

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.

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Author Not Given



O Lord, grant that each one that has to do with me today may be happier for it. Let it be given me each hour today what I shall say, and grant me the wisdom of a loving heart that I may say the right thing rightly. Help me to enter into the mind of everyone who talks with me, and keep me alive to the feelings of each one present. Give me a quick eye for little kindnesses that I may be ready in doing them and gracious in receiving them. Give me a quick perception of the feelings and needs of others, and make me eager hearted in helping them. Amen.

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EDITORIAL

THE DAY OF THE LORD

“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: 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, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting 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? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Peter 3:3-13).

Peter here begins by directing our minds to the last days at which time there shall come scoffers, mocking and ridiculing the idea of the second coming of Christ. That these are indeed the last days can be shown from the Book of Mormon. “But behold, in the last days, or in the days of the Gentiles; yea, behold all the nations of the Gentiles, and also the Jews, both those who shall come upon this land, (America) and those who shall be upon other lands; yea, even upon all the lands of the earth; behold they will be drunken with iniquity, and all manner of abominations” (2 Nephi 11:16).

But these wicked ones referred to above are said to have been willingly ignorant of the fact that certain mighty works had been performed of the Lord, namely the destruction of the world by water. We can see this plainly today for a great many people are willing to discount such so-called fables notwithstanding overwhelming evidence to the contrary. Nevertheless a terrible fate awaits them. Even though the Lord has promised never again to destroy the world by water, he has not said he would not do so by fire. In fact this is exactly what he has promised to do and as a result all the ungodly and they who do wickedly shall perish. Peter tells us here that the Day of the Lord will come as a thief in the night in which the heavens shall pass away with great noise (or as it says in other places, be

rolled together as a scroll). Then he goes on to say that the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Probably some of us had not thought that the earth was to be burned up until after the millenium at which time Peter says, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The key to this apparent conflict is given when Peter tells us "beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years and a thousand years as one day." He had just finished stating that the heavens and earth were reserved unto fire against the day of judgment and perdition of ungodly men. It would appear then that the coming of Christ ushers in the great day of the Lord at which time the more wicked of the earth will be destroyed by mighty judgment after which Christ will reign for a thousand years. Then will come the little season and the destruction and judgment of the wicked. This would conclude the Great Day of the Lord. Then will come the new heavens and the new earth with the heavenly Jerusalem coming down out of heaven.

Daniel in speaking of these same events combines in two verses that which is to transpire both at the beginning and at the end of the thousand year reign. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:1-2). It is obvious that the time of trouble will occur just prior to the millenium while the resurrection of the unjust will occur after the millenium.

In regard to the burning of the earth the Book of Mormon makes it especially clear that it is to take place at the end of the millenium. "And for the last time have I nourished my vineyard, and pruned it, and dug about it, and dunged it; Wherefore I will lay up unto mine own self of the fruit for a long time, according to that which I have spoken. And when the time cometh that evil fruit shall again come into my vineyard, then will I cause the good and the bad to be gathered: And the good will I preserve unto myself; and the bad will I cast away into its own place. AND THEN COMETH THE SEASON AND THE END; AND MY VINEYARD WILL I CAUSE TO BE BURNED WITH FIRE" (Jacob 3:149-150).

We are told in Matthew 24 that just before the great day of the Lord is to be ushered in there is to be a time of great tribulation such as was not since the beginning of the world nor ever shall be again. Mark and Luke also bear testimony to this terrible time which is soon to be upon us. This time of great tribulation will occur when the wicked will be having their "heyday" and when Satan will be roaming the earth with free hand.

However for all the great persecution and affliction to come the Lord has promised that his people will not be overcome. For except those days be shortened no flesh will be saved but for the elect's sake those days shall be shortened. And neither will the false Christs and false prophets be able to deceive them with their great signs and wonders.

This rule by the wicked, however, will soon be disturbed by some other signs and wonders not of their making. For, according to the testimonies of Matthew, Mark and Luke, immediately after the tribulation of those days shall the sun be darkened, and the moon also and the stars fall from heaven. And then shall they see the Son of man coming in the clouds of heaven with power and great glory. And then shall the righteous be gathered together from all over the earth.

The great tribulation will have been terminated and the Day of the Lord and His wrath will have been ushered in, the heavenly signs marking the transition from the one to the other. Verification of this stand is given in the Revelation of John and the prophecies of Joel. Turning to Revelation 6 we read: "And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled. And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. 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?" (Revelation 6:11-17).

The fifth seal may have reference to those who are to be killed during the great tribulation but when the sixth seal is opened we have the heavenly signs spoken of by Christ in Matthew 24 portrayed again as preceding the return of Christ to the earth. The wicked here are described as being in a very terrible condition and wanting to be hidden from the presence of the Lord and his wrath. So we have the heavenly signs preceding both the return of Christ and the day of His wrath.

We have already seen that the heavenly signs were to occur immediately after the great tribulation after which the Day of the Lord would be ushered in. The Book of Joel makes this fact very plain. "And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned

into darkness, and the moon into blood, BEFORE the great and the terrible day of the Lord come" (Joel 2:30-31).

Turning next to Luke 21:34-36 we read, ". . . take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." The two points we would like particularly to emphasize here is, that day shall come as a snare on all that dwell upon the whole earth and none will escape except those that are accounted worthy to escape. The saints will not be given over to this wrath. 1 Thessalonians 1:10 confirms this thought. "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." Also in 1 Thessalonians 5:1-9 we read, "But of the times and the seasons, brethren, ye have no need that I write unto you. 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. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. FOR GOD HATH NOT APPOINTED US TO WRATH, but to obtain salvation by our Lord Jesus Christ."

This then is the answer to the question asked above in Revelation 6:17 "For the great day of his wrath is come; and who shall be able to stand?" Only the righteous can have any hope of standing. There is no safety except in Christ. This same question is asked in one other place in scripture and refers to this same great event. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But 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 fullers' soap:" (Malachi 3:1-2). Daniel 12:1 tells us who it is that shall be saved out of it. ". . . and at that time thy people shall be delivered, every one that shall be found written in the book."

(continued in October Issue)

To the Editor, Zion's Advocate

The heart-stirring business of Wake-Up Camp has

again brought forth the fruit of decision. As in other years the broadside assault of the Lord's design made its mark and another soul has walked forth from the waters of baptism in newness of life.

