple of God with idols? For ye (the believer) are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters. said the Lord almighty". (I Corinthians 6:1-8) Apostle Paul himself had experienced this "calling out" process when he had met the Christ on the road to Damascus and so was well qualified to admonish others to "be ye separate" and become fit dwelling places for the Holy Spirit of God. The Pharisees' religion to which he had previously belonged had their earthly temples and a pretense of strict religious practice, yet the Lord had said in rejection of their sanctuary, that not one stone would be left upon another. Here, Jesus was attempting to make them see that earthly temples mean nothing to Him unless those who build and occupy the temple are pure and Holy in His sight.

Perhaps in this there can be found a lesson to Latter Day Israel, lest in their misguided zeal to build a temple, anywhere, and by any means, they also, be found weighed in the balance and found wanting in true sincerity and Holiness of Heart. Let us be very careful, lest by subtle means, we be drawn into an alliance and find ourselves unequally yoked together with organizations whose agreements have been with idols, and whose present trends are towards Apostasy and worldly gain. Our main concern should be achievement of holiness and love toward one another which can only come by obedience to His Commandments.

Through the Ministrations of the Holy Ghost which Jesus promised to send to those who would continue in His Word, the Church of Christ continued to be built after Christ's ascension, among those who were "called out" by Christ's Gospel. As long as they remained true to the pattern of organization, and doctrinal teachings, they retained the vibrancy of testimony that Jesus was the Christ; that He had risen from the dead and was alive forevermore. As Peter bore his testimony that "Jesus was the Christ", he was told by Christ that "upon this Rock (this revelation of the divinity of Christ to Peter's very soul) would he build his Church."

The called out ones, then, to form Christ's true rem-

nant Church in all ages, will be those who have a living testimony of the Master by revelation. Indeed all true revelation comes from Christ, who, Himself is the "rock" according to I Corinthians 10:4. This Rock is the only sure foundation on which the true Church can be built. All else is sinking sand. The "called out" ones are to continually stand upon this sure foundation. Then then together will become "lively stones" in the true household of God, fit for the Master's use. The Church, then, is much more than an organization composed of Apostles, Elders, Priests, etc. A Church can well become a dead form; as the Lord has said, "they draw nigh unto me with their lips, but their hearts are far from me." A poetic author has expressed it regarding a dead Church:

"Outwardly splendid as of old, inwardly sparkless, void and cold; Her force and fire all spent and gone, like the dead moon, she still shines on." William Watson.

Christ's true spiritual church is a living pulsating body of believers whose very life depends upon the indwelling of God's Holy Spirit. Otherwise the body is a dead body composed of persons with stony, cold hearts, rather than a body of lively stones alive with a living testimony of Christ and His love for all mankind. What did Jesus mean when he said, "Let the dead bury the dead and come and follow me"? I believe he meant: "Let those who are willing to live on the lower level of dead men with dead traditions and worldly habits do so if they insist, but if you are going to truly be a follower of me, "a called out one", you will have to be fully committed to me without reservation. Only on this condition has Christ ever promised to be with His disciples. He has told us that we cannot serve two Masters and expect the blessings of His Holy Spirit in Guidance, in gifts and Healings. In Revelations 3:12 we are told by Christ "He that overcometh will I make a pillar in the temple of my God." The word "over come" means to gain the victory, conquer. Have we succeeded in conquering our carnal desires, or doubts, our complacency, our love of worldly pleasures? These are some of the things we must overcome before the world will take notice of our discipleship and before Christ will give us the fullness of His Holy Spirit, and before we can become a pillar—a supporter in the temple of God.

