

# 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. 46

Independence, Missouri, March, 1969

No. 3

## Three Days

By

Blanche Richardson

There are two days in the week upon which and about which I never worry. Two carefree days kept sacredly free from fear and apprehension.

One of these days is yesterday. Yesterday with its cares and frets and all its pains and aches, all its faults, its mistakes and blunders has passed forever beyond my recall.

It was mine, it is God's.

And the other day that I do not worry about is tomorrow. Tomorrow with all its possible adversities, its burdens, its perils, its large promise and poor performance, its failure and mistakes is as far beyond my mastery as its dead sister, yesterday.

Tomorrow is God's day, it will be mine.

There is left for me then but one day in the week — Today. Any man can fight the battles of today. Any woman can carry the burden of just one day; any man can resist the temptation of today. It is only when we willfully add the burdens of those two awful eternities, yesterday and tomorrow — such burdens as only the almighty God can sustain, that we break down. It isn't the experiences of today that drive men mad. It is the remorse of what happened yesterday and the fear of what tomorrow might bring.

These are God's days. Leave them to Him.

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# Zion's Advocate

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In compliance with the action taken at the 1960 General Sunday School Association General Assembly, all publications printed by the Association will be sent free of charge. Send ALL orders to: General Sunday School Association Treasurer, Church of Christ (Temple Lot), Box 472, Independence, Missouri. 64051.

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## EDITORIAL . . . .

### A WORK IN THE EVENING TIME

The restoration of the Fulness of the Gospel of Jesus Christ ushered in upon mankind the dawn of a new day, where before there had been darkness and despair, ignorance and undevelopment brought about by a great famine spoken of the prophet Amos. "Behold, the days come saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." (Amos 8:11) And, the prophet Isaiah speaks of it on this wise, "For, behold, the darkness shall cover the earth, and gross darkness the people: . . ." (Isaiah 60:2) The new day was symbolized by the words of the prophet as he said, "Then shall thy light break forth as the morning . . ." (Isaiah 58:8) The darkness was not a literal thing, but rather was symbolic of the lack of knowledge. We know, from our studies of ancient history in the affairs of the nations, that where we find the illiterate peoples we find misery and want or the lack of the necessities to sustain life. And, where these conditions existed, oppression and debauchery from all manner of evil men abounded and flourished. In fact, in many instances, there was a complete lack of, or a void of, the attributes and understanding found in Christian life. Therefore the light that broke forth with the restoration of the Gospel Message was exceedingly bright, in contrast to the monotone and ritual of the day. The incredible increase in knowledge in all phases of human life has proceeded with staccato rapidity until the present day to the point where, we are hardly recognizable as the same civilization that migrated and claimed the shores of this promised land some years ago. In astounding truth the words of the prophet Daniel were fulfilled. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." (Daniel 12:4)

The Lord has risen to maintain his own cause, He has called together the few who are willing to receive His commandments and go together to battle against a common enemy. There shall be no more famine of the hearing of the word. But, he has spoken unto men and directed his work personally as in the days of old, for, ". . . at the evening time it shall be light." (Zechariah 14:7) He has called his church out of the wilderness. And in the, "times of the restitution of all things" the Gospel, the word of God, is being preached once more in the world. Man can and will progress, basking in the light of spiritual blessings, for, "Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105) The gloom of the dark age has been dispelled and at "evening time it shall be light." The prophet Isaiah tells us that, ". . . it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it." (Isaiah 2:2) We want to take especial notice of the language. It says, "the Lord's house shall be es-

established in the top of the mountains, . . ." (Plural, more than one) Throughout the scripture the kingdoms of the earth, and its lands and peoples, are spoken of as mountains and hills. Those people that served God were his people and are referred to as mountains. Those that did not serve him and, who could only attain the heights of the hills, were referred to as hills. The Lord gives us encouragement by our knowing that although the dragon prevailed over the church of the new testament era, yet the time would come, in the last days, when his church and kingdom would be restored and established in the top of the mountains. And, it should be exalted above the nations of the earth. Isaiah speaks of this great event, "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye." (Isaiah 18:3) This ensign on the mountain has been lifted up. His kingdom has been established. We believe there were two mountains spoken of in this sense. They were equal in height, that is the mountain of, or land of Judah and the land shadowing with wings, the mountain of Joseph, the one from which the special message was to go forth, the message to scattered Israel. "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: That sendeth messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!" (Isaiah 18:1-2)

Jesus established his church some 1900 years ago in the mountain, or land of Judah, in Jerusalem. From there it went to scattered Israel and the nations of the earth. In the last days, when the mountain of the Lord's house is established, the ensign is raised not upon the mountain or land of Judah, in Jerusalem. It is raised upon the other mountain of equal height, the land shadowing with wings, the great American continent, Joseph's land. From there Isaiah tells us the message must go to Israel and the nations of the earth, and thus, "the first shall be last, and the last shall be first."

The fulness of the gospel of Jesus Christ is the trumpet that the Lord is going to blow in the hearing of all the world. His church must be restored in all its power. Turning to the prophet Daniel, we find portrayed in detail ancient history of the world that definitely indicates the period and year the restoration of the kingdom of God took place. The mighty king had a dream in which he beheld a mighty image formed of all the precious metals of the earth. "This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." (Daniel 2:32-33) The king lost remembrance of the dream but believing it important called in his magicians and sorcerers, the wise men of the kingdom, his scientists and astrologers. He requested them to tell his dream and the interpretation of it. This they could not do as it was a spiritual dream. And they were definitely not men of God. The great king was furious, and commanded that all the

wise men of the kingdom be destroyed because of their lack of ability to bring the dream back to him and give the interpretation. The decree affected Daniel and his companions. Daniel went before the Lord in mighty prayer, and the Lord revealed the dream the king had had and the interpretation of it.

The interpretation definitely details and compares with the secular history in the events of the reign of the nations in their order. It established the year of 1830 as being the year, ". . . the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Daniel 2:45) ". . . and the stone that smote the image became a great mountain, and filled the whole earth." (Daniel 2:35, Yes, the mountain of the Lord's house has been established in these last days in the top of the mountains. Its beginning was small and insignificant, just a little stone cut out of the mountain, yet it shall grow until it fills the whole earth.

Mankind had nothing to do with the planning of the setting up of the kingdom. Isaiah said, "see ye when he lifteth up on ensign on the mountains: and when he bloweth a trumpet, hear ye." (Isaiah 18:3) The kingdom of God is with men once more and although the day preceding is dark, yet the light is breaking forth as the morning. The land shadowing with wings shall send its message of salvation, and the famine for the word of the Lord has been broken. "At evening time it shall be light," as the prophet promised.

K. J. S.

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## SOLEMN ASSEMBLY

The following resolution was carried at the 1968 Ministers' Conference by a vote of 46 in favor, 1 opposed:

"Be it resolved, that the membership of the whole Church of Christ, man, woman and child, be called together in solemn assembly the three days preceding the General Conference of 1969, April 3 through April 5, and

"Be it further resolved, to come in a spirit of humility, rending our hearts and not our garments (Joel 2:13); "For the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of thick darkness" (Joel 2:1-2).

In harmony with the above resolution, this is to notify the membership of the Church of Christ that a Solemn Assembly will be held in the upper auditorium of the church building on the Temple Lot, April 3 through April 5, 1969, beginning at 10:00 o'clock.