Clarence Boettcher, long with us in church association in Minneapolis, Minnesota, declared his desire for baptism and was buried in the wave at Wake-Up Camp July 11, 1970. Upon coming from the waters he was greeted by all at hand as they came by singing "We will follow none but Jesus." A fitting, stirring, warming greeting, surely.

The following week, on Sunday July 19, in the household of the family of Christ in Minneapolis he received the laying on of hands for the reception of the Holy Spirit.

His witness of a changed living and hope for further progress brings us joy and we express the deep desire that his quest for Eternal Life will be crowned with success.

Elder Thomas S. Maley
Minneapolis, Minn.

GOLDEN ANNIVERSARY

Brother and Sister Henry Jensen of 288 Benton Street, Council Bluffs, Iowa, long time members of the Church of Christ (Temple Lot), celebrated their golden wedding anniversary on July 28th, 1970. On the previous Sunday following morning services they attended a noon dinner at the farm home of their daughter, Sister Helen Dewaele, and her family. Also present were their son, Apostle Robert H. Jensen, and his family, and other relatives. In the group were five grandchildren and one great grandson of the elder Brother and Sister Jensen.

The large farm-stead was a fitting setting for the joyous occasion, with the bounties of the good earth growing on every hand from the provisioning hand of a loving God.

ESTABLISHMENT OF A NEW LOCAL

A meeting of the members of the Church of Christ (Temple Lot) residing in the Columbia Falls, Montana area was convened by Elder James L. Winegar of Columbia Falls on June 24, 1970. Apostle Robert H. Jensen, Missionary-in-Charge of Montana, was present through a prior request and proceeded in accordance with the stated desire to organize a Local of the Church. The Local will be known as the Columbia Falls, Montana Local of the Church of Christ (Temple Lot). The Pastor is Elder James L. Winegar. The members will appreciate your prayers in their behalf that they may continue on in the fellowship of our Lord and be the means of bringing others to a knowledge of the Gospel.

WAKE-UP CAMP 1970

Wake-up Camp is held at Reed's Retreat, on the shores of Big Turtle Lake, a few miles from Bemidji, Minnesota. It is a place where anyone who wants to can come and have fellowship with Christians, learn by

participating, and come closer to God. It lasts for three days with at least one prayer meeting and usually two discussions everyday. On Sunday, the closing day of camp, there is Sunday school and church. Wake-up Camp 1970 was a three-course, spiritual meal with enough for everyone to get as many helpings as they wanted.

At 6 a.m., on Friday morning, July 10, Bro. George Reed opened Wake-up Camp by making his morning rounds to the tents and by conducting reveille. We were awakened by the cry of "Rise and shine!" We arose; but, as most of us had just spent our first night on the ground, it took about a half hour for us to shine.

By seven o'clock, everyone was in gear for our first morning prayer meeting. It was held in the hayloft of Reed's barn, the Wake-up Camp chapel. There were some new additions this year: a new door at the front of the room and a lecturn for the speaker. This was the first time that we were all assembled under one roof. It gave us a chance to look for old friends and see the new faces.

Bros. George Reed and Mike Winegar led the first service. George officially welcomed everyone to Wake-up Camp 1970. Mike read a passage from scripture. Then, the meeting was opened to the Spirit, who prompted us to pray, testify, and sing.

By the time we closed prayer meeting, we had been up for two hours; so, we were more than ready for the delicious breakfast prepared by our cooks. Meals were served cafeteria style. We walked through the line, picked up our food, and took it out to the front yard, where there were picnic tables set up. Many of us sat on the ground in the shade of the trees.

After breakfast, there was a little free time before morning discussion. It wasn't long before a volleyball game was in full swing.

At 10 a.m., everyone met for morning discussion. We split into three groups: the children, the young people, and the adults. Each group went off by itself, discussed the subject, and reported to the other groups when everyone reassembled at the end of the hour. The theme of the morning discussion was "Shaking Hands With God."

The young people, led by Johnny Gill, brought out that shaking hands with God means getting close to Him. They decided that there are two ways to do this: Directly, by dropping our fronts and vanities and meeting God honestly; and indirectly, by our fellowship with others. We should remember that our fellowship with others will be the most meaningful if we exercise love. By relating to each other in this way, we can come closer to God.

The adults discussed how they would meet Christ at His second coming. They decided that the young people, on the other hand, would be more interested in how they can come closer to God right now and prepare for Christ's return.

After a delicious dinner, we got into our swimming

suits for swimcall. We had our choice of going out in the boat, paddling out on air mattresses, or courageously facing the terrors of the deep by wading out from the dock.

Afternoon discussion was held under the trees at 2:30 p.m. The discussion, Health for Christians, was led by a visiting nurse. Some of the points that were brought out were that Phisohex is more effective for washing wounds than epsom salts, the proper way to wash the hands should be taught to children at an early age, and cutting the toe nails square across the top prevents ingrown toenails. The problem of obesity was also discussed. The main theme of the discussion was the importance of cleanliness and the care of the body to Christians.

That evening, after supper, we went on the annual Wake-up Camp hayride. The wagon had been repaired (it had broken at last year's Camp), piled high with hay, and hitched up behind a new tractor. We rode along the highway for a while, then turned off onto a "road." It was very narrow; the timber came right down to the edge. We passed several trails which cut off into the forest. The wagon stopped at one point to let everyone off to pick wild strawberries, blueberries, and winter-green berries, which were growing along the side of the road. The last half-mile of the ride was devoted to a hayfight. After the fight, everyone was ready to go swimming and wash off the hay.

The last event of the day was a watermelon bust in the front yard. The supply seemed to be endless; everyone got a big hunk. It was like the miracle of the loaves and fishes reenacted with watermelon. As the sun went down, the mosquitoes came out. So, as we ate, we marched back and forth in cadence across the front

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BAPTISM

Clarence Henry Boettcher of Minneapolis, Minnesota was baptized by Elder Thomas S. Maley at Bemidji, Minnesota July 11, 1970 and received the laying on of hands by Elder Maley at Minneapolis, Minn. July 19, 1970. He was received by the Minneapolis, Minn. Local Church July 19, 1970.

BIRTH

A baby girl was born to Brother and Sister William E. Frishkorn on May 19, 1970. She was named Rebecca Leona and weighed a nice 6 pounds and 15 ounces.

