

Zion's Advocate

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

Vol. 47

Independence, Missouri, February 1970

No. 2

The Wondrous Cross

By Isaac Watts

When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it Lord; that I should boast,
Save in the death of Christ, my God;
All the vain things which charm me most
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns composed so rich a crown?

His dying crimson, like a robe,
Spreads o'er His body on the tree
Then I am dead to all the globe,
And all the globe is dead to me.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

CONTENTS

	Page		Page
Faith (Ed.)	18	Step by Step	28
Blessings and Baptism	21	What Evidence for First Presidency (Continued)	29
Obituaries	21	Hear a Parable	31
Perilous Times	22	Solemn Assembly	32

Zion's Advocate

Official Publication of the Church of Christ
 Headquarters on the Temple Lot, Independence, Missouri.
 Phone: Temple 3-3995

EDITOR

Harvey E. Seibel, 1502 South Logan, Independence, Missouri 64055

ASSOCIATE EDITORS

Kenneth J. Smith, 209 South Chrysler, Independence, Missouri 64050

Lovita M. Seibel, 1200 West Maple, Independence, Missouri 64050

BUSINESS MANAGER OF ZION'S ADVOCATE: C. LeRoy Wheaton, Box 472, Independence, Missouri, 64051. Subscriptions and changes of address.

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST (Temple Lot), Box 472, Independence, Missouri, 64051.

Second class postage paid at Independence, Missouri.

SUBSCRIPTION RATES: One Year, \$1.50. In bundles of twelve or more for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.75.

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and Subscriptions for the Advocate to: Church of Christ (Temple Lot), Box 472, Independence, Missouri 64051.

Secretary, Council of Apostles, Archie F. Bell, 802 South McCoy, Independence, Missouri 64050.

Secretary, Council of Bishops, Nicholas F. Denham, 4116 South Cottage, Independence, Missouri 64055.

General Church Secretary, James A. Hedrick, 3507 South Crane, Independence, Missouri 64055.

CHURCH OF CHRIST PUBLICATIONS

Send all orders to:
 Church of Christ (Temple Lot)
 Box 472, Independence, Missouri 64051.

	Price Each
Book of Mormon—Missionary Edition.....	\$1.00
Book of Mormon—Cloth Binding	\$2.50
Outline History of the Church of Christ.....	\$2.00
Book of Commandments (Leatherette).....	\$1.25
Book of Commandments Controversy Reviewed.....	\$1.00
The Autobiography of B. C. Flint.....	\$1.50
Zion's Praises	\$2.25
What the Restoration Teaches Concerning God.....	\$0.50
Temple Lot Deed	\$0.20
A Brief History of the Church of Christ.....	•
The Principles of the Gospel, Faith and Repentance.....	•
The Principles of the Gospel, The Laying on of Hands.....	•
The Principles of the Gospel, Baptism.....	•
The Latter Day Restoration	•
Apostasy or Succession, Which?	•
The Book of Mormon (Tract)	•
Articles of Faith and Practice of the Church of Christ.....	•
Articles of Faith and Practice (Spanish)	•
Articles of Faith and Practice, No. 1, (English).....	•
Changing of the Revelations	•
What the Church of Christ Teaches	
in Respect to Matrimony, (Spanish).....	•
What About Israel?	•
Priesthood, Divine Authority	•

Note: *Donations accepted to cover postage and printing costs. Lot prices of tracts exclusive of postage are:
 In packs of 5, 30c; or of 100, \$4.50.

SUNDAY SCHOOL SUPPLIES

INSTRUCTIONS IN ORDERING

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

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.

	Price Each
Primary, Vol. 1, No. 1, Childhood of Jesus.....	N/C
Primary, Vol. 1, No. 2, Jesus' Ministry.....	N/C
Primary, Vol. 1, No. 3, Jesus Ministry con't.....	N/C
Primary, Vol. 1, No. 4, Life of Jesus.....	N/C
Sunday School Record Book	N/C
History and Religion—Chart.....	1.50

FAITH

"Now faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1).

Faith is an elusive thing. Sometimes we seem unsure of what it is or how to obtain it. We all seem to be a mixture of faith and unbelief, some being blessed with a greater proportion of faith, others less. The biblical definition is quite straight-forward. The answer to one's prayer is the substance of one's faith, the evidence of power unseen (our heavenly Father).

What is faith? What distinguishes one who has faith from one who has not? One special difference is that he who has faith has hope of better things to come while he who has not faith lives only for today. This possibly could be a good yardstick by which to measure ourselves. So let's ask ourselves, how much are we really living just for today? What preparation are we making for that eternal state to come?

Is faith belief only? If so, what of works? "Even so faith, if it hath not works, is dead, being alone" (James 3:17). "Ye see then how that by works a man is justified, not by faith only" (James 3:24). It appears evident from this that works are necessary. Works are the natural result of faith. We can say that faith is a composite of belief, hope and trust in the truthfulness of the being (God) who created us, which leads us unto obedience to him and the performance of righteous works rather than the burying of our talent in the earth.

2 Thessalonians 3:2 tells us that not all men have faith. And Hebrews 11:6 says that "... without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. The importance of faith becomes even more clear when we read Moroni 7:42-43, "... for no man can be saved, according to the words of Christ, save they shall have faith in his name; ... then has faith ceased also; and awful is the state of men: for they are as though there had been no redemption made."

Therefore, in order for us to obtain salvation faith becomes a necessity. The following from the writings of Paul bears added testimony to this thought. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into his grace wherein we stand, and rejoice in hope for the glory of God" (Romans 5:1-2). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Ephesians 2:8-9). Although works are necessary as the result of faith (the slothful servant is not accepted of God) they do not supplant the atonement of Christ. "For we know that it is by grace that we are saved after all we can do" (2 Nephi 11:44). Nothing that we may do by way of works can begin to pay our debt unto God. "I say, if ye should serve him with all your whole soul, yet ye would be unprofitable servants" (Mosiah 1:54).

From the above we can see that faith is of the greatest importance if we hope to gain salvation. But how much faith? Obviously the stronger our faith the more assured we may be of reaching our goal. It is very difficult to measure the degree of faith we may have at any given time. There are various factors which influence the strength of our faith. One of the greatest dangers to our faith is sin. When we know that we are not standing well before God we find it difficult to approach unto him in prayer knowing of our guilt. Humility on the other hand helps to strengthen our faith for then we are made to realize our insufficiencies and become as little children, yielding ourselves to His Holy Will. When we are willing that "Thy will be done O Lord" then have we confidence toward God, and our faith begins to increase. Obedience to God's laws further helps our faith for we know that then we have been faithful and not negligent in our responsibility towards Him. Further strengthening of our faith comes when these signs (the gifts of the Spirit) begin to follow us in our daily walk of life.

In Matthew 17:20 Jesus tells us that "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. And in Matthew 21:21 Jesus told his disciples "If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. This seems like a very minute amount of faith yet that amount in all its smallness is sufficient to move mountains. How often do we see this type of faith manifested today? It is true that we do have this type of faith demonstrated from time to time but where is that mighty faith that the servants of the Lord gave forth in the days of old? Jesus asked, when I come again shall I find faith in the earth. How true that prediction is becoming, for the world has lost faith in great measure in recent years. But even we who are members of the body of Christ have not altogether escaped this deteriorating condition. Perhaps we are much like the man who came to Jesus desiring healing for his child. "Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief" (Mark 9:23-24).

