

Zion's Advocate

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

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Independence, Missouri, August 1970

No. 8

By Joseph Luff - November 1907

The floodgates are lifting—beware of the tide:
'Twill sweep o'er the Nations, subduing their pride;
No barrier can stay it—no hand can prevail
For God moves in judgment—His word cannot fail.

The fires are kindling—beware of the flame:
For havoc and ruin 'twill surely proclaim;
'Twill feed on the structures, and laugh at the wall
Defiantly builded: and science appall.

Fierce tempests are brewing—beware of their blast:
Their fury will gather in strength to the last;
The roar of their rushing the world will astound,
And woe in the wake of their whirlings abound.

A plague is in nesting—beware of its breath:
It's touch is as mildew; its watchword is death;
No rank will escape it; no station be free,
Nor safety be found on the land or the sea.

A panic is pending; commotion and dearth
Lie close in its path, and the treasures of earth
From hands that have held them like dust shall be swept,
And poverty enter where wealth has long slept.

A famine is coming; the long-fertile field
Will mock at man's labors, refusing to yield.
The earthquakes, increasing, shall sport as they reel
With towers of granite and strongholds of steel.

Disorders upon and disasters beneath
Earth's surface, shall terror and sorrow bequeath;
The Nations shall war and people contend,
And man must himself 'gainst his neighbor defend.

The vials of fury poured forth everywhere,
Shall fill the ungodly with woe and despair;
No hand shall withhold them, no Cov'nant restrain
From slaughter for vengeance, nor pillage for gain.

Though millions are heedless and scoffers deride,
'Twill come, and come shortly, and who shall abide?
Make answer, O Zion, for surely within
Your borders shall cleansing and judgment begin.

If, loving your God and your neighbor, you'll purge
Yourselves of all selfishness—fear not the scourge:
For angels will camp where beholding this sign
Of Sainthood, and guard you, because you are mine.

The Father saith "Yea!" And the Spirit, "Amen!"
Repeat to the Nations this warning again;
The end is approaching; redemption is near;
And Jesus, ere long, will in glory appear!

CONTENTS

	Page		Page
My Sheep Hear My Voice (Ed.)	114	Signs of the End	118
Blessings and Baptisms	116	Behold, I Come, Quickly (Cont'd.)	119
Wedding	117	A Letter From Wales	123
Ordination	117	Colorado Reunion Report	124
Obituaries	117	Sunday School Editorial	125

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EDITORIAL

MY SHEEP HEAR MY VOICE

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels:" (Matthew 25:31-34 and 41).

Most of us, certainly, would like to find ourselves counted among the sheep. But whether we are accounted worthy to stand on His right hand or not, it all depends upon what we hear. "And he said unto them, Take heed what ye hear: with what measure ye mete, it shall measured to you:" (Mark 4:24).

Those who react violently or angrily when confronted with the words of Christ are of the spirit of the devil for according to the Book of Mormon the words of Christ ". . . speaketh harsh against sin, according to the plainness of the truth; wherefore, no man will be angry at the words which I have written, save he shall be of the spirit of the devil" (2 Nephi 15:6). And as we are told in 3 Nephi 13:47, "For whoso receiveth not the words of Jesus, and the words of those whom he hath sent, receiveth not him: and therefore he will not receive them at the last day; and it would be better for them if they had not been born."

There are those however who manifest a totally different reaction upon hearing the words of Christ. The contrast between these two groups stands out in the following: ". . . in fine, wo unto all those who tremble, and are angry because of the truth of God. For behold, he that is built upon the rock, receiveth it with gladness: and he that is built upon a sandy foundation, trembleth, lest he shall fall" (2 Nephi 12:33-34). "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John 3:21). And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19).

As we can see above there are in general two groups of people among the hearers of the word, those who react favorably and those who react unfavorably; the one going the way of life and truth and the other, the way of destruction.

Christ in His parable of the sower spoke of seeds falling by the wayside, on stony ground, among thorns and on good ground. Jesus then told His disciples, "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside. But he that received

the word into stony places the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty" (Matthew 13:19-23). From this we can easily see that not all hearers succeed in obtaining the goal even though they may have received the word with gladness. Lehi's vision brings this same thought out a little more forcibly. In this vision we have four groups of people (see 1 Nephi 2:65-84) three of whom either obtained the tree of life or were attempting to obtain it. The fourth group was gathered together in the large and spacious building in the attitude of mocking those who had partaken of the fruit of the tree. As a result one of the two groups which had succeeded in partaking of the tree afterward became ashamed and fell away. The group which tried to obtain the tree but failed lost their way because of the mists of darkness which came up about them. These could be compared to those in the parable above whose seed fell on stony and thorny ground. Those of the large and spacious building could be likened to the seed which fell by the wayside but whose recipients understood not the word so that even that which they did have was taken away. But getting back to those who turned away after having received so great a blessing we find that they fell into that terrible hopelessness that is the lot of all who commit the unpardonable sin.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Hebrews 10:26-27).

There are just two foundations upon which men may build, depending upon which spirit they list to obey. Helaman 2:74-75 tells us that "... it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation, which is a sure foundation, a foundation whereon if men build, they can not fall." On the other hand if men build "upon the works of men, or upon the works of the devil . . . 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" (3 Nephi 12:22-23). "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be

burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Corinthians 3:11-15).

This shows not only the two foundations upon which the sheep and goats are built but also that the sheep themselves may vary as far as the quality of their works is concerned.

In 1 Nephi 7:57-58 we read: "And he numbereth his sheep, and they know him; And there shall be one fold and one shepherd:" Or again as we read, ". . . for behold I know my sheep, and they are numbered" (3 Nephi 8:63). This is true because of the foreknowledge of God and confirms a statement in Acts 2:47 which states "And the Lord added to the church daily such as should be saved." This should tell us also that there must be those who are not added to the church because they are such as should not be saved being vessels of wrath fitted to destruction. (See Romans 9:22).

But what is necessary on our part if we hope to be among the numbered sheep at that day? Mosiah 11:128 tells us, "And he that will hear my voice, shall be my sheep; and him shall ye receive into the church; and him will I also receive." It stands to reason then that he that will not hear his voice cannot be numbered among his sheep. But this hearing involves more than just the act hearing. We must be doers of the word and not hearers only. Alma 3:98 admonishes us as follows: "And now I say unto you, all you that are desirous to follow the voice of the good shepherd, come ye out from the wicked, and be ye separate, and touch not their unclean things."

This is a pretty big order, for the world is full of enticements which must be constantly guarded against. How easy it is to let slip and partake of some of the more seemingly harmless things, things which in themselves may seem innocent enough but when incorporated into one's life results in spiritual deterioration. This is wherein the big test comes for most if not all of us. For it is under these conditions we must make choice daily which voice we will hear and follow. But if we are truly His sheep we will follow the voice of the good shepherd. "My sheep hear my voice, and I know them, and they follow me:" (John 10:27). "And a stranger will they not follow, but will flee from him: for they know not the voice of strangers (John 10:5). Jesus stated that the reason that the Pharisees did not believe him was because they were not his sheep (John 10:26).