On June 21, 1970, Rebecca was blessed by her great uncle, Elder James Winegar. Rebecca is doing nicely and is a happy, healthy baby, and is a sweet blessing to her momma and daddy.

TRANSFER OF MEMBERSHIP

Charles Eldin Cottrill of Smithburg, West Virginia, transferred his membership to the Church of Christ (Temple Lot) July 20, 1970. He was recommended for acceptance by Apostles William A. Sheldon and Don W. Housknecht.

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.

"THAT THEY MAY BE ONE"

by Nellie Walberg

Today I bought a Bible. It was an ordinary leather bound King James Version, but, none-the-less, out of this incident has arisen a few thoughts I wish to share.

A lady who has worked for the State School for the Deaf for twenty-two years was retiring, and I had been asked to select a Bible as a gift from the pre-school department for this lady who had served as cook for so long. A wonderful, kindly person, this lady, tho' is not a Christian in the accepted sense of the term. She belongs to no church, but has a heart of gold, loved by all who know her. Yes she has some faults, a frank manner and rough exterior in her bearing, but a true loyal person whose word is as good as her bond. In my estimation she is a Christian. I considered it a privilege and yet, a responsibility, to have been asked to select a Bible which will be the springboard for her new interest and study of the word of God. Many times I have held this person up for prayer to God, that she might be led to know the true gospel of Jesus Christ. We have been so close in the service and work of the pre-school department, that all of us there seem to be as one family. It is not church affiliation alone that makes for closeness. It, rather, is sharing together in a common endeavor. Coming to know one another; to accept the contribution that each can make to the common goal; to realize deeply the desires and aspirations of the heart of another; to see one another under times of stress bravely trying to carry on, judging only the desires of the heart, the efforts, rather than to judge from the seeing of the eye or the hearing of the ear.

This I concluded was the reason I love my job so well and the reason we all get along so well together. We accept each other, and each is valued for what we sincerely try to contribute. We do not doubt the motives of one another. Everyone, not just the supervisor or her close friends, are needed, used, and appreciated. When any one of us comes up with an idea for improved methods, we each value that idea and the result is that everyone feels a part of the team and are encouraged to do better work.

Each serves according to the gifts and callings of God unto them, even as the Scriptures read, should be the method used in Christ's Church in the furtherance of the gospel. We have our Counsellors, Child-Care Workers, Cooks, Aids, Maintenance men and College Students coming on at different times to help. If any failed to contribute or if any were disregarded and deemed useless, the work would soon bog down. In this connection read I Cor. 12:13-21, as regarding the work in the Church of Christ.

Today, as I told my friend goodbye, there was a brief closeness that brought us both to tears. In fact, we embraced each other unashamedly in tender emotion. This, my dear readers, was love—born of sharing. The choke in my throat was real and I know that her tears at parting from those of us who work in such close association day after day, was real.

Too many times we think to try to admonish one another to love. How foolish . . . Who can know the heart of another, unless they have walked and lived near him or her in everyday hopes, dreams and efforts over many years? He or she who truly loves, gives and serves their fellowman, be they members of their church or not. We are admonished to "not let the left hand know what the right hand doeth." He, who truly loves seeks first for all to understand another. He who loves, cares whether others are having opportunity to develop, and to serve their Lord. He who loves, does not carry about a distrustful spirit looking for flaws, watching for weakness in another, but sees in each person a potential child of God and is willing to humbly admit his own weakness.

Sometimes as I contemplate the various times that there has been a close relationship with others of another faith, I feel to thank God for those moments. It is such a blessing to feel the Holy Spirit as a binding force even to the point where tears are mingled in human compassion one for another. There is no need of words at such a time, as the spirit conveys the thoughts "I understand."

In an old scrap book of mine, is this thought entitled "flowing together."

A man, though whose land ran a mountain stream went into the business of raising ducks. He made stout pens, and into each pen he put a distinct breed of ducks.

All was well until a flood came. Then the waters rose over the pens and the ducks were seen swimming together.

Today we are all fenced off in our denominational coops, but as we pray for the down-pours and floods of the Holy Spirit, we will be lifted above the barriers of creed and dogma and experience—and Christ's prayer will be answered—We will be one as He and the Father are One (John 17:18-23; Phil. 2:1-4).

BEHOLD, I COME QUICKLY

Part 4

by William A. Sheldon

There are many aspects to a study of the second coming of Christ. We are not attempting to cover every

one of them, nor in fact to deal exhaustively with those we are discussing. But our hope is to arouse sufficient interest in the fulfillment of the prophecies relating to this important subject, that the earnest reader may thus be benefitted and prepared by the assimilation of whatever additional light this may bring to him; prepared and strengthened to "stand" and not fall, inasmuch as he will seek the Lord in so doing.

The language of chapter one of the Book of Commandments commends itself as having been given by the Lord, and we here quote from the first three paragraphs:

"Hearken, O ye people of my church, saith the voice of Him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated; and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed; and the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.

"Behold, this is mine authority, and the authority of my servants, and my Preface unto the Book of my Commandments, which I have given them to publish unto you, O inhabitants of the earth:—Wherefore fear and tremble, O ye people for what I the Lord have decreed, in them, shall be fulfilled; And verily I say unto you, that they who go forth, bearing those tidings unto the inhabitants of the earth, to them is power given, to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked, without measure, unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: Prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh, that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets, and apostles, shall be cut off from among the people: For they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old

and shall perish in Babylon, even Babylon the great, which shall fall."

In these commandments, the Lord gave instructions regarding the establishment of Zion, that the saints might be able to escape the calamities which were to come.

As previously mentioned, there is no aspect of the Restoration Movement but what has come under attack, and this, too, from within.

This is not to infer that there has not been numerous innovations of man, for there has been, and they still flourish. By this means, the devil has very cunningly been able to cast doubt upon the true and divine. He whispers into the hearts of many that if such and such is wrong, then perhaps another matter is also wrong. Thus he carefully deceives all but the very elect of God, hoping to lead them to destruction.

Such is the case, also, with the question of Zion, and a latter day temple of the Lord. Some have said, Zion is a hill in Jerusalem; it is so, but it is far more than this. Another idea has it that, yes, there will be a Zion at Jerusalem for the gathering of Israel, but nothing like that here, in America!

It is grudgingly conceded by some Book of Mormon believers (?) that there is to be a city, New Jerusalem, on this land, but no Zion! No, Joseph Smith had something to say about Zion, so that makes it **his** doctrine; just another Smith-ism, hence unworthy of consideration, and to be consigned to the rubbish heap with every other precept or production through him, except—**except** the Book of Mormon! But no, even this is called into question within the ranks of nominal believers!