Every man is given a certain measure of faith to provide for him a base from which to grow, that is ". . . according as God hath dealt to every man the measure of faith" (Romans 12:3). But if one is weak in the faith how does he go about strengthening it? ". . . faith cometh by hearing, and hearing by the word of God" (Romans 10:17). This points us to the necessity of meeting together oft in hearing the word of God and in bearing our testimonies. "Wherefore, we search the prophets; and we have many revelations, and the spirit of prophecy, and having all of these witnesses, we obtain a hope, and our faith becometh unshaken, insomuch

that we truly can command in the name of Jesus, and the very trees obey us, or the mountains, or the waves of the sea" (Jacob 3:7). Study then is also necessary to the strengthening of one's faith. But underlying all this is the hungering of the soul for the things of God. "And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication, for mine own soul; And all the day long did I cry unto him; yea, and when the night came, I did still raise my voice high, that it reached the heavens. and there came a voice unto me saying, Enos thy sins are forgiven thee, and thou shalt be blessed . . . Now, it came to pass that when I heard these words, I began to feel a desire for the welfare of my brethren, the Nephites; wherefore, I did pour out my whole soul unto God for them. And while I was thus struggling in the spirit, behold, the voice of the Lord came into my mind again . . . And after I, Enos, had heard these words, my faith began to be unshaken in the Lord; and I prayed unto him with many long sufferings for my brethren, the Lamanites" (Enos 1:5-7, 12-13, 17).

Probably one of the most beautiful illustrations on how to increase faith is found recorded in Alma. "But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith; yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words. Now we will compare the word unto a seed. Now if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; And when you feel these swelling motions, ye will begin to say within yourselves, it must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding; yea, and it beginneth to be delicious to me. Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge . . . And behold, as the tree beginneth to grow, ye will say, Let us nourish it with great care, that it may get root, that it may grow up and bring forth fruit unto us. And now behold, if ye nourish it with much care, it will get root, and grow up, and bring forth fruit. But if ye neglect the tree, and take no thought for its nourishment, behold, it will not get any root; and when the heat of the sun cometh and scorcheth it, because it hath no root, it withers away, and ye pluck it up and cast it out. Now this is not because the seed was not good, neither is it because the fruit thereof would not be desirable. But it is because your ground is barren, and ye will not nourish the tree; therefore ye can not have the fruit thereof. And thus it is if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the tree of life" (Alma 16:151-155 and 164-169).

Besides putting on Christ and opening the way for

our redemption we are adopted into the Abrahamic line and become part of spiritual Israel for "Know ye therefore that they which are of faith, the same are the children of Abraham" (Galatians 3:7).

After having put on faith where do we go from there? Peter tells us, "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (2 Peter 1:5-10). "Yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing: unto such it is given to know the mysteries of God; yea, unto such it shall be given to reveal things which never have been revealed; Yea, and it shall be given unto such, to bring thousands of souls to repentance, even as it has been given unto us to bring these our brethren to repentance" (Alma 14:103-104).

Lest we be too secure in our thinking (for remember, we are warned to take heed, when we think we stand lest we fall) we want to caution that faith is not all there is. "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing" (I Corinthians 13:2). This is another way of saying that faith without works is dead.

There is something we must understand if sometimes we think that our faith has failed us on occasion. Many times the Lord tries us to see if we will persevere in our efforts. From James we read, "Knowing this, that the trying of your faith worketh patience" (James 1:3). If we don't persevere we waver. "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord" (James 1:6). "Wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith" (Ether 5:7). And further "... neither at any time hath any wrought miracles until after their faith; wherefore they first believed in the Son of God" (Ether 5:18).

Many times in the scripture we read of those who ask for a sign. They did not understand the principle of faith nor realize that it is only after the trial of one's faith that these signs are given. There is another aspect to this sign seeking which we have not considered. "Yea, there are many who do say, If thou wilt shew unto us a sign from heaven, then we shall know of a surety; then we shall believe. Now I ask, is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing, he

hath no cause to believe, for he knoweth it" (Alma 16:139-140).

We have been told that in order to please God we must have faith. The converse of this then is that to not have faith is sin. Paul tells us that "... whatsoever is not of faith is sin" (Romans 14:23). But there are those who are weak in the faith. What about them? Again we turn to Paul. "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not: and let not him which eateth not judge him that eateth: for God hath received him" (Romans 14:1-3).

There are two ways to have no faith and there is a gift of faith which is over and above ordinary faith. We have already discussed one way of not having faith and that is through unbelief. In the Book of Mormon there is recorded an account of a man who lost his faith through another means. "And because of the knowledge of this man, he could not be kept from beholding within the veil; and he saw the finger of the Jesus, which, when he saw, he fell with fear; for he knew that it was the finger of the Lord; And he had faith no longer, for he knew, nothing doubting; wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus, and he did minister unto him" (Ether 1:84-85).

The Book of Mormon also records a wonderful promise that the time will come when there will be a people having the same faith that the Brother of Jared possessed. In connection with this, it is apparent from the account of the Brother of Jared and the promise of a certain people again having such faith, that this is a faith which transcends that which is generally possessed by the followers of Christ. That such faith is a gift is evidenced by the following: "And again I exhort you, my brethren, that ye deny not the gifts of God . . . For behold, to one is given by the Spirit of God, that he may teach the word of wisdom . . . to another exceeding great faith" etc. (Moroni 10:8-10).

By faith many things can be accomplished. In fact all things which are right and good become possible. "And what shall I say more? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection. And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and

in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith" (Hebrews 11:32-39).

Harvey E. Seibel

BLESSINGS

Nancy Elaine Case, the daughter of James Harvey and Bonnie Elaine Case, was blessed by her grandfather and great-grandfather, Elder Leslie P. Case and James M. Case November 30, 1969 at Independence, Missouri.

Corrie Scott Geier, the son of W. Keith and Sharon R. Geier of Madison, Wisconsin, was blessed by Elder Isaac Brockman December 14, 1969 at Portage, Wisconsin.

BLESSINGS

April Sunday Dennis, the daughter of Patrick Stephen and Lena May Dennis, of Flushing, Michigan, was blessed by Apostle Don W. Housknecht and Elder Harold H. Polack April 13, 1969 at Flint, Michigan.

Alan Lee Biggs, the son of Harvey Lee and Betty Lou Biggs of Okemah, Oklahoma, was blessed by Apostles Don W. Housknecht and William A. Sheldon November 21, 1969.

Lee Ann Webster, daughter of Robert J. and Marie Ann Webster of Duncan, Oklahoma, was blessed by Apostles William A. Sheldon and Don W. Housknecht November 22, 1969.

Everett Wayne Ice, the son of Charles Everett and Alice Irene Ice of Mountain Grove, Missouri, was blessed by Elders Byron N. Wentworth and Arlo Gould November 23, 1969 at Bemidji, Minnesota.

BAPTISM

Lowell Timothy Larsen, the son of Lowell and Alice Larsen of Gurley, Nebraska, was baptized by Elder Leslie P. Case December 28, 1969 at Independence, Missouri. Brother Larsen received the laying on of hands by Elders Marvin M. Case and Leslie P. Case and was received by the Temple Lot Local.

NINA POSTMA

Nina Postma passed away at a nursing home in Kennewick, Washington, November 23, 1969. She was born February 19, 1883. Two funerals were held, one at Kennewick, Washington and one at Norfolk, Nebraska. That way, those of her family living in the far west and those living in the midwest were able to attend. Burial was at Norfolk, Nebraska.

Sister Postma was a member of the Church of Christ (Temple Lot). She lived in several of the States and that way there are many friends as well as relatives who mourn her passing.

OBITUARY

Funeral services for Gary Max, son of Max H. and Elsie L. Rousseau were held in Salem, Oregon, November 28, 1969.