Respectfully submitted,

Archie F. Bell, Secretary  
Council of Apostles

## Proposed Conference Action to Reorganize the Temporal Administration In The Church of Christ

Whereas the management of the temporal affairs of this Church of Christ is not primarily of a spiritual character requiring priesthood authority, but

Inasmuch as those selected for this work must be "men of honest report, full of the Holy Ghost and wisdom" (Acts 6:3),

Therefore, those men shall be chosen from the priesthood by the voice of the people of the Church and set before the apostles, or others of the Melchisedec priesthood, to be blessed and appointed unto that service by the laying on of hands (Acts 6:6).

This is not to be construed as an ordination to the office of Bishop (though for convenience in distinguishing those having the oversight of the temporal affairs, they may be designated as bishops), but this is simply to invoke the guidance of the Holy Spirit.

A seven-man Board of Bishops shall be elected: three for a three year term, two for two years and two for one year, with the three receiving the highest number of votes being appointed for three years, and next two highest appointed for two years. Thereafter, vacancies shall be filled for three-year terms.

The office of Business Manager shall be dispensed with, but the Board of Bishops shall elect its secretary, who shall reside within a thirty mile radius of Independence. He may call special meetings of the Board, aside from those mutually agreed upon, and shall keep a record of its meetings. Chairmanship of its meetings shall be determined by the Board.

The Board of Bishops shall administer the temporal affairs of the general Church of Christ "under the direction of the general conference of the Church and under the supervision of the Council of Twelve" (Article 19 of Articles of Faith and Practice). It shall provide for an annual audit of the Treasurer's books.

The Board of Bishops is morally obligated to inquire into the needs of the poor of the Church, including the families of those under general church missionary appointment, and seek to alleviate their needs through the aid from general funds, and by an occasional appeal to the membership at large.

A general Church Treasurer shall be elected at the time of election of other general Church officers; he shall not be one of the Board of Bishops, but shall be a competent bookkeeper. He will be responsible for at least a twice weekly pick-up of the Church mail, for receiving all general Church monies, and for prompt receipting of the same. He shall keep a synoptic double entry set of books.

The Bishops, or their agents, may also receive and receipt for monies intended for the General Church, but must turn the money over to the Treasurer in monthly intervals, or as soon as possible.

The Treasurer shall disburse all funds for the gen-

eral Church by check, and giving a brief financial report to the secretaries of the Council of Apostles and the Board of Bishops every third month, or quarterly; January 15th, April 15th July 15th and October 15th. He shall be placed under \$5,000 bond by the Board of Bishops.

All regular expenditures, such as missionary family allowances, utility bills, caretaker and office expense, "Zion's Advocate" printing and mailing costs, etc., shall be cared for by checks bearing the Treasurer's signature. Missionary family allowances shall be mailed or given personally by the first day of each month.

Expenditures exceeding \$300, elder's expenses, aid to the poor, and all abnormal disbursements shall require the additional signature of the secretary of the Board of Bishops, at the concurrence of a majority of the Board.

Approval of the expenditure of any sum exceeding \$500, or provision for family allowance for an added missionary force, shall be by direction of the general conference of the Church, or by the Council of Apostles between conferences.

The Treasurer shall be subject to the Board of Bishops for the conscientious care of his duties, and will be governed by its requirements if it is determined that the financial condition of the church demands alteration from the normal course. He shall devote sufficient time each week to his duties to accomplish them efficiently. Provision shall be made for office space and equipment in the general Church office.

Matters of temporal interest, coming by mail, shall be turned over to the secretary of the Board of Bishops for answering. All other matters of a spiritual nature, or concerning the history of the Church, shall be turned over to the Representative of the Church in the general office for answering, or forwarding to the appropriate general church officer.

The Treasurer shall receive, as compensation for his duties, an amount mutually agreed upon by himself in consultation with a joint meeting of the Apostles and Bishops.

The Board of Bishops shall also act as trustees over general church properties, unless removed by resignation, death or transgression.

Appointments of members of a Building Committee shall not be made from those of the Board of Bishops, or the Treasurer, but from others of the membership, for a specific project at the time needed.

Any previous general Church action conflicting herewith is automatically rescinded.

Moved by William A. Sheldon  
Seconded by M. Harvey Seibel

"Wherefore, the remnant of the house of Jacob shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away" (Ether 1:8).

## GENERAL MINISTERS' CONFERENCE

Opening Service  
10:00 A. M.  
April 6, 1969

Business Session  
10:00 A. M.  
April 7, 1969

### DON'T DETOUR

By

William L. Riggs

Christian travelers, do not detour  
From the road that leads to Heaven's gate,  
You must stay on the main road, I'm sure  
Or you will come to a dreadful fate.

If you detour you may lose your soul  
By taking the road to destruction.  
It's sure to cause you to miss your goal  
By going in the wrong direction.

Let's keep on the straight and narrow road  
That leads to our Saviour in Heaven.  
He'll help us carry our heavy load,  
For this is the command He's given.

Satan's signs may lead you the wrong way,  
He is a very cunning old guy.  
He'll do his best to lead us astray  
By telling us a very big lie.

### BAPTISM

Hubert Edward Yates, Jr., the son of Hubert Edward Yates, Sr. and E. Louise Yates of Phoenix, Arizona, was baptized January 26, 1969 by his grandfather, Elder Hubert A. Yates, and received the laying on of hands by Elders Hubert A. Yates and Hubert E. Yates, Sr.

### BLESSINGS

Staci Marie George, daughter of Larry D. and Judith May George of Phoenix, Arizona, was blessed January 26, 1969 at Phoenix, Arizona by Elder Hubert E. Yates.

Patricia May Yates, the daughter of Hubert E. Yates, Sr. and E. Louise Yates, was blessed February 2, 1969 at Phoenix, Arizona by Elders Hubert A. Yates and Hubert E. Yates, Sr.

Elizabeth Ann Reiter, the daughter of Edwin and Patricia Reiter of Toledo, Ohio, was blessed January 19, 1969 at Trenton, Michigan by Elders Arthur G. Smith and Tony Grzincic.

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:2-4).

## THE EVENING AND MORNING STAR AVAILABLE

Your Board of Publications has sorted the old copies of The Evening and Morning Star and bundled them in chronological order. Sets will be distributed to all Saints desiring to add them to their libraries. Unfortunately many issues are no longer available: only one year being complete. These sets will be mailed on a first come, first served basis; the early bird getting the more complete sets. These papers are priceless to the individual who is interested in the history of the Church of Christ, and the many wonderful articles written by the Saints at the turn of the century.

No charge will be made other than for the cost of mailing. Send and get these sets while they are available. Mail all requests to Nicholas F. Denham, 4116 S. Cottage Street, Independence, Missouri 64050.

### "THE GOOD SHEPHERD"

By

William L. Riggs

JESUS the Good Shepherd watcheth His sheep,  
They're safe in His hands forever to keep;  
He never drives His sheep, He leadeth them,  
He knows His sheep by name, and they know Him.

A stranger can not lead His sheep at all  
For they are afraid of a stranger's call;  
They'll not follow them, they know not their voice.  
The sheep seek Jesus, For He is their choice.

The Good Shepherd guards His sheep day and night  
To keep them out of the enemy's sight;  
We sheep should follow wherever He leads  
And He will never deny us what we need.

### BECAUSE HE LIVES

By

Adele Lathrop

Because He lives, I, too, shall live;  
The same life quickens me  
That hold His Spirit all secure  
Above the death-bound Tree.

Because He lives, I cannot die.  
Death signifies no loss;  
My soul shall know but spirit-change  
Because He knew the Cross.

Because He lives, His Cross transmutes  
Death into Life, for me;  
And failure, fear, disease, and death,  
Love crowns with victory.