In Acts 4:11-20 we have an account of Peter and John testifying boldly of the Christ and of the things which had both seen and heard. They were alive with this testimony of the Master and of His Miraculous power to save. The Scribes, rulers and elders in authority "perceived they were unlearned and ignorant men". and marveled. The records says "they took knowledge of them, that they had been with Jesus." What a testimony to the learned, the intellectuals, the doubters, the evolutionists, the Modernist! And in every age we have such that need to be confronted with disciples "who have been with Jesus". Perhaps there is a tendency to be too much with the world and not enough with the Christ to learn of Him. We need "called out

ones". There is a desperate need for revival of living testimony, not of that which is past and is part of dead history, the husks of previous experiences, but testimony of what God is doing today in the lives of people. Saints in the Church of Christ in earlier days witnessed the power of deliverance; they were willing to go out among the people far and near, testifying of their deep convictions. It was more important to them than security of home and family; it was more important than quibbling about theories and questions of no real value. It was more important than watching if another Church might build a temple according to a false revelation from their own midst. Jesus taught in John 7:17—"If any man will do His will, he shall know of the doctrine whether it be of God, or whether I speak of myself". A moving out to do God's will is imperative if we are to "know". He will not give this knowledge, nor trust this power, this testimony, to those who prefer to play it safe and sit on the sidelines doing nothing to advance the cause of the Kingdom of God. The stalwarts of this Restoration faith in early days were willing to risk their lives and endure all things in order to follow Christ and testify to their generation of the supreme joy in their soul's salvation and the marvelous work which God had brought forth in these Latter Days to them, the Angel message was vital, they believed it was God speaking to this generation warning of things soon to transpire. They knew the hopes of all mankind lay in the restored gospel and the promise of Zion. It seems many today are ashamed to talk about Angels, about the Book of Mormon and how it was translated. One scarcely ever hears a vibrant testimony of how this gospel was restored again to earth by way of an Angel to the Prophet Joseph Smith. Instead, people are often being fed a watered down protestant religion or the philosophies of Professors in Universities. The joyous message to which the world is entitled to hear is many times obscured and encrusted with the precepts of men; consequently there is a serious dearth of spontaneous joyousness, the effect of the true gospel in the lives of people. This is also true among the Restoration believers where many are groping in the night of indecision, skepticism and confusion. There are fewer and fewer "Called one ones" because they who profess to be leaders are themselves not "Called out". It was Paul who declared in I Corinthians 14:8 that the people would not follow an "uncertain sound". Could it be that our sound is uncertain? It is not the fact of being a small group that is the problem. The problem seems to be, Have we been with Jesus? Have we learned of Him? We must speak with authority and not as the scribes. An authority that arises out of experiences with the Christ. We must ascend to mountain top experiences of prayer and communion and also be willing to endure the chastisement of our gethsemanes and Judgment halls of wicked men. If we are not willing to both ascend and descend under the will of God, then we will be only committed to a lukewarm comfort; comfort of the world, but devoid of the comfort and presence of the Master.

They who are called to this high calling of spiritual endeavor and who are willing to suffer all things for Christ; they who are inspired to total commitment will be in truth, the "Church of the Lamb of God" whom Nephi saw clothed with power from on high. Attachment to an organization alone will not result in being truly in the true Church. Sometimes it can actually hinder us from following the Lord according to His purpose for us. There are organizations that the Lord once used which He is unable to use today for the finishing of His word. They are bogged down with organization and cluttered with debate on such questions as whether Christ was born of the Virgin Mary, or should the Book of Mormon be changed? Shall we permit dancing? etc. until they have lost the simple testimony which matters. It is possible to become so concerned over life after death, for instance, that in the heat of debate we lose the life that is available for us today!

The Church, then, is called the body of Christ because it is a living spiritual organism whose living active head is Jesus Christ. It is a spiritual union of collective believers "called out" by the Gospel from the ways of this present world. It is a fellowship of persons who, through the power of the Holy Spirit, become united in understanding and love. It is more than organization, though that is necessary; it is more than mere members; it cannot be proven, it has to be experienced.

You will recognize this true Church of Christ by the fact that its members "Have been with Jesus". You will know they are true disciples because they "love one another" (John 13:35). You will not hear from them an "uncertain sound" as they testify, but you will hear the testimony borne of sure conviction. "Thou art the Christ, the Son of the Living God", just as Peter of old bore testimony.