Gary was born in Kansas City, Missouri, February 26, 1955. The family which also includes one daughter, Jeanne, has lived in Salem since 1959. James H. and Myrtle M. Marin, Collins, Missouri now deceased, were Gary's maternal grandparents. They will be remembered by many for their faithful years of work in and for the church.

Gary was one of God's special children and was never very strong, having besides other handicaps been born with a severe congenital heart condition. Even so, he was a very happy child and brought much happiness into the lives of his loved ones and friends.

Gary was blessed when an infant under the hands of Arthur M. Smith, deceased, and God has given him many blessings, through the nearly fifteen years we have been privileged to keep him, and we know he has an eternal home with his Heavenly Father.

Our Son

God loaned us an angel
To cherish and keep
For just a few years
And now our hearts weep.

Our thoughts keep returning
As our tears overflow
Of the joy that he gave us
For we all loved him so.

Our God is a Just One
And our knowledge is sure
Our sweet darling Gary
Is at home with the Pure.

He will never more suffer
And God's Promise is given
If we love and obey Him
We will meet him in Heaven.

Written by Mother, Dec. 9, 1969

NOTICE FROM THE KITCHEN COMMITTEE

Dear Brothers, Sisters and Friends:

Looking back to the past Conferences and thinking of all that has been accomplished, we now look forward to the continuation of generous donations and kitchen help for the 1970 Conference the week of April 6, 1970.

Sarah Brantner
Lovita Seibel
Hester Wentworth

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.

PERILOUS TIMES What of the Future?

By Lovita G. Seibel

"This know also, that in the last days perilous times shall come" (2 Timothy 3:1).

Many aspects of the future appear to be very serious for those who desire to worship God in the Biblical way, as distinct from the modern Godless trends. For coming events, are casting their shadows before them, as evidenced by the paper called "Operation '76 and the Universal Church" by W. Henry MacFarland. One can hardly do this document justice by making quotes from it. Copies may be obtained from "Concerned Presbyterians, Inc. 100 Biscayne Boulevard, Miami, Florida 33132" at 10 copies for 40 cents. The plans for a Political Religious World Church such as has been outlined in this document, clearly foreshows possible world developments which could have much to do with bringing about a fulfillment of Daniel 12:1, ". . . and there shall be a time of trouble, such as never was since there was a nation even to that same time;" and which is amplified by Christ in talking to His disciples when He said, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matthew 24:21).

Therefore it seems good to make a study concerning the world conditions which have been faced by the people of God in earlier times, to try to learn of the ways in which God cared for them in order to bring them safely through the serious confrontations which took place between the destructive forces of evil (which have always warred against God and His righteous followers) and the forces of God for good.

Also, it may be well to scrutinize the prophecies concerning these latter days so that we may be better prepared to face the tribulations which are almost upon us; and also that we may learn what God has promised to do about these conditions.

We have chosen a number of striking confrontations between the powers of evil and the power of God, as manifested in the lives of peoples who lived at various periods when wickedness threatened to completely overcome and destroy all righteousness from the earth.

Our first example is found in the time of Noah. We learn the condition of the earth from Genesis 6:5, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." In spite of such general wickedness there was still righteousness in the earth, as shown by Genesis 6:9, "These are the generations of Noah; Noah was a just man and perfect in his generations, and Noah walked with God."

Also Genesis 7:1, "And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." On this occasion God dealt with the wickedness of the earth as shown in Genesis 6:13, 17, ". . . The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth . . . And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die." But God had a plan for preserving the righteous, "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch . . . But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee." (Genesis 6:14, 18). The earth was cleansed from wickedness by the floods while the righteous were preserved by God in the ark. Obedience to God was the specific requirement to obtain His preservation, combined with a willingness to work and to suffer what need be, "Thus did Noah; according to all that God commanded him, so did he" and ". . . Noah did according unto all the Lord commanded him." (Genesis 6:22; Genesis 7:5).

The next period of confrontation which we wish to explore is that time which embraces the tower of Babel. This includes the times of Nimrod, of Jared and his Brother whose account is found in the Book of Normon, and the time of Abraham.

In Genesis 10:6-9 we learn that Cush was a son of Ham, the youngest son of Noah, and that Nimrod was one of the sons of Cush. Verse 10 tells us that the beginning of Nimrod's kingdom included Babel where the tower began to be built. "The Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; . . . let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth." (Genesis 11:5-9). The Lord broke the power of their wicked intentions for the time being, but did not utterly destroy them as He had done to the wicked at Noah's time. In the book, "The Two Babylon's" by Hislop, we find certain historical matter concerning this time which is not recorded in the Bible. Cush began to build the city, but it was Nimrod and his wife Semiramus who completed it, and ruled from there. Wickedness rose up

under their rule for they developed the religious pagan idolatrous form of worship. Because of its evil and secret rites it is known as "The Mystery Babylon." Their idolatry was not manifested in the worship of wood and stone only, but in worship of man himself, as embodied in Nimrod, Semiramus and others. All pagan religions sprang directly from this "Mystery Babylon." It is still with us today and is embodied in the teachings, usages, and ceremonies of the Catholic Church, as well as other places. See the book "Two Babylons" for a complete development and expose of these facts.

This explanation sets the scene for the examples of action and reaction between good and evil at that period. The building of the city and tower are recorded in Genesis 11:4. God handled the wicked by confounding their language and by dispersion of the people at this time, and this scattering of the people over the face of the earth accounts for the varied forms of the pagan religion becoming widely spread into all lands and among all peoples. God also preserved the righteous through this manner in the dispersion of the peoples for He made special provision for Jared and his Brother, their friends and their families. "Which Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people, and swear in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered . . . And it came to pass that the Lord did hear the Brother of Jared, and had compassion upon him, and said unto him, Go to and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind, and thy family; and also Jared thy brother and his family; and also thy friends and their families, and the friends of Jared and their families . . . And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord had preserved for a righteous people;" (Ether 1:7, 16, 29).

I do not have the book but it has been my privilege to read a part of a book called the "Book of Jasher." This book tells of the birth of Abram (Abraham as later renamed by God) in the days of Nimrod's rule. It tells of the unusual heavenly signs and tokens which accompanied the birth of the babe, which was noticed by Nimrod, and of Terah's subsequent acts in order to preserve his son's life when summoned to bring the child to Nimrod. From this and the Book of Mormon account (the Jaredites first went north into the valley of Nimrod, Ether 1:22) we deduce that the times of Nimrod, Jared, and Abram were all of the same period.

Like Jared and his Brother, Abram was another of the righteous for whom God had special plans during these days of scattering. But Abram was not to be led so far from the original homeland for God planned to use him and his descendants in a peculiar, and very special manner in the fulfilling of the Lord's promises

to mankind. "Now the Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:" (Genesis 12:1). According to God's promises to Abram, he was to become a father of many nations. "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." (Genesis 17:5). Abraham was also to be the father of the "seed." "And in thy seed shall all nations of the earth be blessed; because thou hast obeyed my voice." (Genesis 22:18). And this Seed was Christ, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Galatians 3:16). Thus we begin to discern something of the working of God's plan for all mankind. Here again, as in the cases of Noah and the Jaredites, we find Abraham is willing to trust God, and be obedient, and willing to suffer hardships and privations in order to follow God and receive His blessings and protection. For in Hebrews 11:8, we are told, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went."