Where will it end? Complete rejection of the fullness of the Gospel, just as predicted in the Book of Mormon; not only from without, but from "within"—from among erstwhile believers.

Should there be no Bible or Book of Mormon prophecy relating to a latter day Zion of the Lord—no testimony heretofore pointing to a Zion in America—I could yet believe in the testimony of Joseph Smith, for I believe him to have been an inspired prophet of the Lord; not always, but when humbly repentant of his human weaknesses!

But, there is enough said in the scriptures accepted by the Church as the word of God, which, together with harmonizing latter day revelation, gives us ample reason to have faith in the establishment of a literal Zion, and also a temple to which Christ may, yes, **will** come.

Zion is called the pure in heart, and so it is. But it is more than this: it is to be the **place** where the pure in heart shall dwell in the presence of Jesus Christ!

In the Book of Ether (6:6, 8) we are plainly told that a city, called a New Jerusalem, is to "be built up upon this land" (in America), "unto the remnant of the seed of Joseph," and that "they shall no more be confounded."

This Joseph is the Joseph who was sold into Egypt by his brethren, the sons of Jacob. Joseph had two sons,

Ephraim and Manasseh. This thought should be borne in mind when we think of the inheritance reserved for the seed of Joseph; it includes the descendants of both.

This New Jerusalem is the same city to which Christ referred (3 Nephi 10:1-3), saying that the Gentiles who would repent were to assist the remnant of Jacob (descendants of Joseph) in building it up.

We wish to emphasize, here, that the latter part of the ninth chapter, just preceding the above reference, tells of the judgments to be visited upon the Gentiles because of their wickedness. This appears to be the time of the treading down by the heathen, which is the great world conflict coming soon.

Gentiles and Jews are to be trodden down so that only a remnant remains, the repentant ones of which shall be gathered in to build the New Jerusalem, or Zion.

Before Zion shall become a reality, there is to be great pain and "travail," as in birth. However, the "seed" of Zion, those who have been "watching," who have prayed that they might "stand" and whose lives demonstrated that prayer—those shall "abide" the day of the Lord.

What about Zion's travail? It seems to present confusion of thought, for Zion is to be a place of safety, where the Lord is, and where the wicked shall fear to come.

Ultimately, this will be true, but until Zion has put on her "beautiful garments" of righteousness, she is only the bride in prospect.

The early latter-day saints were told in December of 1833 that it was because of transgression that they were cast out of their inheritances in the land of Zion (Missouri), but notwithstanding their sins, the Lord would not cast them off; "and in the day of wrath I will remember mercy."

Further, the Lord said:

"Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart (after the day of wrath/W.A.S.) shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion" (Doctrine and Covenants 98:1-4).

The city, New Jerusalem, is to be "built up" on this land; strong inference to a desolation having transpired, and following, as it does, the before-mentioned destruction of the Gentiles, it becomes a certainty that the land of Zion was indeed to undergo great tribulation.

There will be those of the "children of Zion;" those called to Zion's fulfillment within the Restoration; even **within the Church of Christ**, who will, because of sin and slothfulness:

"Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the fold, and thou shalt go even to Babylon (heathen Gog, or

Russia/W.A.S.); there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies."

"Therefore will he (the Lord/W.A.S.) give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel" (Micah 4:10; 5:3).

The "daughters of Zion" in captivity (travail) will bring forth their "portion" of Zion, and then be "redeemed" by the Lord.

There is to be a separation of the righteous from the wicked; of believers from unbelievers (already being fulfilled).

"For the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men;

"A work which shall be everlasting, either on the one hand or on the other;

"Either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds, unto their being brought down into captivity and also unto destruction, both temporally and spiritually, according to the captivity of the devil of which I have spoken" (I Nephi 3:214-216).

The wicked and the unbelievers are in grave danger of death or captivity, but:

"... 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 7:35-37).

"And the Lord will surely prepare a way for his people . . ." (Ibid. 43).

Now this way is in the hearing and believing the fullness of the Gospel of Christ (or hearing that prophet, who is Christ), which has come through the "Restoration;" living a life of faith, obedience and righteousness.

This "way" will not only save us in the celestial kingdom of God, but will save the saints with a temporal salvation in God's latter-day "ark," the embryonic Zion, or place of refuge.

The place of Zion, even the "center place," will undoubtedly be scourged, cleansed and sanctified before it can truly be the place of God's government upon the earth.

During this time of scourging, when the heathen are permitted (yes, even used by God) to destroy Jews and Gentiles, alike, the Lord shall say:

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, **until the indignation be overpast,**

"For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity:

the earth also shall disclose her blood, and shall no more cover her slain" (Isaiah 26:20, 21).

"And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people" (Isaiah 51:16).

The saints will be bidden to "enter into thy chambers, and shut the doors," to "hide thyself as it were for a little moment" (3½ years/W.A.S.). Those who have received His word are to be covered in the shadow of His hand "until the indignation be overpast;" when the "overflowing scourge" shall pass through, they shall not be touched by it.

At this time, there are to be "false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect (Matthew 24:24).

Some have thought that the "elect" could be deceived, but not so—the "elect" (the saints) are the sheep who know the voice of the Good Shepherd (that is, they understand these prophecies and the teachings of Christ, and by the spirit of discernment, they will not be led astray).

Some, in the Church, who have not been close to the Lord, who have not prepared themselves by study and prayer, who fail to take advantage of their privileges of united worship with the saints, who fail to let the Holy Spirit guide their lives, who are not zealous of good works, who are not filled with a holy love of the brethren and of all men, who continue in sin—these may be deceived, and may not be accounted as worthy to enter the secret hiding place of God.

In connection with the arising of "false Christs and false prophets," we feel it to be of sufficient importance to emphasize and delve into more fully at this juncture, before proceeding further with regard to Zion.

The 13th chapter of Revelation, from verses 11 through 18, deals with one, styled as a "Beast coming up out of the earth," who is to do "great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

"And he deceiveth them that dwell on the earth by the means of these miracles which he had power to do . . ." (Ibid. 13, 14).

In the last verse, we are told:

"Here is wisdom, Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six" (666).