It seems to boil down to this: if we are His sheep we will hear His voice but if we are not his sheep we will not hear his voice. "And now, it shall come to pass that whosoever shall not take upon them the name of Christ, must be called by some other name; therefore, he findeth himself on the left hand of God . . . I say unto you, I would that ye should remember to retain the name written always in your hearts, that ye are not found on the left hand of God, but that ye hear and know the voice by which ye shall be called, and also, the name by which he shall call you: For, how knoweth a man the master whom he has not served, and

who is a stranger unto him, and is far from the thoughts and intents of his heart?" (Mosiah 3:13 and 16-17). And again "Behold, I say unto you, that the good shepherd doth call you; yea, and in his own name he doth call you, which is the name of Christ; And if ye will not hearken unto the voice of the good shepherd, to the name by which ye are called, behold, ye are not the sheep of the good shepherd. And now if ye are not the sheep of the good shepherd, of what fold are ye? Behold, I say unto you, that the devil is your shepherd, and ye are of his fold; and now who can deny this?" (Alma 3:62-65).

The greatest moment of all will come when the dead shall hear the voice of the Son of God. How unspeakably great must our agony be if somehow we fail to hear his voice when He calls, for "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: AND THEY THAT HEAR SHALL LIVE" (John 5:25). This will surely be a devastating moment to them who have not known the voice of the good shepherd.

How important it is then that we hear and follow Him all the days of our life, for if we will do this we shall be built upon the foundation of Christ, upon which if we build we cannot fall (only in and through a wilful turning away from Him).

Therefore "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever" (Psalm 23).

Harvey E. Seibel

FOUR DECADES IN REVIEW

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BLESSING

Brian Lee Coberly the son of Claude Lee and Czerna Jean Coberly of Collins, Missouri was blessed by Apostle E. Leon Yates assisted by Elder Joseph E. Yates March 22, 1970.

BLESSINGS

Joseph Edwin Butts III and Susie Kay Butts, the son and daughter of Joseph Edwin and Susan Jane Butts, were blessed April 19, 1970 by Elders Conley Addington and Harold Polack at Maple City, Michigan.

Irvin DeWitt LeRoy Cantrell son of Thomas LeRoy and Geovianna Jeanie Cantrell of Maysville, Arkansas, was blessed by Elders James M. Case and Howard Leighton-Floyd.

Lance Alden Augustine, the son of David Michael and Karma Ann Augustine of Phoenix, Arizona, was blessed by his grandfathers, Elders Oren A. Caviness, Richard A. Wheaton and Clarence L. Wheaton, Sr. July 20, 1969 at the Temple Lot Local Church at Independence, Missouri.

Lorra Christine Caviness, the daughter of Thomas Oren Caviness and Konie Lee Caviness of Independence, Missouri, was blessed by her grandfathers, Elders Oren A. Caviness and Richard A. Wheaton March 29, 1970.

Michel Aaron Hansen, the son of Hans and Janice Hansen was blessed by Apostles William F. Anderson and Clarence L. Wheaton, Sr. June 28, 1970 at the Temple Lot Local Church in Independence, Missouri.

BAPTISMS

Bertha Mildred Biringer and her daughter, Darla Louise Biringer of Phoenix, Arizona were baptized and confirmed March 11, 1970 by Elders Hubert E. Yates and Donald E. McIndoo. They were received as members of the Phoenix, Arizona Local.

Susan Carol Heath, the wife of Aaron Heath of Muskegon, Michigan was baptized and confirmed April 26, 1970 by Elder George Brantner.

Albert and Joyce M. Leighton-Floyd of Richland, Missouri were baptized by Apostle Clarence C. Wheaton, Sr. and were received by the Houston, Missouri Local May 17, 1970. Those officiating in the laying on of hands were Elders Howard Leighton-Floyd, James M. Case and Apostle Clarence L. Wheaton, Sr.

Joseph Leonard Hunter of Toronto, Ontario, Canada, was baptized and received the laying on of hands by Apostle Donald W. Housknecht June 25, 1970. He was received by the Trenton, Michigan Local Church June 28, 1970.

BAPTISM

Ronald Douglas Messer of Knoxville, Tennessee was baptized by Apostle Joseph W. Kidd and received the laying on of hands by Apostle William A. Sheldon assisted by Apostle Kidd July 12, 1970. Brother Messer was received by the Knoxville, Tennessee Local Church of Christ.

WEDDING

CARROLL - ROBERTS

A pretty wedding was solemnized at the Grand Junction local of the Church of Christ at 3 p. m., June 21, 1970. Brother Marvin Ely conducted the ceremony that united Sister Hellen Roberts and Brother Marvin Carroll in marriage.

Sister Enid Bell, at the piano, played a prelude of hymns, concluded with "I'll Walk with God" as the wedding processional. Brother and Sister Robert Ely were best man and matron of honor for the bridal couple.

The Church rostrum was decorated with a large basket of roses and greenery at each side of the wedding party. The bride and matron of honor wore rose corsages.

After the brief ceremony, the reception took place at the home of Brother and Sister Marvin Ely in the shade of the trees on their large lawn. Sister Bernice Ely and Sister Shirley Ely, as hostesses, served a beautifully decorated wedding cake with ice cream, punch, nut meats and mints to about 35 guests.

Those who attended from a distance were the parents, a niece and two nephews of the groom from Hayden, Colorado; Brother and Sister Archie Bell of Independence, Missouri; and Brother and Sister Don McIndoo, Kathy and Brian, of Phoenix, Arizona. All joined with our local group to wish them a long and happy life together.

Brother Carroll is employed by the Colorado State Highway Department and, at present, they are making their home at Craig, Colorado. We will miss Sister Hellen's regular attendance at our services here, but they expect to be able to come to meet with us part of the time.

Alvina C. Bell, Reporter

ORDINATION

Albert Leighton-Floyd of Richland, Missouri was ordained an elder at the Sunday afternoon service of the Missouri Reunion June 28, 1970 by Apostle Clarence L. Wheaton, Sr., Elders James M. Case and Howard Leighton-Floyd.

BLESSING

Gregory Raymond Brickhouse, the son of Smith and Susan Brickhouse of McMinnville, Tennessee, was blessed by his grandfather, Elder Ray Hunholz in Milwaukee, Wisconsin July 12, 1970.

"In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him" (Ecclesiastes 7:14).

OBITUARY

James Mearl Malone, 52, husband of Mrs. Meredyth Malone, died at his home in Littleton, Colorado, on July 5th of a heart attack. He left, besides his wife, three sons, James of San Francisco, William and Michael of Phoenix, and daughter Becky of Littleton, three grandchildren, his father and mother of Littleton, two brothers, three sisters, and a host of friends. Mrs. Malone is a daughter of Don and Ruth Willard who are now living at Hermitage, Missouri.

Elder James Shaw of the Church of Christ, Denver, conducted the funeral service in Littleton. The following tribute by a member of the family was read at the service.

We called him "Sparky."

The childhood nickname stuck to him throughout his life. The word has a sort of bright and shiny sound. There are certain words we use in speaking of the qualities we appreciate in the people we know. They are: KINDNESS, GENTLENESS, SYMPATHY, GENEROSITY, PATIENCE, LOYALTY, FAIRNESS, RESPONSIBILITY. Sparky knew the meaning of all these. They are shining words to be wrapped around his memory in the hearts of his family and friends. Perhaps their brightness has made that nickname meaningful and appropriate.

We called him "Sparky."

ELDER ROLLO O. ADDIE

Rollo O. Addie, born December 12, 1891, passed from this life, June 27, 1970, at the age of 78 years, after suffering a long illness.

He was a lifelong resident of the southern Wisconsin area. A faithful member of the Church of Christ, Temple Lot for many years. He was joined in marriage to Clarice Alverson of Janesville, Wisconsin, February 25, 1914. To this union four sons and three daughters were born.