A third major confrontation of the forces of evil and of good came about in the days of Moses. Egypt was rife with the evil pagan and idolatrous worship which had spread from Babylon and the Chaldeans. There the powers of evil were oppressive against the descendants of Abraham, who had gone to dwell in Egypt because of the famine, and then had remained there. It was time for them to return to the land promised to Abraham, and God moved against the evil and wickedness of Egypt in order to free His people and bring them into their promised land. This story is so well known that all we need to do is quote a very few verses and go on to the next. "And Joseph said unto his brethren, I die: And God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob." (Genesis 50:24). "And the Egyptians made the children of Israel to serve with rigor: and they made their lives bitter with hard bondage, . . ." (Exodus 1:13-14). The Lord God showed forth His power and might in breaking the hold which the pagan gods of Egypt held over that country through the ten plagues which He brought upon Egypt, thereby humbling Pharaoh sufficiently so that he permitted the Israelite slaves to leave. This doubtless had the added advantage of being an object lesson to the Israelites, for after living more than 200 years in Egypt they were very likely steeped in Egyptian idolatry themselves. So Pharaoh sent them away, "And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel: and go, serve the Lord, as ye have said . . . And the children of Israel journeyed from Rameses to Succoth . . ." (Exodus 12:31, 37). Thus God had released His people according to the prophecies, but He was not through with the punishment of the wickedness of the Egyptians, for the Egyptians soon felt the loss of their

slaves and Pharaoh and his armies followed after them. We wish to point out that God used the same miracle to save the Israelites which proved the destruction of the Egyptians. This was at the crossing of the sea, where He caused the waters to roll back, and His people went across dry shod, but as the Egyptians attempted to cross after them God permitted the waters to return, and to destroy the armies of the Egyptians. Again we see the pattern of trust and obedience, and of willingness to endure hardships and tribulations while being obedient. God does not guarantee to save His people on flowery beds of ease. Another pattern has emerged in this study. The same miracle of event by which God protects His people, also acts as the means of destroying or bringing to naught the power of the wicked. The flood destroyed the wicked of Noah's day, but through the ark God caused it to save Noah and his family. The dispersion and confounding of the language broke the power of the wicked at the time of the tower of Babel, but God also used it to segregate the more righteous for His own care and purposes.

When the people of Israel and Judah became so wicked that God could no longer permit them to pollute the land of their inheritance, He handled it by causing many of them to be destroyed, but also used captivity and dispersion as a means of preserving some of the more righteous among them. Thus we find the ten tribes carried away captive, and in later years dispersed from the land of their captivity, to be lost to the world until near the end of time. Judah suffered destruction and captivity for her wickedness, also dispersion, for God led some of the more righteous away from the destruction and captivity, which fell upon that people.

The Nephites are a people led by God to preserve unto himself a righteous people, "And they (the people of Jerusalem) also sought his (Lehi's) life, that they might take it away. But behold I, Nephi, will shew unto you that the tender mercies of the Lord are over all those whom he hath chosen, because of their faith, to make them mighty even unto the power of deliverance . . . And it came to pass that the Lord commanded my father, even in a dream, that he should take his family and depart into the wilderness." (1 Nephi 1:22-23, 27).

Later Nephi has this to say, "But great are the promises of the Lord unto those who are upon the isles of the sea; wherefore, as it says isles, THERE MUST NEEDS BE MORE THAN THIS: AND THEY ARE INHABITED ALSO BY OUR BRETHREN. FOR BEHOLD, THE LORD HAS LED AWAY FROM TIME TO TIME FROM THE HOUSE OF ISRAEL, ACCORDING TO HIS WILL AND PLEASURE." (2 Nephi 7:36-38). This makes us aware that in addition to the destruction and dispersion which God caused to come upon the houses of Israel and Judah, that He also led some to other lands to protect and deliver them and raise up a more righteous people. One case in point is the leading of Jeremiah's group to the island of Ireland, following the fall of Jerusalem. Too, we have learned of a group which went to Japan about 583 B.C., but as yet have not as-

certained their origin. These things point to an area for research. And of course the Nephites, some 200 years after their arrival to the land of promise, found the descendants of another group (the Mulekites) which had been led from Jerusalem at about the same time that they themselves had left there. There may have been others of whom we know not as yet.

The greatest or most important time of confrontation between evil and righteousness came at the time of Christ. To bring about the crucifixion of the Son of God was the devil's master stroke. But when he thought he had won, he was foiled again by the resurrection of Christ, for together, the crucifixion and the resurrection, became the most sublime expression of God's love for fallen humanity, and proved the most effective approach for our salvation. After His resurrection Christ could say, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Revelation 1:18). Also, ". . . In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). For, "Jesus came and spake to them, saying, all power is given unto me in heaven and in earth" (Matthew 28:18). This confrontation was won completely by Christ through His righteousness, and His willingness to be obedient in all things to the will of His Father, and in His willingness to face and suffer persecutions, hardships and tribulations. These sufferings were also promised to be the experiences of His followers, as we have noted in John 16:33; and in many other scriptures, such as John 15:20, John 16:2. History, of course, records the great persecutions and suffering which the wicked of the world have heaped upon those who were faithful to their belief in Christ. See Fox's Book of Martyrs. This is the fourth phase of the pattern which can be added to the other three.

After the time of Christ the faithful and righteous were not as a group delivered from the wickedness of those around them. Instead in both hemispheres wickedness worked in the hearts of those of the church, and finally claimed or destroyed the would-be followers of Christ, until that which was left had become as foretold by Amos, ". . . the heathen, which are called by my name . . ." (Amos 9:12). For they retained the name of Christians but were turned again unto paganism.

Because so much had been lost in belief and understanding of the gospel of Christ, and because of the loss of the priesthood authority to act for Christ it became necessary for God to bring about a restoration of all ". . . all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). This time of refreshing came from God in the days of Joseph Smith and the coming forth of the Book of Mormon, which contained the gospel, and is one in God's hand with the Bible. And now, as a part of that restoration, we look forward to the complete fulfillment of the prophecies concerning the latter days and the time of the end. As was mentioned in the beginning of

this article we look for a time of tribulation far worse than any which have occurred before.

Having learned four means in which God deals with wickedness, at the same time delivering or preserving the righteous, we are ready to study and analyze the prophecies so that we may learn what to expect in our present time. We shall list the four elements again.

1. God uses the same miracle or event to destroy or disperse the power of the wicked, that He uses to protect the righteous.

2. The righteous, in order to claim or merit God's protection must be obedient to Him, and be willing to undergo hardship and tribulation.

3. When God's people become wicked then destruction falls upon them, and captivity and dispersion are His methods used to punish them, yet by this method He preserves a more righteous remnant of them as in the case of some of Israel and Judah.

4. Persecutions are a fourth element in the pattern God has for the righteous, for the judgment of the wicked men becomes just through the persecution they heap on the righteous. Not all are to be delivered from the oppression and tribulation brought on them by the wickedness of Satan and men. For some must resist evil unto blood (or martyrdom). "Ye have not resisted unto blood, striving against sin" (Hebrews 12:4). To be among those martyred for the testimony of Jesus brings a special blessing or gift. When the wicked ones of the city of Ammonihah burned with fire the wives and children of the ones who believed the word of God even forcing Alma and Amulek to watch their sufferings and pains, Amulek was deeply pained and said to Alma, "Therefore let us stretch forth our hands, and exercise the power of God which is in us, and save them from the flames. But Alma said unto him, The Spirit constraineth me that I must not stretch forth mine hand; for behold, the Lord receiveth them up unto himself, in glory; and he doth suffer that they may do this thing, or that the people may do this thing unto them, according to the hardness of their hearts, that the judgments which he shall exercise upon them in his wrath, may be just;" (Alma 10:49-51).

But for the righteous to be slain for the word of God, and the testimony of their belief in God brings a special blessing, for these souls wait and rest under God's altar in heaven clothed in white robes, while on the other hand, when He permits the wicked to thus persecute the righteous, they prove themselves worthy of the judgments and punishments which God will pour out upon them.