We each can become a part of the body of Christ—the Church—of which He is the head. (Ephesians 1:22, 23.) We each can become a part of the household of faith, the Holy temple for the habitation of God through the spirit. (Ephesians 2:21-22). We can experience for ourselves the joy of becoming a "called out one". A disciple born of Christ's spirit and called to be a saint in these last days.

Let us stop talking of the frustration of the world and our past mistakes and begin to use the authority and the power that God has given us. If we have fallen short, then let's make it our determination by His grace to reach out, receive, and demonstrate to the world, the power of God and His gospel. It doesn't require a lot of people. There were only 120 in the upper room at Pentecost who suddenly caught the vision—but they went out and divine things began to happen. Let us be "called out ones" in word, deed and in truth, fully committed to the Angel's message which God has placed in our hearts. May God help each of us to bring about this last day Revival.

Nellie Walberg

THE TIME BEFORE THE END

By

Elder A. L. Voorhies

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matthew 24:36)

"Watch therefore: for ye know not what hour your Lord doth come." (Matthew 24:42)

Let us go to one of Christ's parables, "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors." (Matthew 24:32, 33)

No one can deny that perplexity has seized the world, men's hearts are failing them for fear of the things coming upon the earth. In the last twenty years more people have taken their own lives than ever before, more people have lost their mind, our state hospitals are full. We must be living in the time just before the end or Christ's second coming. Let us consider the sure word of prophecy; there are some things yet to mark the stepping stones to this great event.

The one great sign of the last struggle that man shall know is the drying up of the power that rules the land watered by the river Euphrates. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." (Revelation 16:12)

In all history of modern times, the Euphrates has been identified with Turkey or the sick man of the east.

The eye of the prophecy is thus turned upon this part of the eastern Mediterranean as the vital point in the destiny of the nation and with Turkey's fate, the destiny of all other nations is determined.

Since the fall of Constantinople to the Turks in 1452 A.D., they have been a thorn in the flesh to European statesmen.

Now let us turn to the prophecy of Daniel. "In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision." (Daniel 10:1)

We find in Daniel 11:2, "There shall stand up yet three kings in Persia, and the fourth shall be richer than all the others." History reveals the kings were:—1 Cambyses 521 B.C., 2—Smerdis, Cambyses's brother. Cambyses disposed of his brother Smerdis and later he died possibly by suicide. 3—Darius, reigned 521 to 485 B.C. 4—Xerxes, richer than all, reigned 485 to 465 B.C. Herodotus (a Greek historian) says of him (Xerxes) that he was the wealthiest man known in the world at that time.

When he marched against Grecia, forty-nine nations marched under his banner; he was victorious in many wars. While king of Persia, his fleet was destroyed off Salamis about 480 B.C. Thus to the world, Persia's power was ended, but this was not the end.

The next great change to come to the world was the rise of Greece to world power. Let us read Daniel 11:3, 4. "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those."

A mighty king shall stand up, his kingdom shall be broken and shall be divided towards the four winds of heaven. History tells us of Alexander the Great, king of Macedonia 336 to 323 B.C. He died of a fever at the age of 33 years. His great empire was broken up by wars of the Diadochi. His once great empire was divided in four divisions, Daniel 11:4. In Daniel 11:5 we find the king of the south shall be strong and one of his princes.

Who is the king of the south and the king of the north? It is between these two people that an age long conflict is to ensue. There has been much speculation as to who these two powers are; and which two nations they will represent at the time of the end. "And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over." (Daniel 11:40)

Let us analyze the historical situation and to consider very carefully the conditions under which the prediction is made. As we read in Daniel 11:4, Alexander's empire was broken up and divided among four generals. Two of the four were outstanding. Seleucus secured the old Persian empire giving him Syria with its important cities. The other outstanding one was Ptolemy, who secured Africa with the rich Nile valley and made Alexandria a strong naval base. He also founded a dynasty of the other two divisions. They were merged and civil strife soon rendered them impotent. Thus in a short time we find Asia under Seleucus, and Africa under Ptolemy arrayed against each other. The holy land was the battle ground over which these two powers waged their numerous wars.