## 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.

### IS THERE A TRUE CHURCH OF CHRIST TODAY?

By

Apostle William A. Sheldon

The divine Church of Christ is aptly referred to by Apostle Paul as the "body" of Christ (Colossians 1:24), which in turn is evidently the composite unity of all those who believe in Him. It is the question of unity, and what it is that constitutes real belief in Christ, though, which perplexes the whole Christian community of nominal believers.

Because of this perplexity, there is a popular tendency to shrug the whole matter to one side; it is oversimplified by such a statement as: "All churches point to Christ. We are all going the same way, only from different directions. It doesn't really make any difference as to what Church one is affiliated with."

Is it not strange, though, that the one who makes such a statement usually clings quite tenaciously to his peculiar church faith: and no matter how logically scriptural is another's presentation, he cannot be moved!

The fact is that the church affiliation **does** make a difference because it's what he believes in, and he believes it because he wants to; and he doesn't want to be moved. Somehow, he just can't make himself believe he might be wrong.

Admittedly the same type of thinking applies, both negatively and positively, with regard to what we have termed, "The Restoration." Which body, or group, is **the** Church of Christ, while all others are factions? Or, are all of the separate groups a part of the "body" of Christ? Or is there, in reality, no such thing as a literal physical Church of Christ? Perhaps there is a Church of Christ only in the broadest sense—a spiritual body of believers in Christ!—hence, earthly organizational form all goes by the board and is as naught with God.

It is the primary intention to show that there is a **true** Church of Christ in existence on the earth today; that it has a well-defined physical form. However, her spiritual members are not alone those whose names are recorded on earthly books (nor are all whose names are recorded, members in the fullest sense, because they have not yielded to Christ). Christ (or His spiritual body of the Church) is **not** divided, and will one day be gathered together in one in a very real sense. We anticipate the final unity of all honest-hearted latter-day saints with righteous, Christ-desirous people everywhere—NOT through the ecumenical movements of man, for they are to be included in what the Book of Mormon says will be "the church of the devil." Those who hear

the voice of the "Good Shepherd" (see John 10:7-16) will follow Him, and shall be known, in the broad designation, as "the church of the Lamb of God" (See Nephi 3:217-237).

When we speak of a divine Church of Christ, whether in spiritual terms alone, or in a physical sense, it must be in terms of a godly plan directed from above.

"See, saith he, that thou make all things according to the pattern shewed to thee . . ." (Hebrews 8:5) is as applicable to the divine pattern for the Church as it was for the tabernacle of Moses' fashioning.

The whole matter is summed up very nicely by Christ when He made known to the Nephites concerning His Church:

"For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but **if it be called in my name, then it is my church, IF IT SO BE THAT THEY ARE BUILT UPON MY GOSPEL**" (all emphasis here, and subsequently, is mine, W.A.S.) (3 Nephi 12:20).

Again, He said:

"But if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily I say unto you, They have joy in their works for a season, and by and by the end cometh, and they are hewn down and cast into the fire, from whence there is no return" (Ibid. 23).

These words of the Master should give pause for great individual concern, and also for the Church, that we be built upon the only sure foundation: Jesus Christ and His gospel. To be built upon this foundation is not only to believe in Christ and His gospel, but to live by His words so that they have become a part of our being. This produces the Church of Christ in the highest sense possible; as individuals, we have thus become members of His Body.

"And if so be that the church is built upon my gospel, then will the Father shew forth his own works in it" (Ibid. 22).

Right here we are reminded of another prophetic statement from the Lord:

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

This refers to the time (in the latter days) when, because of Gentile stumbling over the plain and precious parts of the gospel kept back by the abominable church, the Lord would bring again that which was plain and precious. Specifically, it refers to the coming forth of the Book of Mormon, and those whom the Lord should use to bring forth His Zion of the latter days.

But this couldn't be speaking of Joseph Smith, or

Hyrum Smith, or Martin Harris, or Sydney Rigdon, etc!  
**Could it?!!**

Why, no! We have read in the history of their weaknesses! Especially of Joseph!

Be careful, friend, for

“. . . God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

“And base things of the world, which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

“That no flesh should glory in his presence” (I Corinthians 1:27-29).

And again:

“Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

“Woe unto them that are wise in their own eyes, and prudent in their own sight!” (Isaiah 5:20-21).

“For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

“**That make a man an offender for a word . . .**” (Isaiah 29:20-21).

That through the weakness of man, many false teachings and innovations of Church government have been foisted upon the Church, both anciently and among the latter-day saints, is true. But this does not nullify the divine, nor justify rejection of true principles of faith through fear of the false.

It is well to reject the innovations of man which tamper with organic principles, but we must “cleave unto every good thing” (Moroni 7:28) and deny them not.

Here is where the value of the gift of discernment is seen, which is available to every validly baptized believer in Christ, but which must be sought very carefully.

Let us see whether a literal, physical unit of the Church of Christ was intended, when Christ said to Peter:

“. . . Upon this rock I will build my church, and the gates of hell shall not prevail against it” (Matthew 16:18).

Since He was to build His Church, it would be a divine organization, and would automatically rule out any other formation, no matter how strenuously it was declared to be the true Church of Christ. It must be built upon His gospel; and as we claim to have received it, even the fulness of the gospel, we may expect to find it in the Bible and the Book of Mormon.

However, we are faced with the problem of many diverse doctrines and beliefs among those who claim to believe these two records. It is obvious then, that the truth is not contained in the words, **alone**, of the scriptures, but, truth pertaining to the kingdom of God

must be revealed by God through the Holy Ghost, which giveth understanding of the Word.

This is the reason we must believe and know that Christ was talking to Peter about the knowledge that Peter had that Jesus is the Christ. It had been revealed to Peter, and would be revealed to others of the believers so that they would know it as well; and upon **this rock** of knowledge of Christ, He would build His Church.

The building of Christ's Church was also inseparably bound up with the divine priesthood authority, which had been given to Peter and to others, as the succeeding statement of Christ reveals:

“And I will give unto thee the keys (power, W.A.S.) of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven” (Ibid. 19; also 18:18).

This did not give Peter a primacy in the Church, but he, with others, was given power and authority to bind or loose according to the dictates of the Holy Spirit.

Apostle Paul understood this when he said:

“And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers”, etc. (I Corinthians 12:28).

“And He gave some apostles; and some, prophets; and some evangelists; and some, pastors and teachers;

“For the perfecting of the saints, for the work of the ministry, **for the edifying of the body of Christ**” (the Church, W.A.S.) (Ephesians 4:11, 12).

These officers were to assist Christ in building His Church, and the people must give heed if they expect to be part of “the body of Christ, and members in particular” (I Corinthians 12:27).

To the Church among the Nephites, Jesus said:

“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” (3 Nephi 5:45).

Would not the opposite also be true: Cursed are ye if ye will not give heed unto the words of these twelve whom I have chosen? And it would all be just as true today as it was then! We do not keep the Lord's commandment, and then we wonder why the Church does not prosper!

Since these officers were to be in the Church

“Till we all come in the unity of the faith, and of the **knowledge of the Son of God**, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Ephesians 4:13).

Then they **must** be in Christ's Church today, notwithstanding the changes made by man almost from the inception of the latter-day restoration of the fulness of the gospel and of the Church of Christ, which is the kingdom of God. That is true, or there is no such thing as a divine Church of Christ in existence today.

We affirm that there is a true, divinely instituted,

Church of Christ on the earth today, and though there have been apostasies, and there continue to arise men "speaking perverse things, to draw away disciples after them" (Acts 20:30), there will be a remnant keeping the faith—a nucleus functioning as Christ's Church—until they be granted a fuller manifestation of power from on high. The Lord Jesus is to come at that time, taking personal leadership in consummating the establishment of His kingdom in all the world, subjecting all other kingdoms and nations.