He leaves to mourn his passing, his devoted companion, his wife, Mrs. Clarice (Alverson) Addie of the home; a daughter, Mrs. Bonita Rubitsky; two sons, Virgil Addie of Rio, Wisconsin and Scherwin Addie of Udell, California; nineteen grandchildren; eight great-grandchildren; two brothers, Alf Addie of Milton, Wisconsin, and Cecil Addie of Beloit, Wisconsin. And a host of close friends and relatives and members of the Church of Christ.

He was laid to rest in Milton Lawns Memorial Park. Services were in charge of Elder Kenneth J. Smith, assisted by Elder Isaac Brockman.

"Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment" (Ecclesiastes 8:5).

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.

SIGNS OF THE END

By

Emil Heeb

The records of fulfillments of prophecies, dreams, and visions that were had by Holy Men of old, would fill volumes. Yet many people are still ignoring the warnings of God, that have come to them by these means. Even ministers scoff at the mention of the messages given by God through the channels above mentioned. Yet when they read in the Bible how God communed with men in ages gone by, they accept it as truth without reservations.

It seems that many even disregard the writings of instructions and warnings that are written in the Bible. Still more those that God had given after the Bible was printed. God has always used the same means of communicating his mind to men. How can they say that God does not speak to men any more as he did in the Bible time, while they read, "Jesus Christ the same yesterday, today and for ever" (Hebrews 13:8), and "I am the Lord I change not," (Malachi 3:6)? They believe what the scriptures say when they read, "And when they found not the body, they came saying, that they had also seen a vision of angels, which said that he was alive" (Luke 24:23). But when one tells them of the fact that Joseph Smith, the 19th century prophet, had seen an angel that told him of a book, they think it incredible, imagination, or even a fraud. But the Book of Mormon which is almost a best-seller, they can not deny, nor explain away.

Most of the word of Lord in the Bible or elsewhere for that matter came through the above mentioned means and always will come that way. The prophet said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7). Thus many, and some not too pleasant, events which God will do in the not too far distant future, has already been revealed to his servants. For instance, Isaiah saw in a vision an ominous world condition. Quote in part—"Behold, the Lord maketh the world empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with the master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker in usury, so with the giver of usury to him" (Isaiah 24:1-2). Of course that vision had been received from the Lord many centuries ago, but that does not annul the firm decree of the Lord Almighty. Many more signs have since been added, and prophecies are being fulfilled daily.

A government statistic of crime rates of 1967 in the U. S. are as follows: A murder was committed every 42 minutes, a robbery every 2 minutes, a burglary every 20 minutes. These are just a few of the tragic signs of the end, or shall we say the judgment of the nations. Do we wonder then, or can we doubt that a judgment is in order? The second verse of Isaiah's vision tells us that after the Lord has purged this wicked, selfish world, there will be complete equality; no one will be above or better than another.

So glaring are the signs of the end, we do not need a preacher to make us aware of them. All we need to do is keep up with the daily news. The book of which the angel spoke to Joseph Smith the prophet, contains a promise of the Lord. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountain of waters" (Revelation 14:6-7). The reader will observe by these two verses of scripture that its fulfillment in 1827 A.D. and the hour of judgment is closely connected.

Jesus pointed to this approaching end, when he said, "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." (Matthew 24:7). It goes without saying that the world has already reached the place in history where nations rise against each other. And many are deeply concerned, with good reason, wondering where this will lead to. For even the Master said, "All these are the beginning of sorrows" (Matthew 24:8). It is the previously stated condition mentioned by Isaiah.

The wars, lawlessness, unrest and strife in all departments of life, children disobedient to parents, crime and lasciviousness, etc, are all signs that had been revealed to the prophets. Now, being the time nearing the end (the harvest) the scriptures are rapidly being fulfilled.

Recalling the words of Amos, "The Lord revealeth his secrets," this approaching time of calamity and sorrow has not kept a secret neither. For the Lord had revealed it to his servant the prophet, Joseph Smith in November 1831, saying, "Peace shall be taken from the earth" (Book of Commandments, chapter 1, verse 6). Since then, two World Wars have raged, plus the Civil War in our land, and between wars there has never been real peace. Rumors of war, uncertainties, dissatisfactions, and fears have plagued the world from the day the Lord spoke, saying, "Peace will be taken from the earth."

As Christ's first advent to the earth, he criticized some saying, when it is evening ye say, it will be fair weather: for the sky is red. And in the morning, it will be foul weather today: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matthew 16:2-3).

Unfortunately a great many people today are in the same predicament, for they do not know, nor believe that they are living in that very time of which the Lord spake (Matthew 24:7-8) concerning the time of the judgment of the nations, just before the end. Therefore they do not prepare themselves, to be ready to gather together to the place of safety which the Lord will protect; and the catasrophic events will overtake them like a thief in the night. They sow to the winds, and reap the whirlwind.

Now, last but not least, the book that was seen by Isaiah in the following vision: "And the vision of all is become unto you as the words of a book that was sealed, which men deliver to one that is learned, saying, read I pray thee: and he saith, I cannot; for it is sealed; And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned" (Isaiah 29:11-12), has made its appearance in 1827 A.D. and is therefore also a sign of the end of this civilization. For it contains the gospel which the Lord revealed to John the Revelator (Revelation 15:6-7). This same gospel of which Jesus spoke saying, And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, then shall the end come" (Matthew 24:14).

BEHOLD, I COME QUICKLY

Part 3

By William A. Sheldon

We have previously considered the signs which were to be given of the second coming of Christ, and have noted the fulfillment of most of these prophetic statements as having transpired, or being revealed in our time—in this generation.

The terrible evil and violence in the world intrudes upon the consciousness of all but those who, as it were, hide their heads in the sand, like the ostrich, hoping to be hidden as a result, and that the "overflowing scourge" will pass by without inflicting harm.

This "scourge," called an "abomination that maketh desolate," will affect all nations, tongues and peoples, **except** the saints of the most High God. Gentiles and Jews (or scattered Israel) alike shall drink the bitter dregs of the cup of iniquity: it will soon come to pass!

"And it shall be, as with the people, so with the priests; as with the servant, so with his master, as with the maid, so with her mistress, as with the buyer, so with the seller, as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

"The land shall be utterly emptied, and utterly spoiled: for the Lord has spoken this word" (Isaiah 24:2, 3).

And of the Jews, He has said:

"Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem.

"Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

"Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

"And your covenant with death shall be disannulled, and your agreement with hell shall not stand, when the overflowing scourge shall pass through, then ye shall be trodden down by it.

"From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report" (Isaiah 28: 14, 15, 17-19).

These rather long texts are given to impress upon the reader's mind the seriousness of the consequences of turning from God. It is imperative that we **now** seek God as never before, until we find Him, and then cleave to Him with all diligence and faith!

"Therefore, thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" (he shall not be dismayed W.A.S.) (Ibid. 16).

To those who are caught in the maelstrom of devastation, each day shall seem an eternity. We believe it shall last for three and one half years, and will try to explain our reasoning.

Many of the prophecies of scripture are couched in figurative language, or as we would say, a figure of speech. Nevertheless, they portray future events, and often in considerable detail. They are given so that the "wise shall understand" and be prepared, that they shall not be taken unaware.

Such is the case with the portrayal involving the "two witnesses" of the 11th chapter of Revelation. This matter has been covered as a separate study in the past, but, is included in this more comprehensive review dealing with the second coming of our Lord.

John was given "a reed like unto a rod," and was told to "measure the temple of God and the altar, and them that worship therein" (v. 1), but he was not to measure the "court which is without the temple" "for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months" (v. 2).