Thus to anyone connected with Palestine as a citizen or a resident (as Daniel was until the dispersion) the term kings of the north would mean the king ruling the land laying north of the place he regard as home; the king of the south would mean the land ruled south of his homeland. Thus we find Syria and Egypt contending until the coming of the Roman power held them in leash. In dealing with this period let us notice the language used in Daniel 11:40. "And at the time of the end shall the king of the south at push him: and the king of the north shall come against him like a whirlwind, with chariots and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over."

At the time of the end; evidently is a period of time preceding the second return of our Lord. How long a

period this time of the end is we are not given to know.

"Therefore, behold, I will proceed to do a marvellous work . . . and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isaiah 29:14)

In this we find our Lord expected to do a marvellous work just before Lebanon should become a fruitful field. So we find the record of the posterity of Joseph in 1830 followed in 1852 by the former and latter rains (fall and spring rains). From that time until now we find Palestine continually throwing off her curse and today over 400,000 Jews have returned. Cities have been modernized; the desert has begun to blossom as the rose; this we know has come to pass before the time of the end.

The Turks now occupy the territory (held formerly by the empire of Seleucus) the captured Constantinople in 1542 and have dominated the region of the Dardanelles since.

Daniel's great prophecy in the 11 chapter, 44th verse, makes one of the last predictions concerning the king of the north. "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." (Daniel 11:44)

At this time Russia tried to seize the Dardanelles and England and France came to the aid of Turkey. Russia, without the straits of the Dardanelles, can never become a great navel power. Turkey at the close of her war with Egypt in 1840 lost her independence. Her fate was at that time placed in the hands of four great powers namely, England, Russia, Germany and Austria. Since 1840, Turkey has been kept on her tottering legs by the help of zealous neighbors, each preferring that Turkey hold the all important straits, rather than see it in the hands of a powerful rival. By 1895 England had twice saved Turkey from being overthrown since 1853. Thus we find the king of the north is Turkey.

In Daniel 11:45 we find however that at the time of his downfall none shall come to his aid, and none shall help him. History show this relative to the drying up of this river or (power that rules the river area).

In 1783 Turkey lost Crimea to Russia together with all countries east of the Caspian sea. In 1828 Greece was lost to Turkey. In 1830 Algeria gained her independence. In 1867 Egypt was granted her freedom from Turkey. In 1912 and 1913 Turkey lost most all of her possessions in Europe. In World War I Turkey sided with Germany and by the Treaty of Versailles lost control of her remaining territory. This was not the end as many students thought. By the treaty of Lausanne, a few years later, Turkey was restored to her territory in Europe under a mandate of the League of Nations, England was her champion once more: again Turkey was helped.

Once again in World War II it was thought to be the last war before the end. Now with the people at war with their brothers, a world of killing, a world of perplexity, people are not sure what to believe. Will this

movement going on now bring on a third World War, and if so it will be Turkey's last downfall? That is yet to be found out. But when we find these things coming to pass, we know the end is at hand even at the door.

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A BRIEF VIEW OF THE DANCE Willard J. Smith

Quite frequently young church members have asked me the question as to what I thought of the dance; and this question has been urged upon me quite recently in consequence of which my mind has been more or less exercised in this particular regard; and so far as the Church of Christ is concerned I do not know whether or not she has placed herself definitely on record in regard to this matter; hence I can only speak for myself; and to me the word "dance" not not necessarily signify that one must stand upon his feet and "cut the pigeon-wing," nor rattle off the "double-shuffle," nor enter into a hugging match with some fair creature of the opposite sex and keep time with the sound of the violin; but to me the real dance is the joyful measurement or rhythm of the soul responding to the harmonious flow of musical sounds; and when the artist with delicate touch operates the keys of the piano, or organ, or manipulates the bow and strings of the violin, bringing forth the beautiful and inspiring strains of musical notes, my whole soul becomes enraptured with the melody. And whether consciously, subconsciously, or unconsciously, I measure its time, and my soul is thrilled with its soothing charm, and thus I dance. My whole being is absorbed in this kind of dancing, while joy and gratitude to God arise from off the incense altar of my heart with praise and thanksgiving; nor am I any more responsible for this act of dancing than I am for the involuntary act of breathing or the constant beating of my heart. So, my dear young brother, or sister, if this is the kind of a dance you have in mind when you ask the question about dancing, in the above you have my answer! But if your question with reference to the modern dance, that is quite another matter.