It is a well known fact that the pope has assumed to be the "vicegerent of the Son of God," or the representative of Christ on the earth, and this, too, in a much more literal sense than might be ascribed to any humble servant of God.

This title, according to Flemming, on the Papacy, p. 48 (A.D. 1701) was at that time inscribed over the door of the Vatican, thus:

VICARIUS FILII DEI

Using the Roman numeral equivalents, we have just 666, thus:

V	5	F	0	D	500
I	1	I	1	E	0
C	100	L	50	I	1
A	0	I	1		
R	0	I	1		501
I	1				
U (appears as V) ...	5		53		
S	0				
					Total: 666
					112

Therefore, we conclude that the beast, which is a "man," represents the papacy, and apparently, a specific pope.

The first part of this chapter deals with a "beast" rising "up out of the sea," which had "seven heads and ten horns," alluding to pagan Rome with its seven forms of government (in succession), and the ten horns as representing the ten kingdoms into which it was subsequently divided.

One of the heads (which was its last form of government before division of the empire: the imperial form) was "wounded to death," but the "deadly wound was healed."

This healing of the wound took place with the arising of the papacy. The "Holy Roman Empire," with its ten kingdoms, superseded pagan Rome, so the "beast" continued to live despite the deadly wound (destruction of imperial Rome by the Lombards in 570 A.D.).

He (the beast, or the papacy) was given "a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months."

It would appear that the papacy was to end at the close of the 42 months (1260 days, or years). We know this was not so, for, it has continued beyond the time of his power (570 to 1830 A.D.) to the present time.

He was to blaspheme against God and have power over the saints, as well as all "kindreds, and tongues and nations."

Since 1830, the saints were no longer given into his hands, because of the coming forth of the great latter-day "marvellous work and a wonder."

Since then, too, his spiritual and temporal power with the nations has rapidly declined, insomuch that now, we find that a great clamor within that church for reform; there is defiance of the pope, and overthrow of Catholic domination in civil affairs.

"And the ten horns which thou sawest upon the beast, these shall hate the whore (that apostate system of church government/W.A.S.), and shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (Revelation 17:16).

The Catholic Church has, and is, declining rapidly, but could there yet arise one (a pope), being given great power by the devil to deceive the nations?

He was to have "two horns like a lamb," speak "as

a dragon," and "exercise all the power of the first beast before him," so that the nations should "worship the first beast, whose deadly wound was healed."

It appears that Satan is to use that system—temporarily revive it (the beast will "come up out of the earth"), so that the nations will "worship" it—by using one presuming to be the very Christ, or at least, who shall be able to demonstrate, as it were, the great power of God!

He is to give "life" to the "image of the beast" (the ecumenical movement) so that those who will not worship the "first beast" (the Roman Catholic faith) nor worship (yield to) the "image of the beast" should be killed!

These two—the "first beast," and the "image to the beast"—shall largely constitute what the Book of Mormon speaks of as the "church of the devil" (1 Nephi 3:220, 221); however,

". . . He that fighteth against Zion, both Jew and Gentile, both bond and free, both male and female, shall perish:

"For they are they who are the whore of all the earth" (2 Nephi 7:23, 24).

The "two horns like a lamb" on the "beast" indicate the power by which he is to speak "as a dragon."

One of these seems to be the spirit of ecumenism which extends to include the "lamb-like" appearance of **total integration** now sweeping this nation.

The "beast" was to cause that

". . . All, both small and great, rich and poor, free and bond" (were) "to receive a mark in their right hand, or in their foreheads:

"And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (666).

Could the "second" lamb-like horn be unionism, speaking "as a dragon," requiring all to receive the union label in their hand (that is, to buy union-made goods) and to be identified with it, or failing to do so, they could neither buy nor sell?

The mark in the forehead appears to connote coercion of the mind.

We may ask what effect the "beast" could have on unionism; in what way it could be used as a tool to enforce the worship of the "beast" and/or of his "image"?

An unusually high percentage of the officials of the various unions are members of the Roman Catholic faith. Great pressure is exerted by the unions in the world of business, and upon the economic structures of the nations. We may be sure that considerable financial gain filters into the coffers of that church by this means.

The ecumenical movement was generated within the Roman Catholic church; born by the efforts of Pope John and continued by Pope Paul. Invitations were given, and accepted, for key representatives of the various protestant faiths to attend the Catholic Vatican

Councils. Paul met the chief prelate of the Greek Orthodox faith in Jerusalem; the Archbishop of Canterbury journeyed to Rome for exploratory talks of unity with the Pope.

These are a few of the notable incidents which have given impetus to Protestant union, and increased "dialogue" between the "daughters" and their "mother" church.

Thus has arisen the "image of the beast," with the blessing of the papacy (the beast), and thus does the "church of the devil" begin to assume formidable proportions.

We may expect to see marvellous demonstrations of spiritual power, and many will be deceived thereby, thinking it will be the power of God. A "pit" has been "dug to ensnare the people of the Lord," but they shall fall into their own pit (1 Nephi 7:29).

"And that great pit which hath been digged for them by that great and abominable church, which was founded by the devil and his children, that he might lead away the souls of men down to hell;

"Yea, that great pit which hath been digged for the destruction of men, shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God" (1 Nephi 3:206, 207).

"And all that fight against Zion shall be destroyed

"And that great whore, who hath perverted the right ways of the Lord; yea, that great and abominable church, shall tumble to the dust, and great shall be the fall of it" (1 Nephi 7:30, 31).

It will be at this time that the saints are to be hidden in the shadow of the Lord's hand, "until the indignation be overpast."

The "daughters of Zion" (the Israel-nations and the Gentiles, including these United States) are to undergo pain "as a woman in travail."

"For with stammering lips and another tongue will he speak to this people" (Isaiah 28:11).

God will bring the heathen (Gog) "against the mountains of Israel" (Israel nations). Gog is the people with "stammering lips and another tongue," and the Lord will use them to "speak" in tones of thunder and great destruction to those who have turned from the Lord, but the saints shall "abide the day of his coming" (see Malachi 3:2 and 4:1-3).

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

"He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil" (Isaiah 33:14, 15).

We are then given something of a clue regarding the place of refuge for the saints of God:

"He shall dwell on high: his place of defense shall

be the munitions of rocks: bread shall be given him; his waters shall be sure.

"Thine eyes shall see the king in his beauty: they shall behold the land (Zion fulfilled/W.A.S.) that is very far off" (Ibid. 16, 17).