Just as the land of Jerusalem was to be actually "trodden down" of the Gentiles until their time was "full," or until they should reject the fulness of the

gospel, so also was the spiritual holy city to be "trodden down" by them.

To all latter-day saints, the 42 months (or 1260 days) signifies 1260 years (each day for a year). Immediately, too, we think of the 1260 year long night of apostasy into which the church was forced because of transgression, and which ended in 1830. This reference from Revelation 11 undoubtedly covers the very same period of time.

The "holy city" signifies the Church of Christ, the Kingdom of God, not as a physical organization, but as the true kingdom within the hearts of the saints. Some few of Israel and of the Gentiles received it gladly, and it flourished for a time. But, by and by, Satan entered in, and the light was snuffed out except, perhaps for the fewer yet who mournfully watched the overthrow of the beloved "holy city."

The measuring of the "temple" etc. signifies the "numbering" of the saints. In 3 Nephi 10:1, 2, we find that the Gentiles who repent, in the terrible days ahead of us, shall be "numbered with the remnant of Jacob." They together, shall "come in unto the covenant" and shall build the "New Jerusalem;" and this shall not be until some time after the expiration of the 42 months (1260 Years). Then will the "court" of the Gentiles be measured also.

Now verse 3 tells us of the "two witnesses" who were to prophesy 1260 days (years) "clothed in sack-cloth." These two would mourn, yet bear their witness during the 1260 years of apostasy.

Are these two men? We might easily conclude so; however, they are not called men, but, witnesses.

Verse 4 says this:

"These are the two olive trees, and the two candlesticks standing before the God of the earth."

In the same breath, they are called "two olive trees," and also "two candlesticks."

Let us consider the "two olive trees."

In a parable of the Lord's work among men, the prophet Zenos spoke of the house of Israel as "a tame olive tree," which had grown old and began to decay. The Lord labored long, and still it was about to perish. He then decided to "pluck off" the branches which were withering, and to "pluck" the branches from a "wild olive tree" to graft into the places thereof (Jacob 3:30-36).

The apostle Paul used this same manner of speaking, referring to Israel as a tame olive tree, and to the Gentiles as a wild olive tree (Romans 11).

I believe we are safe and correct in saying, then, that the two "Olive trees" of Revelation 11, are the nation of Israel, and the Gentile people, both of whom God has seen fit to have the gospel ministered unto, and are called to be His "witnesses."

To Israel of old, He said:

"... Ye are my witnesses, saith the Lord, that I am God" (Isaiah 43:12).

Jesus said to His disciples, which includes all disciples of the latter days:

"Ye are the light of the world. A city that is set on a hill cannot be hid.

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:14-16).

Such is the calling of the Jew and Gentile alike. Still, it is incontrovertible that, as nations, neither of those "two witnesses" has fulfilled the divinely appointed mission of bearing faithful testimony that Israel's God is the only true God, nor that Jesus Christ is His divine Son.

Knowing this would be the case, Jesus said of these:

"Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it (the earth/W.A.S.) be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Ibid. 13).

Keeping these thoughts in mind, let us go to Zechariah 4:11-14. The prophet was shown a vision which he did not comprehend, so he asked the angel to explain.

"Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?"

Not waiting for his answer, he asked further:

"... What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?"

Note that the prophet asked about the "two olive trees" and also about the "two olive branches." The angel, however, understood the prophet's greatest curiosity and concern to be regarding the latter, for it was the "branches" to which he evidently referred by the following language:

"... These are the two anointed ones, that stand by the Lord of the whole earth."

We have found that the "two olive trees" represent Israel and the Gentile nations (the Christian believing nations, as distinct from the non-believing nations, including the heathen and the godless).

The "two olive branches" must be from the "two olive trees." Their background and nourishment is from the trees, but peculiarly, the branches have access to "two golden pipes," and by this means, "empty the golden oil out of themselves," and are revealed to be "the two anointed ones that stand by the Lord of the whole earth."

Are not the "two golden pipes" the Bible and the Book of Mormon, which are uniquely the treasures of the aforementioned nations of Israel and of the Gentiles? Have these not been the instruments by which, however weakly up to the present, the true witnesses have emptied the golden oil out of themselves? Inasmuch as some (the branches of the two "trees") have let their

light shine, that it has not been hidden, they have thus "emptied the golden oil out of themselves" and have stood "by the Lord of the whole earth."

So far as Zechariah's vision is concerned, we are not given a time relationship as to when the two golden pipes are used. With regard to the Book of Mormon, this, of course, would be subsequent to its coming forth to the world in 1830.

John (Revelation 11:4) speaks of the "two olive trees, and the two candlesticks standing before the God of the earth."

The "two candlesticks" appear to correspond with the "two olive branches"—indeed, they are the same. Candlesticks, being filled with candles, are righteous people, and when lit by the heavenly fire of the Holy Ghost, would truly shed forth the light of the gospel of Christ.

We might ask: What evidence do we have that there has been those, represented as "olive branches" or "candle sticks," which have stood "by the Lord," which have fulfilled their mission as the "two witnesses," prophesying in "sackcloth" (in great mourning), and this too, for 1260 years?

Well, we do not see all that the Lord sees, anymore than Elijah. He thought he was all alone in his stand for the Lord; but God told him that He had "left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (1 Kings 19:14, 18).

In Revelation 12:17, we are told that the "dragon" (the devil) "was wroth with the woman" (the Church of Christ), "and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." This happened after the Church had flown "into the wilderness," where she was to remain for 1260 years.

Though the Church, as a divine representation of the Kingdom of God, was no longer to be found on the earth (Her man-child being "caught up unto God"); though the authority to represent God was no longer bestowed upon men, yet, there were those who had remained faithful to their covenant. They kept the commandments of God and retained their "testimony of Jesus Christ;" they prophesied, as it were, in sackcloth.

I can believe that all through the 1260 years of apostasy, there were some, however few, who thus occupied as the "two witnesses" all through the night of apostasy. Of the "three Nephites" who were to remain upon the earth (see 3 Nephi 13:15-21), we are assured.

There were others of whom Jesus spoke, saying:

"... There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom" (Matthew 16:28).

We are persuaded that the beloved disciple (John) was one of them. Refer to John 21:20-23 and Revelation 10:11.

These "witnesses" were to have the great power of God in their ministry and "days of their prophecy" (read Revelation 11:5, 6).

From verse seven through verse twelve, it **appears** to refer to these same "olive branches" (candlesticks). However, remember that verse four (referring to the two witnesses of verse three) says:

"These are the two olive trees, AND the two candlesticks standing before the God of the earth."

Therefore, the reference in verses 7 to 12 could be to either or both the olive trees and the candlesticks.

We favor the idea that, here, it speaks of Israel and the Gentile nations as the two witnesses, rather than the "branches" (which are the true witnesses). Those of the "branches" were to remain to the coming of Christ; there is no promise to the nations until they have repented.

With this explanation, let us quote verses 7 through 13:

7. "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8. "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9. "And they of the people and kindreds and tongues and nations shall see their dead bodies **three days and an half**, and shall not suffer their dead bodies to be put in graves.

10. "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11. "And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12. "And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13. "And the same hour was there an earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven."

Now then: the witnesses were to prophecy, or bear witness, for 1260 days, or years, clothed in sackcloth. At the close of this time, we should expect an end to the mourning; and so it was, for in 1830, the saints were no longer to be given into the hand of the "little horn" (Daniel 7), which is papal rule.