You will note that He is to consummate, or complete, the kingdom's establishment, and thus will His prayer be fulfilled:

"Thy kingdom come. Thy will be done on earth, as it is in heaven" (Matthew 6:10).

There are **many** prophecies contained in the Bible, describing in great detail the work of God in setting up His government, or Church, in the last days, **prior to** the second coming of Christ—prophecies forgotten, or set aside, by some who would destroy the faith of many latter-day saints in that which was brought about through the instrumentality of Joseph Smith, viz., the Church of Christ, or the beginning of the establishment of His kingdom.

Of these prophecies, we will note especially that which was given in Revelation 12 and Daniel 2.

The woman of Revelation 12 was unquestionably the Church of Christ established by Him and the apostles of old. It is significant that while the woman was caused to flee "into the wilderness" of apostasy in order to survive, being fed "there a thousand two hundred and three score days" (or, 1260 years, since days of time in prophetic language are given for years. See verse 6) yet, her issue, a "man child, who was to rule all nations with a rod of iron" (verse 5) "was caught up unto God, and to his throne."

It is true that Jesus said:

". . . From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force" (Matthew 11:12).

This signified that the physical Church would be polluted by worldly, heathenish practices and ritual forms, the saints given to martyrdom at the hands of the ancient Roman empire, and, as Daniel prophesied, the saints were to be delivered into the hands of one represented as a "little horn", who had great power for "a time and times and the dividing of time" (See Daniel 7:8, 24, 25), or three and a half times. See also Revelation 12:14.

This method of alluding to actual time covers the exact same period of 1260 years mentioned before. A time is a year. Thus we have 3½ years of days, at 360 days per year (the prophetic year), which equals 1260 days (years). For scriptural proof that prophetic days represent years, refer to Ezekiel 4:1-6.

With the conclusion of the 1260 years, we would expect to see the saints released from spiritual bondage, and the attendant re-birth of the kingdom of God, and so it was.

We will not attempt, here, to prove that the Church fled into the wilderness of apostasy in 570 A.D. For this, the reader is referred to the late apostle McGreggor's, "A Marvelous Work and a Wonder", soon to be available through the Church of Christ business office. Suffice it to say that secular history and the Bible bear abundant testimony to the events which were prophesied to come, and bearing inexorably upon that momentous year.

Returning, in our consideration, to the "man-child" of Revelation 12:5-13; and also to Jesus' statement that the "gates of hell shall not prevail against it" (the divine Church of Christ, or kingdom of God, W.A.S.):

From what has been said of the woman, or Church, fleeing into the wilderness, as also Jesus' allusion to her travail ("the violent take it by force"), it might appear that the "gates of hell" were indeed to prevail. But the Lord does not contradict Himself nor His prophets; it is our lack of understanding that gets us into trouble.

Jesus' reference to the Church, above, as also John the revelator's allusion to her at the time of departure into the wilderness, could only be with regard to the physical aspects in contradistinction to her spiritual aspects. The physical may be overcome, but not the spiritual, the latter is from above, but the former is of the earth, which undergoes change so easily, and ultimately passes away. So, the physical church **did** change, notably with the removal of her apostolic crown of twelve stars, and being no longer "clothed with the sun", which was the gifts of the Holy Spirit bestowed upon the primitive Church of Christ. In her **changed** condition, she remained upon the earth, and still exists as "the great whore", "Babylon the Great, the mother of harlots and abominations of the earth" (see Revelation 17). **She has never come out of the wilderness of apostasy.**

When her spiritual decline had reached the point which God could no longer tolerate (in 570 A.D.), from that time He **never** issued a divine call to the ministry of Christ, and there were no more valid baptisms, hence, the gifts of the Spirit, including the bestowal of the Holy Ghost as an Abiding Comforter, were no longer given. True, there were saints who remained, and possibly some true ministers of Christ (see Revelation 12:17), but their mouths would have been stopped, and they be left to mourn the spiritual demise of that which remained upon the earth claiming to be Christ's church. Read of the similar condition obtaining among the Nephites as recorded in Mormon 3:18-23. See also 2 Nephi 14:9.

Now we must remember that before the church (woman) went into the "wilderness", she "pained to be delivered" of a "man child, who was to rule all nations with a rod of iron" (which is the word of God, accompanied by the power of the Holy Ghost, W.A.S.). This "man child" was born, but apparently existed a relatively short period of time upon the earth being "caught up unto God." This offspring of the woman resulted from the spiritual union between Christ (the groom) and



the Church of Christ (His bride), through the medium of the Holy Spirit.

She was in "travail" to bring forth, but **produce** she did: it was the divine spiritual kingdom of God (Zion), against which the "gates of hell" could not prevail because **God took it away!**

Whenever any of the vital elements of His kingdom are missing upon the earth, including priesthood authority so necessary to bestow the precious gift of the Holy Ghost, then the kingdom is effectually non-existent upon the earth.

It did exist, and wield the "rod of iron" for a time, converting many thousands, especially among the Gentiles; but with the coming to full control of the "little horn" of Daniel 7 (the papacy), known also as "the man of sin" (2 Thessalonians 2:1-12). The apostasy was fully ripe, and the spiritual kingdom of God was removed.

In fact, the second coming of Christ was not to be until the above had transpired, according to Paul's admonition as contained in 2 Thessalonians 2.

Were it not for the striking prophecies of Isaiah 29 (especially verses 13 and 14), of Daniel 2, and in Revelations 14:6, 7, we might be dismayed at the prospect of there being a re-birth of the kingdom of God; of the restoration of the divine church of Christ, attended by the gifts and callings of God to man, before the Lord should come again.

But, we are not left to dismay nor surmise, for the Lord was to perform a "marvelous work and a wonder" (Isaiah 29: 13, 14) which not was **alone** the coming forth of the Book of Mormon, alluded to in that wonderful chapter; it included the whole work of beginning the "restitution (restoration, W.A.S.) of all things" (Acts 3:19-21) before the great and second advent of Christ.

Coincidental with this "marvelous work and a wonder" was to be the sending of an angel "having the everlasting gospel to preach unto them that dwell on the earth" (Revelation 14: 6, 7), and he was to come in the "hour", or time, of God's judgment upon the earth. This must not be confused with the great and last Judgment Day when all men shall stand before Him to be judged "according to their works", but rather, when His wrath should be poured out without measure upon the wicked, which takes place at Christ's second coming. A preparation was to be made by providing for the preaching of the everlasting gospel (the fullness of the gospel) to all that dwell on the earth.

We would not expect an angel to do this himself, but rather, to come to chosen ones, speaking the counsel of God, and authorizing them to preach that gospel and administer the ordinances thereof.

This was fulfilled by the appearance of an angel to Joseph Smith and Oliver Cowdery, as they humbled themselves in prayer, desiring the kingdom of God. He laid hands upon them, ordaining them to the holy priesthood, authorizing them to preach and baptize. Later, we are told, they were commanded to ordain each other as elders, by which authority they might be-

stow the gift of the Holy Ghost, and to organize the Church of Christ "by the will and commandments of God" (Book of Commandments 24:1-5) on April 6, 1830.

This year marked the close of the 1260 years of spiritual dearth. 570 A.D. (when the early day apostasy was complete) plus 1260 years, give us the year 1830 A.D.

This year marked the deliverance of the saints from the power of the "little horn", the "man of sin", and was to initiate the "marvelous work and a wonder" of God; when He was to do "his work, his strange work; and bring to pass his act, his strange act" (Isaiah 28:21).