Whether this "place of defense" is the Rocky Mountains, as some believe, I am not prepared to say, but the language appears to indicate a mountainous location. At any rate, it will be made known to the saints when the time comes.

Then we are told of these righteous ones:

"Thou shalt **not** see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand" (Ibid. 19).

And the psalmist David reveals further:

"He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty.

"I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.

"Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

"He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

"Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

"Only with thine eyes shalt thou behold and see the reward of the wicked.

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation" (Psalm 91:1-9).

So far, in our account, Zion has not been fully realized; only in part, as a place of refuge. This was revealed to Joseph Smith in the following language:

". . . It shall be called the new Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God;

"And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it:

"And it shall be called Zion:

"And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety.

"And there shall be gathered unto it out of every nation under heaven:

"And it shall be the only people that shall not be at war one with another.

"And it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible:

"Wherefore we can not stand.

"And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy" (Book of Commandments 48:59-67).

(More about Zion and the coming of the Lord later).

To be continued

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Sunday School Editorial **WHAT IS GOD LIKE**

by Amy Schrader

We can never learn nor can our finite minds grasp all of what God is like, but he has revealed sufficient of what his nature is so that we can, by applying ourselves to the search, learn enough to settle our minds on whether we want to choose to believe and obey him or not. And let me repeat, by failing to choose for, one chooses against. In the first three paragraphs of the Articles of Faith and Practice the church has stated our concept of what the truest revelation of God is and that means by which we receive it. I quote, "We believe in God the Eternal Father, who only is Supreme; Creator of the universe; Ruler and Judge of all; unchangeable and without respect of persons. We believe in Jesus Christ, the Only Begotten Son of God; the manifestation of God in flesh, who lived, suffered and

died for all mankind; whom we own as our only Leader, Witness and Commander. We believe in the Holy Ghost, the Spirit of Truth, the Comforter, which searcheth the deep things of God, brings to our minds things which are past, reveals things to come, and is the medium by which we receive the revelation of Jesus Christ."

Here we have an affirming statement that in Jesus we will find the revelation of what God is like. Nevertheless we will go to the scripture and read for ourselves those teachings on which this conclusion has been based. In passing refer to Hebrews 13:8 and James 1:17 in regard to the unchangeableness of God, and to Acts 10:34, and James 2:1-9, also I Peter 1:17, regarding the absence of respect to persons.

Let us confess it, there is a great mystery concerning the persons of God and Christ. The 10th chapter of Luke, verse 22, or 23 if you use the Inspired Version, indicates that there is no one who fully understands this mystery except it be revealed to him by Jesus, and that there have been those who have had this revelation there is no doubt, and it seems to me that some of what seems to be conflicting statements in the scripture concerning the oneness of God and Christ and their separateness comes from the inability of these same persons to state what they have been given to understand. Perhaps our language is not adequate to explain it as we can only explain by way of comparison to that which is known to us and there is nothing of what is familiar to us that can explain this mystery. Jesus himself spoke often of their oneness even while speaking of the Father as separate from himself, however, he too makes it plain that knowing him we also know the Father. This is most clearly stated in the following chapters of John 5:15-47, 6:35-66, 7:15-29, 8:12-19, 54-55, 10:1-18, 25-38, 12:44-50, 13:20, 14:1-31, 15:23-27, 16:1-16, 25-28, 17: also Philippians 2:5-9, Book of Mormon 3 Nephi 5:27, 38, 9:23, 30, 73, 13:22, Mormon 3:29, and in the Book of Commandments 37:2, 53:40-41.

In the four Gospels we have the example of Jesus' life. As he felt and did for the people we can be sure the Father also feels and will do. The following scriptures will give much of that which reveals his love and compassion. I have tried to list out those occurrences that are told only by each separate scripture, listing those that are repeated by more than one in the book which lists it first. Matthew 8:1-27, 9:1-9, 18-36, 11:1-6, 28-30, 12:9-21, 29-38, 14:14-22, 36, 15:30-32, 19:13-15, 20:28-34. Mark 1:21-45, 2:1-13, 3:1-12, 4:35-41, 6:45-56, 8:22-26. Luke 4:14-22, 9:37-43, 11:9-14, 13:10-17, 14:1-6, 17:11-19. John 2:1-8, 13-16, 4:46-54, 5:1-14, 8:1-11, 9:1-7, 35-41. 11:1-44. I have read the claim that if one will take the gospels or any one of them and study it in depth, read and reread it until one's mind and heart are saturated with the spirit of that which is contained in it, that one's life will be changed. This would not be so with just an idle reading of the words but with the alerting of all our senses of understanding. Additional scriptures on the attributes of Christ's example are,

Book of Mormon 3 Nephi 4:41-59, 5:1-17, 8:1-27, 50-57, 9:12-46.

There are a few additional scriptures which should be included, statements made by others regarding the nature of God, involving some of the promises which show his character too. One of the sweetest is the 23rd Psalm, also Isaiah 35:3-6, 40:10-11, 28-31, 42:1-7, 61:1-3. Jeremiah 29:2-13, Lamentations 3:25, Micah 7:18-19, Malachi 4:2, Acts 10:34-43, Romans 5:6-11, 8:38-39, Ephesians 2:4-10, 13-22, 3:14-19, Hebrews 4:14-16, I Peter 2:21-24, I John 2:1-2, 3:1-3, 4:7-21.

We must understand that a study of these things is only an introduction to the Lord. We have read biographies of famous men or women and from them have formed a great respect and admiration for the person written of, but this is not the whole of love. It is only a part of the love God asks of us and we need more than an introduction to know someone well enough to love them. We as teachers can make this introduction to the classes but none of us, they or ourselves will really know God at all except we each seek him in person, and no one person can do this for any other. We can search out and tell the reasons why we need or why we should seek the Lord out. Our first and greatest purpose as a teacher is to urge each of those we teach to wait upon the Lord with diligence until a personal relationship is established between them.

Our personal relationship with the Lord is not only the most important thing to us, it is the only really important thing to each of us, for all else is effected by this. What is your relationship? Do you commune with him daily, yes hourly, even moment by moment? Is your trust such that you dare lay bare your soul to him; or is he someone with whom you have only a nodding acquaintance; or whom you treat as your doctor, only seeking him in direst emergencies, hoping he will quickly fix what is amiss so that you won't have to see him again in a long time? God wants to be our daily companion; he stands at the door of each heart knocking, but only we can open that door and invite him in to dwell with us. The Spanish have a phrase by which they welcome their guests; it expresses the thought that one's home is the home of one's guest also. Translated it would say, "please take possession of your house." Would that this could be our invitation when we open the door of our hearts to our Lord.