Turning to the prophecies which foretell the coming time of the end, and the great day of the Lord, we shall start by quoting from Isaiah 13:6-10, "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be

as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine."

Joel 2:1-11 also foretells the Lord's terrible judgments to be poured out upon the wicked at the time of the end, and also of the prospect of trouble and tribulation for those who dwell in Zion, the Lord's holy mountain. "Alas for the day! For the day of the Lord is at hand, and as a destruction from the Almighty shall it come (Joel 1:15). This agrees with the verses in Joel 2:1-11, which tell about the destroying army which will wage much war and destruction. While Joel 2:31 tells us "The sun shall be darkened, and the moon turned into blood before the great and terrible day of the Lord come." This is again repeated in Joel 3:15, "The sun and the moon shall be darkened, and the stars withdraw their shining." Christ also identifies these things as being a sign of the end of the world and of His return. "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matthew 24:29-30). So we are safe in identifying all these prophecies as pertaining to the end of time, and that they are soon to be fulfilled in the near though perilous times of the immediate future. Compare with Luke 2:19-20.

We shall list parallel marks from these prophecies.

1. Destruction and desolation to come upon the earth.
2. A destroying army.
3. General fear among all people.
4. A time of great tribulation.
5. Destruction of sinners.
6. Darkening of the sun and moon, falling of the stars.
7. Peoples of the earth to mourn.
8. Return of Christ.

There are other prophecies which also tell of the things which are to happen in the end of time. Some will follow.

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thessalonians 5:2-3).

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men . . . But the day of the Lord will come as a thief in the night: in the which the heavens will pass away with a great noise, and the elements melt with fervent heat, the earth also and the works that are therein shall

be burned up . . . Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" (2 Peter 3:7, 10, 12).

"Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be a very tempestuous round about him" (Psalms 50:3).

"Whose fan is in his hand, and will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matthew 3:12).

"As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world" (Matthew 13:40).

"When the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord" (2 Thessalonians 1:7-9).

These quotes have been quite extensive, but they give some additional identifying marks.

9. The day of the Lord will come unexpectedly, as a thief in the night, except we are watching for Him.

10. It will be a time when people are greatly concerned with peace and safety. Possibly because of the great fear in their hearts as formerly predicted.

11. It will be a day of destruction by intense fire, till even the elements burn or melt. This has already been witness in a measure in the aftermath of atomic bomb bursts.

12. The fire will destroy the wicked, and cleanse the earth.

In connection with point twelve we should read, "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be as ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts" (Malachi 4:1-3).

In point number 2 we noted that a destroying army from the "north" would go forth. Confirming scriptures are Joel 2:20 and Ezekiel which latter scripture we shall quote. "Therefore, son of man, prophesy and say unto Gog. Thus saith the Lord God; in that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou and many people with thee, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up against my people Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes . . . And it shall

come to pass at the same time when God shall come against the land of Israel, saith the Lord God, that my fury will come up in my face . . . Surely in that day there shall be great shaking in the land of Israel . . . and I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead with him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone" (Ezekiel 38:14-22).

Of interest at this point may be some prophecies from the writings of Esdras, as they seem to foretell much the same events to come.

"And it came to pass after seven days, I dreamed a dream by night: And, lo, there arose a wind from the sea, that it moved all the waves thereof. And I beheld, and, lo, that a man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him. And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire. And after this I beheld, and, lo, there was gathered together a multitude of men, out of number, from the four winds of heaven, . . . And, after this I beheld, and, lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight. And, lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war: but only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests. And they were all mixed together; the blast of fire, the flaming breath, the great tempest; and fell with violence upon the multitude which were prepared to fight, and burned them up everyone, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid" (II Esdras 13:1-5, 8-11).

"For as I conceive in mine understanding, woe unto them that shall be left in those days! and much more woe unto them that are not left behind! For they that were not left were in heaviness. Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left behind. Therefore are they come into great perils and many necessities, like as these dreams declare. Yet is it easier for him that is in danger to come into these things, than to pass away as a cloud out of the world, and not see the things that happen in the last days. And he answered unto me, and said" (II Esdras 13:16-20), "Behold the days come, when the most High will begin to deliver them that are upon the earth. And he shall come to the astonishment of them that dwell upon the earth. And one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another. And the time shall come when these things shall come

February 1970

to pass, and the signs shall happen which I shewed thee before, and then shall my Son be declared, whom thou saw as a man ascending. And when all the people hear his voice, every man shall in their own land leave the battle they have one against another. And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting. But he shall stand upon the top of mount Sion. And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands. And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest; And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto flames: and he shall destroy them without labor by the law which is like unto fire" (II Esdras 13:29-38).

Certainly these descriptions of destruction to the earth and to the wicked by fire bring to mind the capabilities which are in the hands of the nations to destroy the earth by atomic nuclear bombs. This is a thing which is a fear in the hearts of all nations at the present time. Or perhaps the blasting of the earth by napalm, also. Certainly the description by Esdras of the destruction of the blast of fire, the flaming breath, the great tempests all mixed together partake of a semblance of atomic blasts, leaving only the dust and smell of smoke.

There is much more that one might include concerning the times of destruction as the Scriptures have much to say upon the subject. The earthquakes, the plagues, the sicknesses, the persecutions, other things. It seems like almost an endless array of destruction and punishment to be meted out upon a wicked earth, until one wonders how in this time of the end will the righteous be spared. Esdras saw many things in a dream and was afraid; we see them upon the earth, in the act of being fulfilled and likewise are afraid, knowing the time is at hand.

There is only one hope and that is in the Lord Jesus Christ, in keeping His commandments and learning that perfect love, which the Bible tells us will cast out all fear, I John 4:18. With this in mind we shall look into the promises which are given for the protection of God's people during the times of tribulation soon to come. Possibly the first Scripture we should consider is the following, for it shows us how important it is that our hearts and minds should trust and not fear, and how important that perfect love is to all who would be God's children. For John also says, ". . . fear hath torment. He that feareth is not made perfect in love" (I John 4:18). Compare with, "Wherefore, I, the Lord, have said that the FEARFUL, and the unbelieving, and all liars, and whosoever loveth or maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake that burneth with fire and brimstone, which is the second death" (Doctrine and Covenants Sec. 63:5b).

There is sufficient in God's promises to allay our

fears, and to confirm our faith in Him even though we may be required to resist evil unto blood. (Hebrews 12:4).

In speaking of these days of tribulation Jesus said, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matthew 24:21-22).

Here Christ promises that the days of tribulation will be shortened, apparently interrupting the plans of men for the destruction of the children of God. For it says in the Book of Mormon, "For the day soon cometh, that the proud and they who do wickedly, shall be as stubble; and the day cometh that they must be burned. For the time soon cometh, that the fullness of the wrath of God shall be poured out upon all the children of men: for he will not suffer that the wicked shall destroy the righteous. Wherefore, he will preserve the righteous by his power, even if it be so that the fullness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, 'They shall be saved, even if it so be as by fire'" (I Nephi 7:33-37).

This Scripture again brings out the proposition made earlier in the article, that God uses the same means for both the destruction of the wicked and the protection of the righteous. Fire (atomic blasting?) will destroy the one thus protecting the other. Following the descriptions Esdras gave of the destruction to come upon those who fight against God and His Son we have this statement, "But those that be left behind of thy people are they that are found within my borders. Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain. And then shall he show them great wonders" (II Esdras 13:48-50).