The modern dance is one of the greatest evils of the churches of today. Whoever knew of a round-dancing Christian (?) attaining to any great spiritual eminence or power in the church? Show me a professed up-to-date-round-dancing-Christian and in that same person I will point out to you a professor who had not enough Christianity to please God nor offend the devil. Just imagine a young girl or woman attending church all day Sunday, and after the evening services are over she engages with other in a Whist party, and the next night she is off to a dance or theater, or joy-riding spree; of what value think ye is her beautiful songs and testimony of the previous Sunday to those of her worldly associates? Is her subsequent actions in harmony with her Sunday profession? And how far does her influence go toward converting the world? Then suppose in her joy-riding she catches cold which develops into pneu-

monia, and she sends for the elders to have them administer to her, and she is not healed; whose fault is it? Is it the elder's fault? Nay, verily! Double-dealing Christians can hardly expect to merit the favor of God. But the promises of God are sure; and the reason why the sick are not healed as in days of yore is because people do not live their religion. They profess to have, but have not. Jesus says, "When you do what I tell you, then I am bound." He can not refuse when we in simplicity and faith implicitly obey His commands.

But you retort, "The Bible says there is a time to dance!" Yes it does; and in the same chapter of the Bible it also says, "There is a time to hate"; and "a time to kill"; and "a time to every purpose under the heaven"; (see Ecclesiastes, 4th chapter), and the writer also says: "Rejoice, O young man in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment."—Ecclesiastes 11:9.

"A time to dance?" Yest, most decidedly. But does such a dance as the Bible speak of have a ghost of resemblance to the modern round-dances—to the "Turkey-trot," or the "lame-duck?" Or did the sexes in the Bible time dance together? I wonder how many there are who practice dancing who know that it was not until the time of Louis XII of France that men and women were first permitted to dance together? Prior to that time all dancers danced separately, and their dances partook of the nature of pious religious services.

It was but recently that a splendid young man who belonged to the Church of Christ, asked of me the question: "What do you think about dancing?" I said to him, "Do you like to dance?" He replied, "You bet I do!" I then asked, "Why? Is it because you just love the exercise, or is it because you just love to get the girls in your arms and hug and swing them around the ballroom?" He made no answer. I then continued: "If it is for the sake of recreation that you love so to dance, then the next time you go to the ballroom you see to it that all the men dance together by themselves, and that all the girls and married women dance by themselves, then go to and dance away to your's heart content and see how long you will still have the dancing mania in your heart." He replied, "Why Brother Willard, that would take the very heart and life out of dancing and kill the dancing amusement inside of a month." Precisely! Practically the only and pervading attraction in the modern dance is the intertwining association of the sexes. Cards, Whist, or checkers or any other game, can be played without women, but I defy you to have a dance even in the most fashionable circles without the women! Eliminate the women and girls from the dancing halls, and the round dance would die of galloping consumption.

Now let us take a brief glance at the dance spoken of in the Bible. I believe that the first recorded case of dancing (in the Bible) is found where Miriam the prophetess, the sister of Moses and Aaron, (when Moses sang his wonderful song of praise and thanksgiving to God), Miriam, in participating therein, "took a timbrel

in her hand, and all the women went out after her, with timbrels, and with dances. And Miriam answered them, Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider He hath thrown into the sea." (Exodus 15:20, 21). It was a religious dance demonstrating a religious act in which the women danced before God with religious fervor and joy for His great deliverance of them from the army of Pharaoh at the Red Sea.