**"Now therefore be ye not mockers, lest your bands be made strong; for I have heard from the Lord of hosts a consumption the (day of His wrath and judgment, W.A.S.) even determined upon the whole earth" (Ibid. 22).**

Now, let us turn to the prophecy contained in Daniel 2 for further evidence concerning the **return** of the kingdom of God in the latter days. We will only touch the highlights. The student may again refer to McGregor's, "A Marvelous Work and a Wonder for elaboration.

King Nebuchadnezzar of Babylon had a dream in which he saw a great image of a man, and Daniel said it revealed "what shall be in the **latter days**" (verse 28). The image represented four great kingdoms upon the earth, the first of which was Babylon, succeeded in turn by that of the Medes and Persians (as one), Greece and Rome. But, while these kingdoms came into being one at a time, and successively, the dream showed them as being in existence all at the same time, including the kingdoms into which Rome was sub-divided, represented by the ten toes of the man-image. This was true during a very short time only. That is: all these kingdoms were in existence as separate distinct governments at the same time only during the years of 1829 and 1830.

In Daniel's interpretation of the dream, he said:

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

Furthermore, "the stone was cut out of the mountain without hands" (verses 34 and 45), and was to smite the image upon his feet.

This had to transpire, or have its beginning, during the time limited by 1829 and 1830, as this was the only period of time in the history of the world that all 14 kingdoms existed as separate nations. Before, and subsequently, one or more has not existed at a given time.

The "stone" was the kingdom of God; it was "cut out" (becoming a separate government) "of the mountain" (within the confines of the United States of America) "without hands" (or, without human hands, but fashioned by God).

**IT WAS NEVER TO BE DESTROYED, NOR WAS IT TO BE LEFT TO OTHER PEOPLE.** It would be

badly bruised by human innovations and corrupted by sinful, yes, wicked men, but Christ said:

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend (false beliefs and doctrines, W.A.S.) and them which do iniquity" (Matthew 13:41).

But the nucleus of the kingdom would remain; "it shall stand forever".

Some feel that it (the stone) has smitten the image upon its feet, as predicted, and has begun to break down the kingdoms of the world, as we know of the dissipation of some of these (England, France, Spain, etc.). But, in what way has the kingdom of God (since 1830) smitten the nations causing them to "break in pieces"?

No; it has been "cut out," or established; it has rolled, swiftly at first, but now, almost imperceptibly, to fulfill its mission; but it has not really smitten the image upon his feet, nor will it do so, apparently, until "the remnant of Jacob" shall go forth among the Gentiles, treading down and tearing in pieces, so that "none can deliver." See Micah 5:7-15; also 3 Nephi 9:51-56, 69-106.

The kingdom of God, which is the Church of Christ, has not endured a **complete apostasy** in these latter days. She has started along wrong paths and had to turn back; there is yet, no doubt, that which must be corrected, but "the kingdom shall not be left to other people."

May it not be said of latter-day Israel of the Church of Christ, the Lord said concerning all Israel of the latter days:

"For a small moment have I forsaken thee; but with mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee (through our repentance, W.A.S.), saith the Lord thy Redeemer . . . neither shall the covenant of my peace be removed" (Isaiah 54:7, 8, 10)

The divine Church of Christ is a reality today, not only in name, organization, and doctrine, but the saints enjoy many, if not all, of the gifts of the Spirit. The kingdom travails, but the stone is rolling, and shall increase, until all nations shall be ruled by the rod of iron, which is the word of God preached with the power of the Holy Ghost, and they that remain shall have become the kingdoms of our God and His Christ.

## CHURCH UNITY

Sermon by Harold Gill  
Given at Phoenix, May 1968

I want to start with a supposition which we can use as an example. Let us suppose that there is a long rope running down the center isle of our church building, out and down the walk to what we will refer to as the outside world. Within the building are members of Christ's Church. Outside are the multitudes and the temptations of the world.

At our end of the rope but not holding it is Christ. At the opposite end but not holding it is Satan, because as stated in 2 Nephi 1:80-93 there must be an opposition in all things; if not there is no God. And if God were not we would have no hope; but because there is a God, we are here, and we as Christians can pull on that rope in our great "tug of war" pulling it ever toward Christ.

Here in this chapel, this place of worship, we have come to leave the troubles and temptations of the world. The atmosphere is of a peaceful, serene nature. It is an atmosphere which generates meditation of spiritual things where we can, if we will, receive the Spirit of God, the Comforter, sent to help us in our tug of war, because outside is the world and all its temptation. There are the scoffers, those who would ridicule us for purpose and our beliefs. There are those material possessions which are the temples of the world and which also beset us.

Now the outside world is holding on to this rope and pulling, but they are not facing Christ because they can not stand in his sight. They are facing the other way toward Satan.

Now we, in being baptized and becoming Christians, have turned about to go to the other way toward Christ. We surely could not back up toward Christ while watching and desiring our temptations. Of this we have the example of Lot's wife who looked back upon Sodom and became transformed into a pillar of salt.

**WE MUST BE PULLING TOWARD CHRIST, AND WE MUST FACE CHRIST—NOT TURN OUR BACKS ON HIM ELSE WE WOULD BE LOST TOO.**

Now are we in this thing together, one for all, all for one. So we all must work together in this task we have taken up. The task of being an example, a light on a hill as it were, so that those about us who are witnessing this tug of war can see which is the best side to be on, and come and join us to their own benefit and our. We also must pull together to help one another resist the threat outside and we know that that threat is great because we've been there. It is so great that it could be extremely hard and even impossible for many to return.

There is a song that we sing which goes in part like this, "There's a line that is drawn by rejecting our Lord, where the call of His Spirit is lost, and as you hurry along with the pleasure-mad throng, have you counted, have counted the cost? Even now it may be that the line you have crossed. Have you counted, have you counted the cost?" If one looks around or lets go of the rope even for a moment then we have lost that much strength to pull.

We might say that this line is the threshold of the door. We, of course, come and go through that door just as the sheep of the good shepherd come in and go out of the sheepfold. We must find pasture as it were to work and support our families but that doesn't mean that we must let go of the rope for we can still maintain that example. We can still keep that light glowing for all to

see. It is when we cross that line never to return that we are lost.

It has been stated and I quote that "What we accomplish will be in direct proportion to what we hold ourselves responsible for". We are responsible for the trust which Christ has placed in us and we renew our promise to keep that trust each time we partake of the sacrament. We each have a task to do so that together we can be a mighty force for Christ and an example for those about us. Let me quote from I Corinthians 12, starting with verse 7 and continuing to the end.

"But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another the discerning of spirits; To another divers kinds of tongues; To another the interpretation of tongues: But all these worketh that one and the self-same Spirit dividing to every man severally as he will. For as the body is one and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now are they many members, yet one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honorable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? Do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way." See also Ephesians, chapter 4.

We see that we are in this together (we are all one body, the body of Christ) and as a body has many parts,

all of them different one from another so are we and as each has a different job to do so we are each responsible for the talent which we have been given. We can't expect the hand to see or the ear to smell but each to his own task through the wisdom of God.