The statement that those who are left behind will be within God's borders has special interest because of the statement in the Book of Commandments relative to the establishment of Zion. It is as follows. "But before the great day of the Lord shall come, Jacob will flourish in the wilderness; and the Lamanites shall blossom as the rose: **ZION SHALL FLOURISH UPON THE HILLS, AND REJOICE UPON THE MOUNTAINS, AND SHALL BE ASSEMBLED TOGETHER UNTO THE PLACE WHICH I HAVE APPOINTED**" (Book of Commandments LII:25-26).

A great deal more could be written upon this subject, just in quoting the Scriptures in the Bible and Book of Mormon, also from latter day revelation, until a book could be written. But sufficient has been given here to alert us to the problem of coming events and the Lord's plans, so that we need not be taken by surprise. Nor should His coming be to us a thief in the night.

Let us take courage and as Jesus admonished, when we see these things, ". . . then look up, and lift up

your heads; for your redemption draweth nigh" (Luke 21:28).

Certainly obedience to God in the face of persecutions will be required of us if we merit His protection as has been promised in what has been outlined here. We may have to face hardships and discouragements to try our faith, but instead of dispersion it will be the time of the gathering for in speaking of His coming Christ has said, "For wheresoever the carcass is, there will the eagles be gathered together" (Matthew 24:28) and went on to say, "Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left" (Matthew 24:40-41) for "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matthew 24:31). Then will come to pass what is spoken of in Joel, "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 2:32).

STEP BY STEP

By Emil Heeb

It was a tragedy, yet it was the first step of a chain of events that led me to the water's edge in the restored Church of Jesus Christ. It was a hot summer day when the paralyzing news struck our home that mother had passed on to another world. The scene of this sad event was in Oberreihntal (upper Rhine Valley) of beautiful Switzerland. As time went on the five children in our family became scattered. One was adopted here, and another there, up and down the valley. I was only four years old and two of the children were younger yet. Dad soon began to carry on long correspondence with an acquaintance in the land of America.

As a result of this correspondence, Dad decided to leave Switzerland and go to this land of freedom. It was a rather chilly spring day in 1906 when Dad, and a brother just one year my senior, said good-bye to the rest of us and left for the new country. That was the second step that paved the way for me some day also to see the promised land.

Ten more years of my life were spent going to school and helping to do the chores on my uncle's farm. These were the good old times. In the summer we made trips into the Alps and high altitude valleys and explored the beautiful countryside of my native land.

Three years of apprenticeship followed these days on the farm. During this time I completed my plans to join my father and my brother in America. My apprenticeship ended in October 1919. I was free, nothing could hold me back now.

I spent the last day, the twenty-eighth of October, in the valley of my native Switzerland, in the home of my sister. It was hard for her to see me leave. Had it

not been for the fact that I was to join our Dad and brother, it would have broken her heart.

Early the next morning I took the most romantic step, walking down the rough narrow road towards the "Landstrasse" (mainstreet through the valley) to catch the post-coach that connects the towns with the railroad. The sky was still filled with stars, and the air was wintry. Later as I was sitting in the train, looking at the much beloved mountains that flew by the window, I wondered if I would ever see them again. I wondered too, if I would see something like that beyond the waves. But whatever came, I felt even then, that an unseen hand was leading me for a purpose which I did not know then.

Another day dawned as the train rolled through northern France where only little over a year ago the war had raged leaving scars of burned-out and abandoned villages. On the eleventh day of November I reached New York. The city was vibrant with the celebration of the first armistice.

Less than six months after I had settled myself in this country, a strange incident happened. It was one that proved to be another step towards where the unseen hand was leading me. As I walked towards my father's farm, I noticed something in the ditch beside the road. It was partly covered over with grass and brush.

I went to investigate and found it to be an old suitcase almost falling apart. It contained some very soiled clothes, and a Bible. I took the Bible and left the rest. The mystery of how they happened to be there I have never solved. Perhaps a bandit took the suitcase hoping to find some valuables, then finding that it contained only a Bible threw it into the ditch.

It did contain a treasure for myself, although I did not know its value then. As I leafed through the Bible, I noticed something that was not found in other Bibles. Years later I learned that it was what people called a "Mormon" Bible. It was the Inspired Version.

From then on I was curious to know what was meant by "Mormon." One day while I was browsing through the books in the Seattle City Library, I chanced to see the word "Mormon" on one of the books on the shelves. Hastily I took it down and started to read. I do not remember the name of the book, but I read about the life of Joseph Smith and his finding the gold plates which were translated to become another book, new to me, The Book of Mormon. It also mentioned a religion called the Latter Day Saints.

Only a few months passed until I took another step. A young man about sixteen years of age, Charley Sylvester, came to visit me several times. During one of our conversations, he mentioned that he was a Latter Day Saint. My memory went back to the book I had read at the library. "Is that the Church that has the Book of Mormon?" I asked.

"Yes it is," he replied, but quickly explained that it is not the Utah Church. Then he asked me eagerly, "Would you like to read the Book of Mormon?" When

I told him yes I would be glad to read it, he ran home and got the book for me.

During the time I had the book to read, a missionary held a series of services at the Seattle Branch of the Church. Charley's folks took me along to the services. After a week of services were completed, I stepped to the water's edge of baptism.

But since the Restoration is not a united front against the false doctrines of so-called Christendom, but only scattered factions of it, also mingled with false doctrines. it remained for me to search further to find the one nearest to the teaching Jesus gave to the Jews in Palestine and to the Nephites on this land, and make one more step for the truth, to satisfy my soul-hunger for what is right in the sight of God.

Some of the words of the Lord, found in the Doctrine and Covenants, Section 83:8 has long been an eye-sore to me.

This remnant of the Restoration I found after much reading of the Zion's Advocate, and publications written by some of the Church's uncompromising pillars like David Whitmer, Daniel MacGregor and others. I also have been assisted by friends who had given much thought, service and prayers that God-loving souls may be added to His church.

It was these helps confirmed by spiritual dreams and other happenings that could not be confused with mere coincidence, that prompted me to take the final step to God's Church, the Church of Christ (Temple Lot).

This story had been written some time ago, up to the double line, and printed in the "Stepping Stones" by the "Herald House."

But since I had joined the Church of Christ (Temple Lot) having been baptized by Elder Bell, I added a couple of paragraphs to it and so submit it to you.

(continued from January issue)

And what do we get from that Jerusalem conference? Simply the opinions of Peter and Barnabas, followed by the sentence, (or opinion) of James, the bishop of the church—all apostles. But what is the meaning of the word "sentence?" See the New Universities Dictionary: It reads: "Judgment, opinion, decision." Hence, all gave their decision, James included. "But," says one, "Peter must have been one of the first presidency, judging from what Jesus told him in Matthew 16:9. Well, if that be the case, possibly all of the apostles were members of the first presidency, for we find about the same statement was made to all the apostles. See Matthew 18:18, and John 21:23, all having the same keys, power, and authority. All in the same office and calling. God had not provided for more. John in Revelation 12:1, did not see fifteen stars in the woman's crown, simply twelve. No room there for a first presidency. And in Matthew 19:27, 28 Jesus said that the twelve should

sit on twelve thrones, judging the twelve tribes of Israel. While Jesus sits in His own throne of glory, but fails to provide a throne for a first presidency for some cause. Are they to be slighted and forgotten, have nothing to say, and nothing to do? and be compelled to go down to the foot of the class, or to be left out altogether, which seems to be the case?

As God spoke through the apostles and others, and when trouble or matter of importance confronted the church, the apostles attended to it. See Acts 1:16-26, Acts 6:1-6, and Acts 15:1-22. And we are made to wonder why that in all the sayings of the prophets, from Adam to Malachi, and the sayings of of Jesus Christ and all the officers of the church from Matthew to Revelation, that they never made mention of a first presidency, if, in fact, there was one in existence. Even Luke, who wrote the Acts of the Apostles, made no mention of a higher office in the church than the apostles; and in the Book of Mormon, I Nephi 3:78-248, Nephi in his wonderful vision of Jesus Christ and His church, made no mention of seeing a first presidency. But the work of the twelve is spoken of about sixteen times in said vision. He also saw that the twelve apostles should judge the twelve tribes of Israel.