Then again we read that when King David removed the army from the house of Obbedom, that "When they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings. **And David danced before the Lord with all his might;** and David was girded with a linen ephod." (See 2 Samuel, 6th chapter.) But this can never be brought forward with any pretense in favor of modern dancing in a ballroom. It was simply the fervid expression of a joyous and a pious heart. It was not intended to amuse either himself or others, and he danced alone, and no longer than while he accompanied the ark. His was a religious joy in which he gave expression in the rhythm of the body.

Then again we read: "Praise ye the Lord. Sing unto the Lord a new song, and His praise in the congregation of saints. Let Israel rejoice in Him that made him: Let the children of Zion be joyful in their King. Let them **Praise His name in the dance.**" (Psalm 149:1-3.) "Praise Him with the sound of the trumpet: praise Him with the psaltery and harp. Praise Him with the **timbrel and dance.**" (Psalm 150:3, 4.)

But who among all the modern dancers ever attended such a dance as herein described? And who is it that shouts praise and thanksgiving to God in the modern dance? And how would such praise accord with the "Lame-duck" or "Turkey-trot" dance and their accompaniments of jazz, or with the hugging swinging waltz or cotillion? Or who would be sufficiently brazen-hearted as to ask Jesus Christ to participate in or bless such a dance, or to sanctify to His honor any of the modern dances?

When the Prince of Wales was here a short time ago his entertainers got up a special ball to his honor, and dancing girls and society women almost tumbled over each other to get a chance to dance with him. But supposing Jesus Christ should have suddenly appeared in that ballroom, (which is an absurd thing to think of His ever doing), and it was made known that Jesus had stepped in; who, among all those dancing girls would have had the consummate cheek to have rushed up to Him to engage Him to dance with her the next waltz or turkey trot? Nay, verily! But instead every last one of them would have scuttled to the dressing room for their wraps to get away as soon as possible and to avoid being seen! But why? If these dances are respectable, and useful to the young people in order that they may attain grace and admired poise, why should they thus hesitate to invite Him to participate with them in the next dance of the "Lame-duck?" This of itself tells us the character of the modern dance, and will answer the question as to whether or not we should join therein.

But some one will say, "It is just the little parties, or house dances which we delight to attend, and surely there is no harm in them?" But in those "little house dances" do you invite Jesus there to participate in them with you? If not, why not? And do those who take part in those "little party house dances" dance to sacred music and in the midst thereof sing praises to God from whom all blessings flow? Do they praise Him in the dance?" Nay, verily, they do not; but they are simply **hugging parties set to music.** Those "little parties" are but "big parties", in short clothes. T. DeWitt Talmadge once said when speaking of those professed Christians who persisted in attending dancing halls: "Five hundred couples of those round-dancing-card-playing-theater-going Christians could dance a cotillion on the point of the finest cambric needle, and swing the corners without touching elbows."

Brother, sister, can you invite Jesus to go with you to the dance? If not, don't go. But instead of trying to see how close you can come to the death-line of sin without slopping over, try to see how far you can keep away from it, and thus be true to yourself and to God. "Let your light so shine that others seeing your good works may be led to glorify your Father which is in heaven," is the counsel Jesus gave.

MORNING, NOON AND NIGHT

by
Ollie DeLong

O Morn, how lovely thou art!
Thou art the youth of the day.
Thou art the Spring, the joyous Spring,
Happy, so happy and gay!

Oh Noon, how glorious thou art!
The mid-day of our life
Where golden opportunities float;
And with Earth's problems strive.

Oh Night, how peaceful thou art!
How wonderful thy calm!
In thee, and thy solitude, we find rest
Away from life's cares and storm.

How calm and beautiful the Night!
How wonderful the Noon!
How joyous is the golden Morn,
With God's workmanship, atune.

BLESSING

Michelle Lynn Brockman, daughter of Mr. and Mrs. Isaac B. Brockman, Jr., was blessed September 1, 1968 in Sparta, Wisconsin by Apostle William A. Sheldon and Elder Isaac B. Brockman, Sr.