The leg cannot say I have no need of the eye, nor the body, that it has no need of the head. We are all one and have need of one another being the body of Christ. He himself being the chief cornerstone. Now we can help each other in various ways. Prayer in the event of sickness or accident is what we are most familiar with because we have seen the results. WE all know of the miraculous healing of Bro. Sheldon (snatched from death as it were), and that we as well as many others willingly involved ourselves in heart felt prayer in his behalf. This is but one example and each of us can recall others with similar results but this is not all we need to do for one another. Referring back to our scripture we find that when an arm becomes broken the whole body is affected (often broken bones cause nausea and shock). We have a pet cat and today he came home with a broken leg. He lay at our door so affected by the fracture of one bone that his whole body was wounded. The bone will heal and the cat will get well and function again as before. If one of us were to break an arm it would also heal and return to normal but not without the help of the rest of the body. While one arm is healing the other will take over the duties it performed and the whole body will provide the means by which it is healed. So with our spiritual body or church. Let's put ourselves in the place of that body if a bone is broken somewhere. Additional material must flow through the body to help in the healing of that bone. Let's say that Christ is the head of the body. Within the head is the brain which directs the activities of that body conscious or unconscious. Let's say that a bone in the arm is broken. If you are a blood vein leading to that arm and do not let extra blood flow through, the bone won't heal, will it? Of if you are a nerve and don't send the correct message to the brain then the arm won't heal. And again if you are the stomach and don't produce the nutrients required, the bone cannot heal. In time if no one does anything to help that bone, then the whole body will continue to suffer, won't it? Because obviously we have a need of that bone, small though it may be, its fracture and decay, if not healed will surely involve us all.

So we can see what each of us must have to do. There are several mentioned in the Scripture, and in chapter 4 of Ephesians the body is again used as an example. These gifts as mentioned seem to be high offices or major parts of the body and not things that just anyone can do. But as the physical body is made up of millions of tiny parts all working together to support these major more visible parts, so likewise is the church.

Those who do not have visions, and who do not teach or minister can have works. They can have wisdom from God and knowledge through faith. Yes, though

these are the parts of the body which seem more feeble (verse 22) and less honorable (verse 23) it is because of them that the body can stand and be recognized. Could an arm be an arm if it had no flesh, or could it move if it had no muscle? If a body looks pale and weak we say it doesn't have enough blood it give it color and strength.

So to help this body we are so much a part of, we first need to know what our talent is. We all have one and it is up to us whether we use it or hide it. (See Matthew 25:14-30). It may be a thing so simple that we don't see it; like being friendly and receptive to our neighbors, or having a willingness to help another in need, or by being immediately ready to forgive, or by setting a good example no matter whose watching, or by supporting the church financially, or by playing the organ or piano, or by singing a special number, and by just being at church. Our talent definitely lies in prayer and study and in doing all we know to do to be righteous. It has been said that "what we accomplish is in direct proportion to what we hold ourselves responsible for."

Now let's get back to our example of the rope.

I have seen it and many you have seen it. When we gather together for a general conference there will be at least two basically different ideas or ways of doing things. Let's look now at our room with the rope going into it toward Christ. If we have one person or a group in a corner of the room and another over in the other corner and another way over on the other side and maybe one or two in the middle, can you expect the rope to zag zag all about so that each can hold on to it in their chosen position, and still reach Christ? Can you expect a body to live if an arm is in one place, a leg in another and the head disconnected from it? Of course not. The shortest distance between two points is a straight line. So if we all get together and pull toward Christ so that the rope is in a straight line then the body could reach Christ, which is the head and the body being one whole complete being, no longer groping vainly for the nourishment of Christ's Spirit could stand for all to see. His Spirit flowing through its veins, nourishing each minute part, until its countenance is beautiful to the eyes of those who are observing, so that they have a desire to join and be a part of it. Its beauty outshining the, then feeble attempt of Satan and his temptations to pull it down.

Isn't this the image we would like our church to have? Doesn't this sound more like the "light set on a hill?" Wouldn't we want to be part of that body, that light? Then let's **work** for it and pray for it **together** and it shall be.

One closing thought "mud thrown is lost ground", ground we can't afford to lose.

"Wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith, for it was by faith that Christ shewed himself unto our fathers, after he had risen from the dead" (Ether 5:7).

## BEAR YE THE BURDEN OF THE LORD

Lovita G. Seibel

The kingdom of heaven is likened unto a householder who went forth early in the day and hired laborers, later on he hired others, saying he would pay them what was right. When the day was ended he paid them the same as he had bargained to pay the ones hired early in the morning. These early laborers objected, "Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and the heat of the day" (Matthew 20:12).

This present article is not concerned with this parable of Jesus' except in that it shows that to labor for the kingdom of heaven is represented as being a burden. There is then a burden for the followers of Jesus, even for us if we would labor for the kingdom of heaven.

There are many conditions within the Church which are a burden to the members. Because this is true a three-day period was set by the Conference last April for a time to wait upon the Lord in a solemn assembly. The General Conference in 1969 begins on April 6th. The three days prior to the convening of the Conference were designated for the Solemn Assembly, wherein we as a Church will endeavor to draw nigh unto God in fasting and in prayer.

Joel, who is a prophet to these latter days, says, "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: rend your heart and not your garments, and turn to the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God? (Joel 2:12-14). This surely tells us the proper attitude of heart, of mind, and of spirit with which we are required to approach the period of the Solemn Assembly. A period which Joel commands in the very next verse. "Blow a trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breast: let the bridegroom go forth from his chamber, and the bride out of her closet. Let the priest, the minister of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" (Joel 2:15-17).

Joel here gives a clarion call for the solemn assembly, which is echoed by Zephaniah in these words, "I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden" (Zephaniah 3:18). Certainly there is much in our lives, and within the Church for us to be sorrowful over, and these things are a reproach and a burden to us, and to the Church. Still, to labor for the kingdom of heaven will provide us a burden as was

noted at the beginning of this article. While our Lord says, "For my yoke is easy, and my burden is light" (Matthew 11:35). So the burden is there even though Christ has promised to ease it.

Let us realize that the Solemn Assembly is one means in which the burden will be eased. Turning to Zephaniah 3:19 we learn that for those whom God gathers in a solemn assembly there is a marvelous promise. "Behold, at that time I will undo all that afflict thee: And I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land where they have been put to shame."

Joel, too, has something to say about the promised blessings. Beginning with the second chapter and the 18th verse there are a multitude of blessings pronounced, even to the end of the chapter. We most particularly wish to note the following extracts. "Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer . . . Fear not, O land, be glad and rejoice: for the Lord will do great things . . . And ye shall know that I am in the midst of Israel, and I am the Lord your God, and none else: and my people shall never be ashamed. AND IT SHALL COME TO PASS AFTERWARD, THAT I WILL POUR OUT MY SPIRIT UPON ALL FLESH; and your sons and your daughters shall prophesy, and your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, THAT WHOSOEVER SHALL CALL ON THE NAME OF THE LORD SHALL BE DELIVERED; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord has said, and in the remnant whom the Lord shall call" (Joel 2:18, 19, 21, 27-32).

Such promises should stir us up to repentance, and to every effort to draw near unto God. But there is more.

"And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left . . . Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty one of Israel" (Isaiah 30:20, 21, 29).

Let us prepare ourselves that we will be among those whom the Lord will gather for the solemn assembly, both to the one to be held this coming April, and to any which we hope will be held in the future times.

"For if there be no faith among the children of men, God can do no miracle among them" (Ether 5:13).

"So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

## PHOENIX NEWS

It's been an eventful year here in Phoenix. We've had our happy times and our sad ones. We've kept busy, but not busy enough. There is much to do and much that is required of each of us as members of Christ's Church.

We, here in Phoenix, have spent much time this past year inquiring of the Lord ways we might better serve him. in a manner we feel could only have come through an answer to these prayers, the doors of the little chapel in South Phoenix opened to us. Through this opportunity our ministers have been able to make contact with a few people in this part of the city. Now they more fully realize the needs of the people there and the challenge that has been placed before us. It's quite a challenge and one that our ministers cannot accept alone. To succeed, it will mean work and sacrifice on the part of each one of us, young and old. I cannot help feeling that if we as a group accept this challenge and give of ourselves, our time and our money we can receive spiritual blessings beyond belief. We can lose our worldly possessions in just an instant, yet so often we put them ahead of the wishes of our Master.