Well, having also failed to find a first presidency in the New Testament church, as well as in the Book of Mormon, we shall now undertake the task in the restoration movement. In Doctrine and Covenants 16:6, Oliver Cowdery and David Whitmer were by revelation through Joseph Smith in June, 1829, commanded to search out twelve apostles, which they failed to do for some cause for about six years. But in the meantime, they (Oliver and David as well as Joseph Smith) had been baptized and ordained to the apostleship, and the church organized on April 6, 1830. But not a word from God by way of revelation to the church providing for a first presidency. But in Doctrine and Covenants 20:1 the Lord said, "I have caused this last covenant and this church to be built up unto me, even as in the days of old." And in the Church History, vol. 1, page 78, we find the following: "In accordance with commandments and revelations given by him to ourselves in the last days, as well as according to the order of the church as recorded in the New Testament." Then in the Doctrine and Covenants, Section 17, we have all the officers of the church named, one by one, but not a hint of a first presidency, but seemingly in full agreement with Matthew 10:1-5, I Corinthians 12:28, Ephesians 4:11, and Nephi's Vision as recorded in the Book of Mormon.

The next step will be to compare chapter 6 in the Book of Commandments, with Doctrine and Covenants, section 7; for right here is where the first presidency egg is beginning to hatch. For in the self-same revelation in the two books we find 112 words in the Book of Commandments and 255 words in the Doctrine and Covenants, and it now begins to look a little suspicious. In Church History, volume 1, pages 221 to 228, and 249, we learn that Joseph Smith himself was the one that "carefully and prayerfully prepared the revelations in

the Book of Commandments and dedicated them to God" and ordered three thousand copies printed. This was in November 1831.

Some contend that the Book of Commandments was never completed. Well, let us see about that. The Evening and The Morning Star (the church paper) for May 1832, refers to the Book of Commandments as "now in print," and it appears that it was in press about the middle of April. Anyway David Whitmer said, "I have a copy of it which was published complete." Brother Jacob Whitmer gave his copy to Brother John C. Whitmer: his son now has it. And upon the title page in large letters "A BOOK OF COMMANDMENTS FOR THE GOVERNMENT OF THE CHURCH OF CHRIST ORGANIZED ACCORDING TO LAW ON THE 6TH DAY OF APRIL 1830, ZION. PUBLISHED BY W. W. PHELPS AND CO., 1833. Then the following: "The book was finished complete and bound in paper covers." (Evening and Morning Star, vol. 13, no. 1, page 1.) Another: The Library of Congress still possesses a copy of the Book of Commandments of 160 pages and signed Feed W. Ashly, Chief order of division. This was in reply to an inquiry dated December 12, 1911. Another inquiry of November 30, 1911, reads, from the New York Public Library, "We secured a perfect copy of this work. This copy has no marks of previous ownership. It consist of 160 pages." Signed W. M. Lyemberg, Reference Librarian.

We have a number of inquiries and replies, but the foregoing will be quite enough. The fact remains that chapter 6 of the Book of Commandments was changed and added to as it appears in Doctrine and Covenants section 7.

But of course that is not the only one of the revelations that have been tinkered with in order to make room for a first presidency. Possibly the ancient way of spelling presidency was "Pillars" (seemed to be). Well, anyway, at Amherst, Ohio, on January 25, and April 26, 1832, at Independence, Missouri, Joseph Smith was set apart to the first presidency, and the events were both special conferences. There was no revelation directing such a matter. It was done exclusively by a resolution. See Church History, vol. 1, page 244. And why was not the setting apart of a first presidency deferred until the voice of a general conference should be heard? And thus have conserved the law of common consent, as the law of God provides. Well, for the best of reasons: This first presidency scheme was a new departure—unheard of and unread of and a general conference body might have spoiled the whole project by citing them to the law already given, and to Amos 3:7, etc.

"Oh but," says one, "section 104 in the Doctrine and Covenants provides for the office of first president." True enough. But for cause it has no date. However, by turning to Joseph Smith's history of himself as published in Millennial Star, vol. 15, pages 245, 246, we learn that this revelation, section 104, was not given until after March 28, 1835—some three years and three

months after Joseph Smith was ordained president of the high priesthood, and over two years after the first presidency was fully organized. See vol. 1, Church History, pages 282, 283. Also Doctrine and Covenants 87, p. 3.

In revelation given April 6, 1830, 19:1, it is stated that Joseph Smith shall be called a seer, a translator, a prophet, and an apostle of Jesus Christ, also an elder of the church through the will of God the Father, etc. Nothing said, however, about a first presidency. In the Book of Commandments chapter 24, and Doctrine and Covenants 17:1 (same revelation) it will be noted that we already have three apostles. And in Book of Commandments 15:27, we read:

"And now behold there are others who are called to declare my gospel both unto the Gentiles and unto Jews; yea, even unto twelve." But in Doctrine and Covenants 16:5, the word "unto" is left out entirely. The intention originally was to add nine more apostles to the former three.

In Church History, vol 1, page 541, Joseph Smith said (February 14, 1835), "The first business of the meeting was for the three witnesses of the Book of Mormon to pray each one, and proceed to choose twelve men (not nine) from the church as apostles, after which the following men were chosen to be apostles of the Church of Christ: Lyman E. Johnson, Brigham Young, Heber C. Kimball, Orson Hyde, David W. Patten, Luke Johnson, William E. McLellin, John F. Boynton, Orson Pratt, William B. Smith, Thomas B. Marsh, and Parley P. Pratt.

From the above it will be noted that not one of the former three apostles is included. Hence we can now see why the word "unto" was left out of the revelation in Doctrine and Covenants 16:5—for a nest egg. So in 1835, we have fifteen apostles in place of twelve. But before that we have a full first presidency and secondly a quorum of twelve apostles? Quite out of line with the New Testament and Book of Mormon church. See Matthew 10; I Corinthians 12; Ephesians 4; Doctrine and Covenants 17 and 42.

Elder William W. Kelley, a former member of the Quorum of Twelve in the Reorganization, said: "It is believed by some that after the crucifixion of the Savior, Peter, James and John were advanced to the presidency of the church; that their authority henceforth transcended that of the other apostles: but unfortunately for their theory there seems to be little or nothing to support it."—Presidency and Priesthood, page 72.

On the same page he says: "There is no evidence showing that either Peter or John ever acted in that capacity, but rather they continued in the very offices and authority to which they were appointed when they were first called to apostleship by the Master." And his statement to Peter in Matthew 16:19, as to the keys of the kingdom, had the same bearing on the balance of the twelve and ministry, and had nothing to do with leadership or presidency of the church outside of his own quorum. He was simply the chairman of the twelve apostles. So where are we?

In Doctrine and Covenants 99, page 6, we read: "The president of the church, who is also the president of the council, is appointed by revelation and acknowledged in his ministration by the voice of the church. And it is according to the dignity of his office that he shall preside over the high council of the church. And it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed."

Quite the reverse took place on January 25 and 26, 1832, if we have been truthfully informed. In Doctrine and Covenants 43:1 we read: "Ye have received a commandment for a law unto my church through him whom I have appointed unto you to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me."