The restoration of the fullness of the Gospel and of the true Church of Christ, with authority to offer citizenship in the Kingdom of God, made possible the freeing of the saints, who rejoice in the liberty of the gospel covenant and reception of the spiritual gifts.

The expression, "When they shall have finished their testimony," seems, from a casual reading, to indicate that the beast, ascending from the pit to war against them, would do so immediately. However, it just says,

"When." We would not do violence to the text by substituting the word, after. It is now 140 years afterward, but it is a short time in prophetic scope.

Beasts, in prophetic language, symbolize nations. Thus, a nation, evidently in the service of Satan, is to come against the "two witnesses," "and shall overcome them, and kill them."

We will not cover this—the abomination that maketh desolate (the overflowing scourge);" the coming of the "northern army;" the "destroyer of the Gentiles"—more than as has been done. Several articles on this have been published here-to-fore. Suffice it to say, that our reference to these witnesses lying in "the street of the great city" "where also our Lord was crucified," symbolizes the gathering of all nations to battle against Jerusalem (Zechariah 14:2), with Gog (Ezekiel 38), the great heathen nation, wielding the sword of destruction on behalf of the Lord, to "overcome them and kill them."

This destruction is to last for 3 1/2 days (years), during which time, many who are referred to as the "daughters of Zion" (those of the Israel and Gentile nations: the two witnesses) are to be carried into captivity. They are to "go forth out of the city (Jerusalem/W.A.S.)," shall "dwell in the field" and "go even to Babylon" (Micah 4:10).

Babylon, here, is a latter day nation, typified by the characteristics of ancient Babylon—a heathen nation: it is Gog, or Russia.

In this prostrate condition, these nations of Israel and the Gentiles, shall be most desolate, but are to "be delivered;" the Lord shall redeem them from the hand of their enemies (v. 10).

But during this time, Micah says:

"Now also many nations (Gog and her allies/W.A.S.) are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

"But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor" (Micah 4:11, 12).

How similar is verse 11 to Revelation 11:10!

It is at this time that the "remnant of the house of Jacob" is to go through the Gentiles, who will not repent; they are to be "as a young lion among the flocks of sheep," treading down and tearing to pieces, with none to deliver. See Micah 4:13 and 3 Nephi 9:51-55.

At the conclusion of the 3 1/2 years, the "Spirit of life from God" is to enter into them (the now repentant nations of Israel and of the Gentiles); they are to stand "upon their feet," and great fear is to come upon their aggressors.

Thus will be fulfilled:

"... Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land." (Ezekiel 37:21).

He will "breathe" upon them, putting His Spirit in them, and cause them to live (Ibid. 1-14).

Concerning these same events, the prophet Zechariah says:

"Ho, ho come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord.

"Deliver thyself, O Zion, that dwellest with the daughter of Babylon.

"For thus saith the Lord of hosts; **After the glory** (the glorious appearing of the Lord/W.A.S.) hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

"For behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me.

"Sing and rejoice, O daughter of Zion: for, lo, **I come**, and I will dwell in the midst of thee, saith the Lord.

"And many nations shall be joined to the Lord in that day, and shall be my people: and **I will dwell in the midst of thee**, and thou shalt know that the Lord of hosts hath sent me unto thee.

"And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

"Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation" (Zechariah 2:6-13).

After the destruction of the nations at Jerusalem, and the captivity of many, which desolation shall be for 3 1/2 years, then shall God come again to the land of Israel, and the Lord says:

"... That my fury shall come up in my face."

"There shall be a great shaking in the land of Israel."

Fish, fowl, beast, and:

"... All men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

"And I will call for a sword against him throughout all my mountains, saith the Lord . . .

"And I will plead against 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.

"Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." (Ezekiel 38:18-23).

This terrible earthquake is spoken of a number of times (Isaiah 40:4, 5; Joel 2:10; Zechariah 14:4, 5; Revelation 7:12-14; 11:13; 16:18-20), and appears to be at the same time as the astounding heavenly manifestation (sun to be darkened, the moon "turned to blood" and the stars to fall in great showers).

These universal convulsions are to follow the "tribulations of those days," of which we have been speaking, and shall immediately precede the glorious appearance of our Lord in the clouds of heaven (Matthew 24:29).

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty

men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

"And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

"For the great day of his wrath is come; and who shall be able to stand?

The Lord has caused His prophets to speak plainly and forcibly regarding these, the most awesome days in the history of the world. The atomic holocausts of Hiroshima and Nagasaki, and the nuclear arsenals of today, with their terrifying potential, are of little significance in comparison to the unleashed wrath of an offended God.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Malachi 4:5, 6).

The latter-day Elias (Elijah) has come, in the person of John the Baptist, restoring the holy priesthood, preparing the way for the preaching of the everlasting gospel and establishment of the Church of Christ, in 1829-30, to turn the hearts of the fathers to the children, and the hearts of the children to the promises made to their fathers (as was told to Joseph Smith).

We must repent and turn to the Lord, for:

". . . Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap.

"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" (Malachi 3:2; 1, 2).

Then it shall be that the "two witnesses," Israel and the Gentiles, as sanctified nations, shall be bid:

". . . Come up hither" (Revelation 11:12)

They shall all be changed, for they have repented and called upon the Lord in mighty faith:

"In a moment, in the twinkling of an eye . . . and the dead shall be raised incorruptible . . ." (I Corinthians 15:51, 52).

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thesalonians 4:16, 17).

These immortals will not be "ever with the Lord"

in the air, as some believe, but shall ever be with him on the redeemed earth.

The millennial reign shall then begin; there shall be peace and unimaginable joy for the saints of God for 1000 years.

We have devoted considerable space to the analysis of Revelation 11 and related texts to show the plight of nations, whether Jew, Gentile or heathen, resulting from sin, scorn and rejection of God and the Gospel.

In the next study, we will attempt to cover the status of Zion during the days of tribulation to come shortly, in preparation for the advent of Christ.

(to be continued)

A LETTER FROM WALES

Following is a letter from Elder Silvanus Mason of Saundersfoot, Wales, which he wrote for **Hand of Fellowship** and **Zion's Advocate**.

Treetops
Saundersfoot
Pemb.
Wales

(About May 20, '70)

Dear Brother:

I want to thank you once again for sending me the "Hand of Fellowship" and to tell you how much I enjoyed a visit from one of your members. Last Friday evening, 14th May (1970) my phone rang. The operator said he had a call for me from London. It was Sister Evalena Sills. I was so surprised and was lost for words. However, we were not lost for long. She said she and her loving husband were coming to Saundersfoot to visit me and I want to add that it's been the best visit I have had for years. . . . I found it a privilege, a pleasure, and an honor to have them stay at my home. I also had the pleasure of running them around in my car to see some of the beauty spots in this part of the "Lord's Vineyard."

We also sang and played the organ of which I made a recording and presented it to them in memory of their visit here at Treetops, Saundersfoot. We also had a service together on Sunday morning, May 17, 1970, and the Spirit was felt in great abundance. We ended up by singing "Blest Be the Tie That Binds." We also took some pictures together and I can only say that their visit was an outstanding one and I pray that God will bless them and crown their remaining years with peace and happiness.

When Sister Sills asked me if the hymn, "'Tis a Glorious Thing to be in the Light," was in the book, I said, "Yes." We sang it and realized what it meant.

We also had a good chat on Church work and I discerned that Sister Sills, like myself, was grounded firm and deep in the Savior's Love. And that made the visit so pleasant. Though Bro. Sills is not a member I could not help but salute him in the Gospel of Christ. He

certainly reminded me of the word "humility" as I found him a humble brother.