At the beginning of the year Johna Mae Jones, daughter of John and Verna Jones, announced their engagement to Arden Ely, son of Marvin and Bernice Ely of Grand Junction, Colorado. They plan an early spring wedding.

We did have a wedding in January when William Richardson and Blanche Watson were united in marriage by Elder Don McIndoo. They returned to Indiana to set their affairs in order and came back to Phoenix to move into their newly built home. The joy of the occasion was turned to sadness when Brother Richardson suffered a stroke which put him in the hospital for two months. Through the prayers of many he was able to return home, and though his recovery is slow he is gradually regaining the use of this arm and leg.

Our brother Jess "Hack" Wilson also suffered from a stroke the early part of this year. Although he has been unable to work, he does have use of his limbs and is able to be up and about.

We were sorry when the Mosers moved to Texas. We miss them and think of them often.

We were able to pay for our lot in Northwest Phoenix this year. Now the really hard task lies ahead, to raise the money to start building. The past few Sundays we have practically had standing room only, so if this continues and we hope it does we will be needing a larger building.

We've had two new babies this year. Marshall and Diana Copelin became the proud parents on July 5 of a little boy, Eugene Marshall. Eugene was blessed this summer by Elder John Jones. The Copelins have since moved to Pinetop, Arizona, and are no longer near enough to worship with us. On December 12, Hube and Louise Yates became the parents of a little girl, Patricia May.

Bill and Karin Malone moved back to Phoenix this year. We are so happy to have them back with us.

We have been having four meetings a week this year. Sunday morning, Sunday evening prayer service, study class on Wednesday, and a Book of Mormon study class on Tuesdays. Our young people meet together on Monday nights, and once a month on Saturday for recreation. We are happy to see so many young people taking an active part in church services this past year.

Just prior to the Reunion the whole group of young people got together and painted the church. My daughter, Jackie, said she was glad I wasn't there. They did a good job, but must have had a ball doing it from the looks of her and her clothes when she came home.

Many of our group were gone through the summer months. Don and Betty were able to attend many of the reunions in different states, as well as do some missionary work. The Voorhies were gone several months doing missionary work in Oregon and then back to Iowa to visit their children. They were able to visit some of our isolated members on their return home.

During the year some of our elders have been called to other states to administer to the sick, and these prayers have indeed been heard.

Elder Al Voorhies had a severe heart attack this year and made a very swift recovery after being administered to. In fact, that very week he preached the Sunday morning sermon. Only recently Al and Velma have been very ill with the flu followed by Al having another heart attack. He was again administered to and again came out of it. However, this time the doctor says that he must have some other surgery done. I know that you will all remember them in your prayers.

Bill Malone underwent serious ear surgery this month and was back at work within a few days.

We have had several baptisms this year. Karin Malone, Rowena Sloan, (sister of Velma Voorhies), Janie Sills, Bob Hadley and Heidi Cobb. It's such a joy when those we love desire to become one with us through the waters of baptism.

We had the nicest reunion here this year I have ever attended. At this reunion our brother, Jim Yates, accepted the calling he had received more than a year ago to the office of Elder. Two more young men, Vic Housknecht and David Jones were called to the office of Teacher. They have not as yet accepted, and are in need of all our prayers that they might know of the truth of these callings.

This has been such a full year, I hope I haven't left anything out. I ask you always to remember us here in Phoenix in your prayers, that we might go forward and be worthy of calling ourselves members of Christ's Church.

Reported by Bonnie L. Sanders

"Faith, is not to have a perfect knowledge of things; therefore if ye have faith, ye hope for things which are not seen, which are true" (Alma 16:143).

## TODAY IN THE LIGHT OF PROPHECY

By

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"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21)

"This second epistle, beloved, I now write unto you in both which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and the commandment of us the apostles of the Lord and Savior: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying; where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation." (2 Peter 3:1-4)

"And then shall the power of heaven come down among them; and I also will be in the midst, and then shall the work of the Father commence at that day even when this gospel shall be preached among the remnant of this people. Verily, I say unto you, at that day shall the work of the Father commence among all of the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem." (3 Nephi 10:4-5)

We approach the subject of "Today, in the light of prophecy," with reluctance, because we almost stand in awe at the magnitude of the spectacle before us, evidencing as it does, the almighty hand of God moving in minute detail, in fulfilling of the wonderful story of man's destiny, as contained in the scriptures, and as now manifest in the whirling, swirling, kaleidoscopic panorama of the transition of nations and peoples.

Another thing, it will be absolutely imperative that a foundation be laid in prophecy already fulfilled, which shows that nations first formed, and their history, are but the cradle of present events, in order that an intelligent understanding be had of what we use as a basis for our conclusions. In this we will try to be as brief as possible, lest we weary the reader.

To illustrate what we mean by the above statement, we will quote the language of Rev. W. Pascoe Goard, of the Anglo-Saxon Federation, wherein he begins his little brochure, "Mile-Posts of Prophecy" with this very logical statement: "There are many great prophecies which were prepared and launched in the Scriptures more than two thousand years ago—to the fulfillment each of which the Bible pledged to its inspiration. Such prophecies have formed in the past the doctrinal outline of the succeeding course of world history. The marvelous prophetic scheme of the Bible relates itself to the people of God in every age, past, present, and

future. For doctrine's sake it was necessary that each generation SHOULD HAVE A COMPLETE OUTLINE OF DIVINE PURPOSE IN THE EARTH FROM beginning to end. God himself sees the end from the beginning; and conversely He sees the beginning from the end. With Him there is neither past nor future, but an infinite and eternal present, in which is embraced ALL THINGS." (Emphasis mine B.C.F.)

However, in spite of the vast array of complicated data, both in history and scripture, there has come through the great restoration of latter days, a divine and infallible measuring stick that enables us to lay a foundation and so reach conclusions that harmonize as perfectly as the various pieces of "jigsaw" puzzle must fit in order for the perfect picture to appear.

First we must agree that the nations of the earth today do not have a mere "chance existence"; that they are not only unknown to God's recorded prophecy as found in scripture, but ARE actually verifying every prophetic statement concerning them. The apostle Paul understood this, and says: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and HATH DETERMINED THE TIMES BEFORE APPOINTED, AND THE BOUNDS OF THEIR HABITATION." (Acts 17:26) (Emphasis mine B.C.F.)

Now the question is where shall we make the start in our study? And, having answered that, we must then be able to take up the thread of the story, subsequent to the great apostasy, when for nearly two thousand years the world lay in scriptural darkness, and there was no revelation from God, and no recorded prophetic line to follow, and there was "a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11) and when "the prophets, rulers and seers" were covered. (Isaiah 29:10) Further, we must be able to understand what Jesus meant when in Matthew 4:14, he said, when speaking of his second coming and end of the world, "This gospel of the KINGDOM shall be preached in all the world for a witness unto all nations; and then shall the end come." (Emphasis mine B.C.F.)

We think the logical place to begin, and the one that will enable us to be brief in our analysis, is found in Paul's letter to the Galatians 3:27-29, where the apostle explains what is included in the idea of being born of God. He says: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ. (But, it will be noticed that the apostle doesn't stop with this seemingly sufficient statement, but makes this startling addition in closing. And if ye BE Christ's then are ye Abraham's seed, and HEIRS ACCORDING TO THE PROMISE." (Emphasis mine B.C.F.)