Now we have it, and now we don't have it, but are made to inquire if there really was a first presidency in the Old or New Testament church? Where can the revelation or revelations of appointment be found? And more, where are the revelations they received for the church? It is true that James in his first epistle gave some very fine counsel to the church as an apostle, but not a revelation. And an apostle he was, and for all we know, he might have been a bishop of the churches, some writers so contend, and they may have had a hand in helping the balance of the twelve in giving orders, and ordaining the seven deacons spoken of in Acts 6:1-6, as the deacon's life would naturally be a part of the financial law business of the church, and in case of the bishop or bishops and under their jurisdiction.

In our missionary labors we are very much inclined to cite our hearers of the world to Isaiah: "To the law and to the testimony if they speak not according to this word, it is because there is no light in them." Surely this citation equally applies to every Latter Day Saint, first, last, and all the time, no matter what faction they may belong.

In conclusion, may God by the power of His Spirit help us all to become as one, and made to see eye to eye; for united we stand, but divided we fall. So might it be. Amen.

HEAR A PARABLE

By One Concerned

James 1:22, "Be ye doers of the Word, and not hearers only, deceiving your own selves."

Once there was a shepherd who went into a vast land of wild sheep and goats to build a sheepfold. It was to be a perfect sheepfold for the purpose of gathering, nurturing, teaching and bringing into being a perfect flock. The shepherd laid out the plan to the detail, not only for the building of the structure but also for its operation. He prepared a process leading to the fold and at the entrance a fountain through which

each sheep gathered should be led that by a Divine Alchemy it would be purified and thus become enabled to grow into a perfect sheep. Even a Goat through this process could be reborn a sheep. The shepherd called together servants to help construct the fold to get it in readiness. He gave them instructions, explaining, directing but he was summoned home and he left the work of gathering the flock into the care of his servants.

At first the servants were diligent in obeying all the shepherd's instructions, doing all things as he had directed them. They carefully led each sheep they gathered through the whole, sometimes long, sometimes slow, sometimes painful process leading to the gate and then through the fountain. But later they began to get impatient to fill the fold. They didn't always understand why or just what each of these procedures was to do nor could they always see the result right away, so some began to get careless. They began to ignore some of the shepherd's instructions; they began to by-pass some of the required steps leading to the gate. And if a sheep or a goat would come when called they would quickly pass it through the fountain and boost it on into the fold, hoping to have gathered a sizable flock by the time the shepherd returned, forgetting the shepherd had cautioned them he must have quality rather than quantity.

And then, too, because the servants ignored part of the requirements of entry they were unable to execute the plan the shepherd had left for the operation of the fold. His plan called for each sheep to be equal for he never intended that any one of his sheep should have that which was above another. Having gathered them in without the complete transforming process the flock was still, many of them untamed and half-wild. They did not accept governing or correcting and were in a very unequal condition. This meant that more and more of the servants' time was needed within the fold trying to keep or bring some order to the confusion that their own lack of absolute adherence to the shepherd's directions had caused. So, very few new sheep were now added to the flock. Occasionally a stray would stumble to the entrance almost on their own and be admitted. And there were some born within the fold, a few of which remained, but many left.

What will the shepherd find when he returns? The plan is still good, as perfect as when he laid it. The structure is still there, damaged perhaps in places but intact. But neither the operation nor the flock fulfill his purpose. They have not, being first purified on entering, gone on to a perfect flock. They are not equal. There is not in many instances much difference between the sheep inside the fold and the wild sheep on the outside. There are some who have lost somewhat of the surface debris. There are some who not having needed a lot of changing, still don't need a lot of changing. Perhaps there are some goats which now look somewhat like sheep but are still somewhat like goats, and some who sometimes even act like goats. Perhaps

he will find a few who have received the transformation of the Divine Alchemy and are of the quality which he requires if he is to accept them as his flock. What a sorry state of affairs.

What can the shepherd do? Restore the damaged structure to its original condition of excellence. Reform his core of servants, keeping only those who will perform or do all things as he commands them, that the fold be operated on the laws of justice and equality, that he has given. And the flock? Those who cannot or will not qualify, that they become pure, without spot or blemish, must leave the fold, for he has determined that no unclean thing can inhabit it.

Shall we be surprised, however, if the shepherd on his return feels a little wrath about the claim still being made that this fold and flock are his, when it has failed so terribly of meeting his specifications?

The conceding statement has been made, "I grant you we're not Saints." Exactly! Until or unless we are Saints and can be recognized as such we do Him a dishonor to claim we represent Him. If we are only half sheep and half goat we do not qualify as His flock, even though we have sneaked within the structure of the fold. Let us not deceive ourselves nor mock God. We will be known for whatsoever we have become and accordingly we will be judged. His sheep know His voice and they follow Him. Hereby we can know if we are His sheep, we will keep His commandments. Only those who believe, obey, and only those who obey really believe. Only one line is given by which we shall measure and but one pattern is given by which we shall build if He shall accept our labor. To measure by any other than that line given is to be deceived concerning our hereabouts. To deviate in the least degree from the pattern given by which to build means we are building not His Kingdom but our own. To continue as we are is to be weighed in the balance and found wanting.

The solution: Repentance! The broken heart and the contrite spirit. Unconditional surrender of our wills to His, the sacrifice of body and soul to serve Him. To accept Him as King to rule us by edict.

Let us measure oil in our lamps before the Bridegroom comes!

Dear Readers of the Advocate:

I wish to take this opportunity to express my sincere thanks to all those who were kind enough to send me hymnals and Books of Mormon upon reading a request for same I put in the Advocate some time back.

I also received money contributions to buy new materials. God truly opened the hearts of many people and I wish to thank each and every one of you who responded.

Thank you,

Elder Hans H. Hansen
7318 Columbia
Hammond, Indiana

Attn. Sunday School Superintendents of All Locals:

The General Sunday School Association would like to take this opportunity to remind you, that the 1970 General Conference is just around the corner, and we will once again have our yearly business meeting. The General Sunday School Association would once again appreciate your help to make the meeting a success by each local submitting a Sunday School report of the yearly activities. Your response to a similar request last year was greatly appreciated. We hope to have a repeat of that success in 1970.

The General Sunday School Association cordially invites you to the meeting to present your reports or participate in its other activities. Any ideas on how to promote the Sunday School in general would be appreciated for it is a part of God's work. If in the last year, you have had new thoughts or ideas on a promotional basis, please put them in writing and submit a copy to the Secretary of the General Sunday School Association, Bro. Harvey E. Seibel, 1502 South Logan, Independence, Missouri 64055. In this way we can have some idea of what will be presented that we might put it on the docket for discussion, debate and vote. We then can expedite matters smoothly.

Your co-operation will benefit all the membership of the Church of Christ, Temple Lot. Thanking you in advance we remain.

Tony Grzincic

General Sunday School Superintendent

Leslie P. Case

General Sunday School Assistant Superintendent

Harvey E. Seibel

General Sunday School Secretary

NOTICE

Solemn Assembly

The following resolution was carried by the 1969 General Conference of the Church at the 2:00 P. M. session, April. "That this Church of Christ appoint a solemn assembly of all the membership and all the children to be held at the Temple Lot on the three days immediately preceding the 1970 Conference for the purpose of seeking God's divine assistance and direction in accomplishing those things which have already been commanded that the Church should accomplish, in order that it might move forward in the work of the Gospel of Christ. That this Solemn Assembly will occur on the dates of April 2nd through April 4th."

The Council of Apostles hereby announces that a Solemn Assembly of the Church in harmony with the above resolution, will be held April 2nd, 3rd, and 4th, in the upper auditorium of the building on the Temple Lot, beginning at 10:00 A. M., April 2nd.

9:00 A. M., April 5th a Sacrament meeting will be held in the same room with the Council of Apostles in Charge.

Respectfully submitted,

Archie F. Bell, Secretary
Council of Apostles