I trust that God will bless you in all your efforts to build the Kingdom of God. I also ask an interest in your faith and prayers that I remain faithful. We all have our trials and I sure have had mine. However, one thing I know, that this work is of God. Although since I have come into the Restoration I can assure you it has been no feather-bed. But would like to add that since I have transferred my membership to the Church of Christ I have been made happy in the Gospel. Although I have had my trials to overcome I still have the gospel and will go on loving it forever.

When Sister and Bro. Sills landed in Saundersfoot, they went to a Coffee (a Cafe—E.S.) and happened to ask the waitress if she knew a man by the name of Silvanus Mason. She replied, "I know him very well. He is a nice man." It made me realize how small the world is. It pays to live an honest life. I am a Taxi Proprietor and also do catering at my home for Bed and Breakfast. . . . One guest who stayed in my home for a week wrote in my visitor's book: "Mr. Mason is a fine example in life to others." It made me realize that people watch our lives. I felt very proud I could make such an impression. The best sermon we could ever hope to preach is through our own lives.

I think very often—they crucified our Lord and they could find no fault in Him. I value that priceless treasure that is within us all—that privilege of making choices—that which is capable of choosing eternal life,—eternal happiness.

I often think of the last words of Evangeline Booth of the Salvation Army who said as she was dying: "The waters are rising, but so am I. The waters are going under but I am going over." Then she added, "Don't be concerned about your dying, but go on living well and the dying will be all right." Her face was radiant as she uttered her last two words: "I see!"

Death, after all, is the golden key which unlocks the palaces of Eternity. "What a joy will be there at the great resurrection, where the saints meet in air in their robes of perfection."

If we live a glorious life we will have a victorious death.

Yours in Gospel Bonds,
Silvanus Mason

NOTE: We, the Sills, are happy to add that the meeting with Brother Mason was a very enjoyable one for us also. The short devotional service we had together on that Sunday morning, in the quiet living room of his home; his deep, vibrant voice singing the gospel hymns, his gracious hospitality—all these will bring us pleasant memories in days to come. We would like to have met the other Church of Christ members in that area, and hope to see missionaries sent over there as soon as possible, to gather in the scattered flock and to heed Jesus' command: "Feed My Sheep."

Clem and Evalena Sills

COLORADO REUNION REPORT June 13-15, 1970

Our 1970 Reunion being now a matter of history, we will attempt to give a report. Many expressed that it was one of the best reunions they had attended. We had more visitors than in recent years. Many were those we have come to expect at our reunions, and some were visiting us for the first time; and we were very happy to welcome each one. Some were members of many years, some of but a few years, and some not yet members, but we felt like one big family.

After a rainy week, we enjoyed perfect June weather. We were blessed with a marked degree of the Spirit. A number of times we were asked to exercise faith in the behalf of the needs of those who asked for the laying on of hands by the elders. Some had sudden illnesses; others had afflictions of many years. Some received instant relief. We are sorry that we must have lacked sufficient faith for all to be so blessed. It is our hope to grow in faith and in charity.

Each day began with a prayer meeting at 9 a. m. The many testimonies of spiritual experiences and the prayers were very encouraging. The writer especially appreciated the prayers of little children, perhaps because it was an unusual experience. We were made aware of the "time of the end" that we are living in and our dependance upon our Heavenly Father. These prayer services were well occupied from 3 to 4½ hours. On Sunday, the Sacrament was served at this service.

The noon and evening meals were again served in Brother Ted Ely's "packing shed" where many tables were placed. The food was set on a long table and the lines passed on each side so each one could help himself.

Brother Don McIndoo was the speaker for the Saturday afternoon meeting. A lovely duet "Have Thine Own Way, Lord" was sung by Sister Nellie Walberg and Sister Carrie Asher of Salem, Oregon. Brother Don reminded us to "take heed that no man deceive you" (Matthew 24:4), and called to our attention that in many ways this is a day of deception. He gave us an illustration of a lichen-covered rock and how the algae and the fungus that form the lichen are dependant upon each other. Neither could live and grow upon the rock without the other. By the same token, we are interdependent as a Church and all dependant on God if the Church is to grow and function properly.

Although a song service had been scheduled for the 7:30 p. m. time, the ministry in charge felt we could spend the time in behalf of those whose illnesses had become of prime concern among us. This included one visiting sister who had been taken to the hospital just that evening. Those in attendance felt this time profitably spent in increasing our compassion for those in need of the Spirit's blessings.

When this special service was closed, Brother Howard Leighton-Floyd was the speaker of the hour. Sisters Joye and Rita Shaw of Denver, Colorado, gave a very

enjoyable rendition of a duet concerning the sacrifice of our Saviour, with Joye accompanying on the guitar. Our brother brought us the following thoughts in his sermon. From Zechariah 4:6, we were given the following: "Not by might, nor by power, but by my spirit, saith the Lord of hosts." From Psalm 91:1-10, he called attention that if we trust in God, He will be our refuge. The real warfare today is a battle for the minds of the people. Youth is confronted with "What is Truth?" and told "God is dead." The devil will attempt to lull into security by saying, "All is well in Zion." When Christ shall be revealed, who shall stand? It can only be the righteous.

Sunday afternoon, Brother Archie Bell was the speaker. A special song, "I'm a Pilgrim," was sung by Brother Don McIndoo and Sister Patsy Ely of Phoenix, Arizona. Brother Bell called our attention to the fact that today's conflicts and wars are basically religious. He read Zephaniah 3:5-17, showing that though God punished the wicked, they continued in their ways. The Lord promised to pour out His indignation upon the nations and leave a poor and afflicted people, and they would trust in the name of the Lord. In closing Brother Bell quoted as follows from "Admonition" by Elder Joseph Luff:

"I have spoken! few have heeded! What remains for me to do?

Warnings old wait vindication! Man must learn that God is true.

The restraining gates my mercy led me off to interpose,
Shall the devastating current, fraught with woe—no more oppose.

"Time is ripe! My work must hasten! Whoso will may bide the hour.

Naught can harm whom God protecteth. Elements confess his power.

Up ye then, to the high places I have bid you occupy!
Peril waits upon the heedless! Grace upon the souls who try.

"Whoso lusteth after pleasure, high esteem or mammon's store—

Envious or proud remaineth—though he gain the world,
is poor—

If you would be rich be holy! Would you dwell on heights above?

Heed ye, then this admonition: Climb to atmospheres of love."

Following a song service, Brother C. L. Wheaton occupied the evening hour. At this time, we heard a special number, "O, Stop and Tell Me, Red Man," by Sister Mary Lois Bryant of Cowgill, Missouri and Sister Enid Bell of Palisade, Colorado. It is not a commonly known song, but surely has a Restoration theme. Brother Wheaton quoted from Isaiah, "Line upon line, precept upon precept," etc. to remind us how the Lord performs

His work. He called to mind many of the prophecies that point to our day, and quoted from a prophecy of Granville Hedrick "that a strong combination would rise up against our nation." He also reminded us again that this is a choice land and those who possess it must serve God or be swept off when ripened in iniquity. We have hope that His people will be gathered and protected.

The Monday morning prayer service closed far past noon, so an afternoon preaching service was omitted. The young people had a discussion with a panel of elders to answer their questions.