We call special attention to this, because we believe it is the key that unlocks not only our understanding of the prophecies relating to the past history of nations, but specially it furnishes us with a beginning for the present age of renewed revelation, because bear in mind

that God tells us in Jeremiah 31:9 that Ephraim is His, (God's) first-born. In Ephraim was the line of descent from Abraham to be carried, hence in Ephraim would the PROMISE mentioned by Paul consistently find expression in the day, when "this gospel of the Kingdom" was to be preached before the second coming of Christ. Again, since Ephraim together with the rest of Israel, was lost at the time of the dispersion, there must be some prophetic statement in the scripture that will enable us to resume our study of nations in the light of past prophecy, but the answer to this will appear in its proper place when we come to a more specific study of that, but before we take up the regular thread of this subject we will simply state here that the great nations of the world today show their Ephraimitish origin, and this includes Egypt and Japan, (Samuri). In other words greatness is due to their being OF EPHRAIM. For proof read all of the references to Ephraim in Isaiah, Jeremiah, Hosea, and Zechariah.

Next, we wish to notice WHAT WAS the promise to Abraham that Paul refers to, and we find the answer in Gen. 17:1-7, where God tells Abraham that the covenant He made with him would make him a FATHER of nations, and that the kings of the earth should come of him, and that this covenant was to be an EVERLASTING COVENANT, not only to him but to his seed throughout their generations. Thus being in keeping with Paul's statement in Acts 17:26, that God would make of one blood all nations, but in Deut. 32:8, this statement is amplified greatly, and we read: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." The "sons of Adam" certainly would include the whole human race.

Hastening briefly over the line of Abraham, we find that his grandson Jacob brings to the line the name of "Israel". Which means "A prince of God," and this furnishes us with a "waymark" or "driven stake" that enables us to proceed rapidly over subsequent history. Among the descendants of Jacob there later appears TWO OUTSTANDING or dominant nations or "houses". The house of Judah, and the house of Israel (Joseph, through Ephraim. Every king of the Northern Kingdom of Israel being of the line of Ephraim.) Later, three other outstanding "waymarks" appear. First; they were each to be separate nations or houses. (Zech. 10:6, Jeremiah 23:5-9), and many others. Second; they were to have, each a land (Genesis 48:49) (Deut. 33:13) the description of Joseph's land fits America and America only. Third; they were each to have a record. (Ezekiel 37:15-20). And now since the Old Testament prophecies promised to the "House of Joseph" the lion's share of outstanding world events, the student of prophecy who starts out to make an analysis of history in the light of prophecy without the record of Joseph, (The Book of Mormon) is lost even before he starts, and the conglomerate mass of conflicting attempts to interpret, that comes to us from so many sources, proves this to be true, and that too in the face of the fact that these

would be interpreters are themselves of the literal line of Ephraim. In fine, does not this incessant effort to prophecy indicate that Ephraim is endeavoring to express himself? When did that have its beginning? It had its beginning when every other thing, that now goes to make up our national and social modern age began, and that too, speaking for the entire civilized world. Go back of 1830 and make an analysis of the knowledge, then of invention, scientific discovery, philosophy, medicine, and religion, and you become engulfed in almost stygian darkness, superstition, and ignorance. Ideas and methods, primitive almost to the Adamic period. Look at the world today, and see what a miracle has been performed in only a hundred years. "Knowledge" has increased and people DO "run to and fro." Why! How! When! Does the world today, or "those professors" whom the young seer of Palmyra were told were all "corrupt," discern the "shaking" of all nations as predicted by Haggai or the fact of God, "setting His hand the second time to recover ALL Israel," or that Ephraim as Ephraim is speaking in thunder tones from out all nations and all subjects, just as the scriptures say he will do, in the hour of God's judgment? Nay, verily, yet the time is speedily coming when they will, because the promise was that Ephraim should be made manifest from among the nations, and be God's first-born." How easy, because of the literalness with which it is being fulfilled, do our interpreters of prophecy see the hand of God in the restoration of the land of Palestine and the gathering of the Jews to their "own land." Yet contemporaneously with that was "ALL" Israel to be gathered to their "own lands," and Christ is to supervise in person that gathering, as taught by Jeremiah in the 23rd chapter and the 5th to the 9th verses, and Zechariah tells us that God will "strengthen the house of Judah and save the house of Joseph, and that Ephraim shall be made manifest among the nations. (Zechariah 10:6-12)

Hosea in the seventh and eighth chapters tells us that Ephraim had mixed himself among the people, was lost among the Gentiles. That being true, where among the Gentile nations could we expect to find him at the time he was to be made manifest? Nowhere; and that is the reason we DO find him there, and at the right time and way, too. Remember now, that at the time of the gathering of Israel in the latter days, that Jeremiah says Ephraim is to be God's firstborn, and Paul tells us that the way to be God's firstborn or born of God in any manner is to be baptized into Christ. Now let us go in search of Ephraim "among the Gentiles," and we have only to read what Ezra has to say about those "who were not found" (lost), and he tells us explicitly what kind of a waymark was to indicate them. In the second chapter of Ezra, we find the chronology of the whole house of Israel, and in the 62nd and 63rd verses he tells of those who "were not found", and who were rejected, because their genealogy was unknown, and he says they WERE TO REMAIN UNKNOWN, until "there stood up a priest with the Urim and Thummin." Now when, in all of the wanderings of the whole house

of Israel subsequent to the great dispersion, has any of them been designated in this manner? Only echo answers. But now in Ezekiel 37:19, we are told that the record of Joseph was to be found in the hand of young unlearned boy of Palmyra stand up, as the priest Ephraim. Well! Wonder of wonders! Did not the and prophet of the Lord, with the Urim and Thummin in his hand? And is anyone prepared to tell us whether he even knew that statement of Ezra was in the Bible at the time he did it? And didn't he use that very instrument with which to translate the record of Joseph? And did not that begin this very era, in which everything was changed, and Ephraim has been talking in thunder tones from around the world and on all subjects, national, scientific, inventive, and religious, and from every angle? Since then, too, we have understood the meaning of "Lion and the Unicorn" on the seals of Great Britain and Japan, and the great pyramid of Egypt, on the seal of the U. S., the significance of gathering war clouds, shaking the nations of Ephraimitish origin, and hastening the time when they must gathered to their "own land". America, the present domination of the world of finance by the house of Judah. This domination must be broken, and Joseph throw off the shackles with which Judah now has him bound. This is of vital importance to the Church of Christ, because of their efforts to build the Temple of the Lord while under the bondage imposed upon them by the monetary system of Judah. This in itself is material for another article dealing with "money" as another "waymark" in our study, and the further fact that Ephraim is actually speaking on that as on other world issues.

One more "waymark," and we will close this article. Not only was Ephraim to be made manifest by a priest "standing up with the Urim and Thummin," and Joseph's record thus being found in the hand of Ephraim, but Ephraim was to be God's firstborn. Be it remembered that the record tells us that while Joseph and Oliver were translating, that instead of the words of translation appearing in the Urim Thummin one morning, that a command appeared that they go and be baptized, and they did that thing, baptizing each other. Thus, by being baptized into Christ, they became literally the "FIRSTBORN" of God by being born of water and the Spirit, the only way that they could be born of God under any circumstances. In other words, Ephraim with the Urim and Thummin and the record of Joseph in his hand, was the "firstborn" into the kingdom in the time of preaching of the gospel of the KINGDOM.

"And I did rehearse unto them the words of Isaiah, who spake concerning the restoration of the Jews, or of the house of Israel; And after they were restored, they should no more be confounded, neither should they be scattered again" (I Nephi 4:32-33).

"I give unto men weakness, that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them" (Ether 5:28)