THE UNKNOWN TEACHER

I sing the praise of the unknown teacher.

Great generals win campaigns, but it is the unknown soldier who wins the war.

Famous educators plan new systems of pedagogy, but it is the unknown teacher who delivers and guides the young.

He lives in obscurity and contends with hardship. For him no trumpets blare, no chariots wait, no golden decorations are decreed.

He keeps the watch along the borders of darkness

and makes the attack on the trenches of ignorance and folly.

Patient in his daily duty, he strives to conquer the evil powers which are the enemies of youth. He awakens sleeping spirits. He quickens the indolent, encourages the eager, and steadies the unstable.

He communicates his own joy in learning and shares with boys and girls the best treasures of his mind. He lights many candles which, in later years, will shine back to cheer him.

This is his reward.

Knowledge may be gained from books; but the love of knowledge is transmitted only by personal contact. No one has deserved better of the republic than the unknown teacher.

No one is more worthy to be enrolled in a democratic aristocracy, "king of himself and servant of mankind."

—Henry Van Dyke

FROM SISTER NELLIE WALBERG

Dear Sister Schrader and Sunday Schools Everywhere:

You have asked for suggestions on teaching Sunday School lessons. There is a scripture in Alma 12:4-5, that gives the requisite for acquiring truth. It is for ministers, but likewise applies to all who seek to know and teach God's will. And the result of that kind of teaching is found in verse 7, "For they were men of a sound understanding, and they had searched the scriptures diligently, that they might know the word of God. But this is not all: they had given themselves to much prayer, and fasting, therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority, even as with the power and authority of God." Also, "Yea, by the power of their words, many were brought before the altar of God, to call on his name, and confess their sins before him."

Enthusiasm counts greatly in any teaching for enthusiasm is contagious. If the teacher loves the Lord, loves the gospel and treasures the scriptures highly this will naturally generate a like feeling in the class. Never approach a class with a "do I have to?" manner. It is a blessed privilege to teach any age group and should be approached with a prayer of gratitude and asking for divine direction that only truth shall be taught.

Please, the teacher should know the scriptures and the subject to be taught. It is very frustrating to a class member who is a student in depth to have to sit through classes being taught by one who is unwilling to study and yet pretends to know. Surely the teacher should know more than or as much as the students and be able to enlarge upon the subject according to the needs of the class if he or she expects to lead. A good teacher draws out the thoughts of each in the group and considers each thought as of worth. The pupil then, no

matter how timid or unlearned, will take courage to contribute more and more and thus grow in knowledge and understanding. Never ridicule or by-pass thoughts presented by another. I have seen this done and it literally kills the motivation for class participation, (this can be done by one student to another as well as by the leader). Once there was a devout elderly person, a deep student of the scriptures whom I knew, who was timid in a class discussion; but oh, how that class needed his wisdom, his example of humility and his knowledge of things eternal! However every time he attempted to answer a question the person who was teaching would practically disregard his contribution or differ with it in such a way it was obvious the teacher felt that the elderly person's ideas were of little worth. Humility is essential for a teacher. Remember the saying "the more I know, the more I know how little I know." Be careful about finalizing truths. The other person might just possibly be right! Be open-minded and considerate.

A teacher must study constantly and widely and be able to apply scriptural truths to the present day problems of the class. It is one thing to know the scriptures but another thing to be able to apply them to every-day life.

A teacher should know the students, not just know about them. Jesus knew his sheep and they were numbered and consequently, he assured us that not one would be lost. Maybe there is a lesson in this. Learn to handle the timid ones—the too forward ones—the doubting ones—with discretion and understanding. Maybe a good course in psychology might help to understand what makes people tick.

I believe a teacher's main task is to create in each pupil a love for the Lord and a love for the scriptures so that later in life, when the pupil and teacher have parted ways, that there has been inspired in the heart of the pupil a love of learning. He then can go on in his own search for eternal truths and in turn teach others with ever-expanding knowledge.

In teaching adults I believe that topical study is very beneficial. Using a set of good concordances one can assemble a study on a topic from the Bible and Book of Mormon and track it down in depth. With adults I also believe a blackboard is indispensable as a teaching aid, as adults memories are not too keen sometimes, and what is seen is ever easier remembered. This also helps the teacher to teach according to a system of relevant points and to be able to summarize the lesson at the end of the class.

Over the years, experience has proven to me that children especially, get far more from a Sunday School lesson if the lesson is enforced by using flannel graph pictures on a flannel board, or by a chalk board or by objects illustrating the point of the lesson. Children enjoy making murals or posters illustrating the lesson also and then to clinch the lesson to be learned, why not let them actually "do" the thing you want them to learn? Such as taking them on an outing after Church to visit a group of elderly people, or letting the children

sing them a little song and present them a basket of flowers or a gift they made at class, to impress the lesson of being kind to others. There is no end of material to be found to make teaching enjoyable and the learning process more thorough if we desire to do our best for the Master.

We four who study regularly here in Salem, Oregon, are anxious that all may come to know the joy of studying God's word together as we have. Memories of past years of teaching are treasured in my heart and all the rewards for efforts put forth are in my heart and soul when I know of others who have found and kept the knowledge of Christ because of seed that has been sown in their heart by the Holy Spirit as a few gathered together to study God's word in a humble home or a Sunday School class. And now let us meditate on hymn 300 in the Saints Hymnal.

Thou must be true thyself,
 If thou the truth wouldst teach;
 Thy soul must overflow,
 If thou another's soul wouldst reach;
 It needs to overflow of heart
 To give the lips full speech.
 Think truly, and thy thoughts
 Shall the world's famine feed;
 Speak truly, and each word of thine
 Shall be a fruitful seed;
 Live truly, and thy life shall be
 A great and noble creed.

God bless all who may read this.

Nellie Walberg

WAKE-UP CAMP 1970

(continued from page 133)

yard. I guess it's harder for a mosquito to hit a moving target.

Ten-thirty was the official close-down time for the camp. Everybody went to his campsite, and each group had its devotions. Lights out topped off the first day of camp at 11 p.m.