At the Monday evening hour, a group of about eight young ladies sang, "It Is No Secret." Brother Hubert Yates occupied the pulpit for our closing sermon, with many good thoughts on humility. He quoted the scriptures in many places that admonish us to come down in the "depths of humility." We must also be completely sincere in our prayers and our work and not lukewarm. God asks complete obedience. It is better that we humble ourselves than that we be forced to be humble. He asked if we were going to be satisfied with a portion of God's Spirit such as had accompanied our reunion, or if we wanted to be filled with His Spirit. I'm sure each one present felt a desire to strive to be humble and prepare ourselves to be able to receive more of the wonderful gifts of God.

And so came the time to part, but we look forward to meeting again in 1971. May we constantly try to prepare ourselves for greater blessings.

Your Reporter,

Alvina C. Bell

SUNDAY SCHOOL EDITORIAL . . .

THOUGHTS ON FAITH

What is the believing that is called faith? Can we define it by a comparison, for instance, with that which it is not? Faith is not knowledge. When we know something we have no need to exercise our faculties of belief regarding it, we know. There are a few things that we can know, really a very few compared with the many things that we simply believe, mostly because of someone else's statements. The capacity of the human mind to believe seems endless and yet humanity stumbles over believing in its creator. There are various mental activities which might be considered believing but which are not all faith. There is merely thinking which has no dependable base behind it. Too often we form opinions for no good reason whatever but that it pleases us to think that way. Then there is idle wishful hoping; that much of humanity has been subject to this is evidenced by the oft repeated sayings about the ship to come in or the pot of gold at the end of the rainbow, a vague assumption that somehow, someday things are going to get better whether one does anything about them or not. Again we find something of a gullibility to accept and consider as true, things that are

reported to us without any check to ascertain the validity of the evidence one way or another. None of these mental states will qualify as faith. Faith must be a believing, and acting accordingly, that for which there is reasonable and suitable evidence; evidence being those circumstances by which that which has not been seen can nevertheless be assured to be true. Evidence may be a long series of events by which a pattern can be found and be relied upon to continue such as the succession of the seasons. In winter it is safe to believe that spring will come because it always has, and yet we have not seen the coming of this particular spring. We believe many things about this world of ours depending upon what others have said or written even though our own experience is limited to a very small area; perhaps accepting more than we should in view of the proneness to inaccuracy of the human element.

Real belief affects behavior, whether it is well founded or not. If I believe a stove to be hot I won't touch it. Maybe the stove isn't hot at that moment but the belief that it is has influenced my behavior. Our plans and our actions of every day are based upon what we believe, and what we believe about God is the most important influence of all upon our lives because of its long reaching effect into the next life.

Perhaps the beginning of faith is the honest desire to know the truth about God. A desire to know the truth must undergird every search for knowledge and understanding if one is to be safe from the deceptions of the many false promises which are offered about every subject imaginable and especially about the things of God. We are commanded to have faith in God so faith is something for which we are responsible, if we have it or not; something about which we make a choice. To get faith we must search the evidence not only for the fact of His being but for the kind of Being that He is. The scripture is that which reveals God to us. In them is His witness of His own being, also the testimony of those whose experience had brought them into a relationship with Him whereby they could affirm that He is. To be assured that He is, is to want to know Him, to know Him is to love Him, and to love Him is to obey. This is all a part of faith. In the words of Dietrich Bonhoeffer "—only he who believes is obedient, and only he who is obedient believes."

Lesson Guide

CONCERNING SALVATION

On the subject of salvation, perhaps we should clarify the term by taking a look at the conditions which the scriptures give as to what and will be enjoyed by those who are saved. Usually these statements occur with a comparison being given as to the lot of those refusing this plan offered to us by the Atonement of Jesus. Only by information concerning the result to be expected can we make an enlightened choice. And choose we must, for if we fail to make a conscious choice, we choose against by default.

First for those who choose to believe in Christ there is the promise of the difference which will be made in our present existence. Let me repeat that choosing to believe must include obedience to the teaching and commandments of Jesus or any such claim is empty, if not hypocrisy. Choosing to believe includes repentance and then baptism, both of which will be studied more completely later, but assuming these are complied with, with real intent of heart the promise is that we will become born again; we will be set free from the chains of the sinfulness of nature which came upon all humanity by the disobedience of Adam. He promises to make us new creatures. Our hearts will become changed. He will come and abide with us by the gift of the Holy Ghost that will dwell in us. For the teachings of these promises see the following scriptures: St. John 14:15-27, Book of Mosiah 1:86-123; 11:185-199, Alma 19:81-117.

This promise of being freed from the captivity of the sinfulness which is in the nature does not mean that we will not have problems or sorrows or even temptations. It does mean He will give wisdom to those who seek it of Him (James 1:5), he will guide us in the ways pleasing to Him (Psalms 25:8-14, 32:8, 48:14, 112:1-8) He will protect us in temptations and provide a way out, (I Corinthians 10:12-13), and that he will comfort in our times of sorrow (Isaiah 61:1-2, 2 Corinthians 1:3-4, Revelation 7:17 and 21:4).

In this new nature we will find that we will not desire to do that which is evil anymore because of the change that is made in our hearts (Book of Mosiah 3:1-6, 12:175-180). We will happily abide in the conditions described by Isaiah in chapter 58, also as taught by King Benjamin in Mosiah 2. Now until Jesus returns there is no promise that all will agree with those of us who choose for Him, or that they will like us or treat us fairly. In fact many of us may be called to suffer persecution for the privilege of following Him (John 15:18-21, 16:1-3; 2 Peter 3:14-17). But even being thus treated we will not desire to retaliate but we will love even our enemies (Matthew 5:38-48; I Peter 2:11-23, 3:8-12). It is needful to realize that this love that we will feel for our fellowman is in no way dependant upon or responsive to what they feel for us. We will love as the Spirit of the Lord which dwells in us loves, without respect of persons. It is not simply a reaction to that which is appealing to us. We then can love the unlovely as well as that which seems lovable to us because we are in the possession of charity which is the Pure Love of Christ (Moroni 7:50-52). There is much today that is called love that is not worthy of the name and some of which is downright blasphemous. The love that comes from the Spirit of Lord in our heart is not a shallow sentimentality, it is not even friendships as such as Christ said even those who are wicked having a liking for their friends, but it is a real concern, a caring for the well-being of others to the point of being actively engaged in their behalf if possible. We can feel this concern even when there are ways of the other which we not like or whether their treatment of us is just or not. This is the example of

love that Jesus left us, in that even when we were at enmity with Him, He died for us.

This love will make us considerate of others. We will not give offence by the things that we say because we will watch our thoughts and our words (Mosiah 2:49), and we will speak from the fruits of the Spirit which fill our hearts (Galatians 5:22-26, Matthew 12: 34-37).

Include in this study the things taught by Alma in the 3rd chapter by which we see that the conditions pertaining to salvation are something that must begin and endure with us in this life. Believing must bring these changes into our hearts and lives or our faith is not real and our hope is vain. On the extent of this change in our hearts we can measure the realness of our faith, our devotion is evidenced by obedience. If we find that we do not have this transformation of our nature let us be warned, the scriptures indicate that some will make claims on a false assumption of righteousness but will be rejected (Matthew 7:15-23); let us not be deceived in ourselves and find to our sorrow that we are among them. If there is evidence of the fulfillment of the promises of the Lord to the righteous; those who love and serve Him in this our present life, if we see the fruits of the Spirit which signifies that the transformation has been made in our hearts then we can look forward with hope that we will also be privileged to enjoy that which is to come hereafter to those who are saved.

HE'S COMING BACK SOME DAY

By
Crystal Rader

A glorious day is drawing near,
When Christ our Savior shall appear.
He's coming back to earth again.
He's coming back some day.

He's coming back to earth again,
He's coming back on earth to reign.
O! let us watch and fight and pray.
He's coming back some day.

"Fall on us rocks," sinners will cry,
And hide us from His piercing eyes"
While all the saints with rapture sing,
Praises to their Lord and King.

The foolish virgins then will plead,
"Give us some oil for we have need."
The wise reply "IT is too late,
Our Lord has come. We cannot wait."

O soul, prepare to meet your Lord.
For lo, 'tis written in His word,
He's coming back and will reward
His faithful saints some day.

A REVELATION TO THE CHURCH

(Given through Granville Hedrick in 1864, copied from the Truth Teller.)

Hear, O ye people who call yourselves the Church of Christ; Harken to the council of your Lord and Saviour, Jesus Christ, and give ear to the words given you by the power of His Holy Spirit, because of the great destructions that are coming upon the land. For thus it shall be upon our country; It shall be attacked by a mighty foe on the South and East, by a combination of strong nations, and the Eastern cities of the coast shall fall in the storm of battle, and the great Atlantic Ocean will be blockaded by a combined fleet up the coast, and all of the Federal Government upon the high seas will be endangered. Wo! Wo! to the proud cities of the East, for their railroads shall be torn up, and poverty and misery pervade the land; And greatest consternation will spread through the Northern states because of war and bloodshed; And great political divisions will arise through the government between the states and many of them will set up for themselves separate governments and great tumults will arise among the people in the uproarious clamor of dissension. And the financial crash will cover the land as the turbulent waves of the sea. The proud, the rich, as well as the poor, will feel the pang of hunger and the shame of nakedness, and old garments will be rent to mend others and thus shall the proud be humbled in the dust and sit down upon the ground hungry and naked, or in other words, in scarcity of food and raiment. Yet men in unbelief of God's forewarning will harden their hearts against the true light of the gospel and tyranny and oppression will rule among the wicked, and liberty be trampled underfoot because of military rule. And that great and abominable church, the mother of abominations, will call upon the men of her creed to establish her dominion over the once renowned land of freedom. And terrible and mighty will be the conflict.

But glory be to God, for the people of the West will stand up in great strength for liberty and God will help them. And he will stir up the kings of the Eastern world in their anger, and they will be divided against each other, and gather their armies together to battle and that great and abominable church will be arrayed against herself for God will pour out sore afflictions in mighty judgments upon her. But a free and independent government will be established in the West by the true lovers of liberty and servants of the most High God, upon the broad basis of equal rights and privileges in all truth and righteousness and it shall increase in the favor of all good and just men; And it shall grow and prosper by the power of the Almighty God, and peace and safety shall be established throughout all her dominions which shall become truly great; Thus saith the Spirit of the Living God.

"Boast not thyself of to morrow; for thou knowest not what a day may bring forth" (Proverbs 27:1).

WAS IT REVELATION?

(A Reprint from the Voice of Zion, May 1957)

One morning last week, I was awakened from my rest very early, and after tossing about on my bed, I decided to arise and dress. Then, got a drink of water, and walked out into the yard to get the morning's paper. When I got outside, it was a very beautiful dawn. Everything was fresh and green. In the back yard, the locusts were in bloom. The air was heavy with their fragrance.

It was a wondrous experience, as I walked around the house and viewed our yard. In times past, before we were away from home so much in missionary work, our yard had been a place of beauty. There were flowers of many varieties. The blue grass was like a carpet, green and inviting to relax and sit down, just for the privilege and joy of living. Through the years we have missed these peaceful moments in our yard and with our flowers. But now, as I surveyed the yard, with its badly neglected lawn, the patches of drouth killed grass, it's growth of dandelions, etc., I forgot my newspaper, and began to pull up the dandelions with my hands. I brought out my yard tools; my wheelbarrow; and soon I was deeply engrossed in my task, so much so, that time passed rapidly. But I was very happy. I was close to the earth, with its damp grass, earthy smells, it's leaves to be raked, and the litter to be moved away.

Then in the midst of my reveries, there came upon the still morning air the sound of a church bell across town calling its members to six o'clock mass, and the from the West the carillon of the RLDS peeled forth an answering call. In the midst of this peaceful scene, the morning sun turned the highest branches of the maples in the yard to burnished gold, and then from the highest tip of the branches came the full throated song of the mocking bird, which filled the morning air with heavenly music.

First he lifted his sweet voice in a peon of praise to his Maker, for the glorious sunshine after the cool showers of the early dawn. Then he began to imitate the song of the oriole; the starling; and the sparrow. I saw an oriole light on a nearby bow, and cock his head to one side and listen. Then a starling perched on the other side, and gave vent to a few notes of his song. But our little feathered songster continued to pour forth his melodious song, which was beautiful and inspiring as it came to me upon the quiet morning breezes, where there was no man made voices to interrupt or mar its beauty.

I remained very quiet beneath the tree. I leaned my chin upon the back of my hands, which were clasped upon the end of the rake handle, and searched every twig and every leaf of the loftiest branches. And as I thus strained every nerve, and my eyes, to discover my little friend, my thoughts wandered off into the blue canopy of heaven, beyond time and space; and all nature seemed to stand still. Then, under the spell of that magnificent moment I was compelled to weep from

sheer joy, as the glorious inspiration of that heavenly music swept over my soul with rapture and ecstasy. From my lips was forced the question, "Lord, why is it that we mortals can not communicate to each other in such sweet tones a message which would be such an inspiration as would unite and bring us so close together in love and fellowship that we could not desecrate that hallowed relationship with contention, bitterness, strife and division which makes us forget Thee? A message which would lift us out of ourselves, and give our neighbors such inspiration, that they too would have in their hearts a lingering melody of praise, such as this little feathered creature in the tree top is giving to me?"

This was the answer which came. Not in audible words. But deep down in the recesses of my soul, I felt, I heard the answer, "This tiny bird, governed by its instinct, sought a place of warmth after the cool showers of the pre-dawn. It knew by this instinct that the first rays of the morning sun would first touch that highest branch of the maple tree. There he established himself, and as he shook the drops of moisture from his feathers, his little being was filled with the gladness of song, and spontaneously it rolled forth to gladden the heart of the hearer. Therefore, if ye mortal creatures would find a similar inspiration, seek ye to attain to the highest plain of spiritual perfection, and then when you have so established yourselves, the warm sunshine of my Spirit will warm your souls, and spontaneously, from the depth of your hearts and souls, shall be poured out such a peon of praise, that even the angels of heaven will pause and listen with rapture, and your fellow mortals, shall look up to you with inspired hope, with faith, and with resolute courage, inspired by your words to greater and nobler works in My service. Seek ye therefore, O my people to occupy in the loftiest plains of spiritual experience, that you may share with those less fortunate the beauties of those moments you have enjoyed from your Master's hand."

Was this an inspiration thus found in the Mocking bird's Song?

Was it revelation,—the Spirit of God answering the quest of our souls for help?

Yes, I feel that it was both. The inspiration of that moment lingers on. It grows more comforting as the days pass, and brings inspiration to others as I retell it. And it recalls these lines which I learned long ago as a little boy in school:

"Did you e'er think, when the sun peeped through
The dim leafed lattice windows of the grove,
How jubilant the happy birds renewed
Their old madrigals of love;
Whose habitations in the tree tops even,
Are half-way houses on the way to heaven?"
Author Forgotten

"Better is the poor that walketh in his uprightness,
than he that is perverse in his ways, though he be rich"
(Proverbs 28:6).