Six o'clock came at the same time Saturday morning as it had Friday morning. Getting up was the one event at Wake-up Camp that most of us didn't participate in wholeheartedly. However, we couldn't enjoy the rest of the day without getting up; so, reveille was a necessary inconvenience.

At seven, we were all in morning prayer meeting. Bros. George Reed and Max Lee led the meeting. Actually, the Holy Spirit led the meeting; George and Max officiated. The time went quickly as we sang, prayed, and testified.

Breakfast having been eaten and allowed to settle, morning discussion was next on the agenda. It was handled somewhat differently this time. Instead of being divided into three groups, we were divided into two groups: the adults and young people in one group and the children in the other.

Bro. Vance Harris led the adults and young people. The theme was "Money Management in the Church," or, "How should the Church handle its revenue?" Bro. Vance related how many churches put out schedules which show what the church money is used for and what percentage of the money is applied to each use. However, in practice, the churches don't refer to these schedules at all. All money that comes into these churches, no matter where it comes from, goes into one account and is used wherever the church feels that the money is needed. Bro. Vance condemned this practice. We discussed the merits of "storehouses" to help those in need. Bro. Vance has been in the bishopric for many years and could tell us some of his experiences in handling the church money.

The children, led by Sr. Amy Shrader, talked about the story of The Widow's Mite. When, they rejoined our group, they performed it as a pantomime, using leaves for money and a wastebasket for the offering box.

Afternoon discussion was postponed so that we could receive a new member into the Church of Christ. Clarence Boetcher was united with the body of Christ through the waters of baptism. Bro. Clarence was baptized by Bro. Tom Maley in Big Turtle Lake. He received the laying on of hands in Minneapolis. Bro. Clarence's baptism gave Wake-up Camp 1970's greatest gift to the Church of Christ—a new brother.

After we received Bro. Clarence into the church, we divided for discussion. The young people stayed on the lake shore, and the adults went up under the trees. The theme of the discussion was "Life." The young people, led by Bill Friskhorn, talked about how we can apply Christian principles to our everyday life.

The adult's discussion can be capsulized by Romans 12:1-2:

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

When the two groups reassembled under the trees, the question was raised, "Is it a sin to kill insects?" Bro. Barney Wentworth answered, "Let anybody who thinks it's a sin to kill insects go out and stand in the woods without moving for one minute. Then, when he comes back, we'll see if he still thinks the same way."

"Why do we have pests at all?" someone asked.

"For pests," was the answer. "Pests were made purposely to try man's patience."

That night, instead of the planned prayer meeting, a special talk was given by Bro. Clarence Wheaton. Bro. Clarence accompanied his talk with slides. He began by showing a program about what the Book of Mormon is and what is the story it has to tell. Then, Bro. Clarence showed a group of slides that he had taken

himself during his travels in Central America and the Holy Land. To prove the Book of Mormon story of the migration, Bro. Clarence showed the exact similarity between art, tools, and dress found in Central America and that found in Israel. He also pointed out that evidences of trepanning have been found in Central America. Trepanning was not practiced in ancient Asia, the continent where evolutionists trace the origin of the Indians. However, it was practiced in ancient Egypt, the area from where the Book of Mormon says the Indians came. The information given in the talk will be contained in Bro. Clarence's forthcoming book, which is the culmination of 18 yrs. work.

After Bro. Clarence's talk, Bro. George led us in a "mass" devotion; so that, instead of each group having its individual devotions, as we did Friday night, we could go straight to bed. We'd finished another day of Wake-up Camp, and we'd done a lot, physically and spiritually. At the end of a full day, sleep felt mighty good.

Sunday morning came, and, unlike many people, we didn't get to sleep in. We got up at the usual time of 6 a.m. Prayer meeting, led by Bros. Michael Morris and Max Lee, took up at seven. God moved among us from the opening, season of prayer to the closing song.

As this was Sunday, we didn't have morning discussion. Instead, we met in the chapel for Sunday school opening exercises, then divided into our groups for Sunday school.

The young people, led by Bro. Johnny Gould, discussed "Boy Meets Girl." The discussion focused on what course we should follow when we have a companion outside the Church. We decided that a man whose mate is not a member of the Church should visit her church. He should keep his mind open, not just fold up into immediate prejudice. Then, he should have the girl visit his church. The couple can then decide if their beliefs are compatible. Of course, the same plan would hold true for a girl with a boyfriend outside the Church. This discussion was very relevant and useful to the young people, who are at the age when they are choosing their life's partners.

A novel amplification of the Twenty-third Psalm was the highlight of the adult session. The psalm was written by David a shepherd, and it parallels the care of the shepherd for his sheep with the care of God for us. As the shepherd satisfies the wants of the sheep, makes them lie down to rest, leads them to the water, and keeps them safe from harm, so the Lord does for us. Once a day, each sheep will go to the shepherd to receive a little individual attention, then it will go about its business. So should we come to the Father for comfort, then return to the ordinary task of living our lives the best we can.

Our speaker for the church was Bro. Arlo Gould. The first chapter of James was the text for Bro. Arlo's message. This passage tells us to accept trials, for they mature us; if we need help, let us ask of God, in faith; let us thank God for our blessings and work on to

become acceptable to Him. As Bro. Arlo read this scripture, he expounded upon it, drawing illustrations and stories from all over the Bible. Bro. Arlo's message was interesting and understandable to everyone there, from the adults to the children. This quality of the message impressed me.

Instead of having afternoon discussion together, we met in our groups. Johnny Gould led the young people in the chapel. The subject of the discussion was "Don't Unto Others As You Would Have Them Don't Unto You." We talked about some of the things that, as Christians, we shouldn't do. Our ideas ranged from such an obvious thing as taking life to being quick to jump onto people for petty mistakes.

The adults' meeting concerned the management of Wake-up Camp. It was decided who would report on this year's activities. Plans were brought up for getting some new chairs for the chapel and installing a suggestion box. They talked over whether the proposed youth camp in Missouri would interfere with Wake-up Camp. They decided it wouldn't. Transportation to and from Wake-up Camp for some of the young people was discussed, along with ideas they could use for raising money to help pay their traveling expenses.

These organization ideas discussed by the adults were presented to everyone at a short meeting held just before evening prayer service. Bro. Vance Harris volunteered to get the chairs, and he said he would begin accepting contributions right away. Bro. George announced that I would be writing this report. A new suggestion was presented, namely that we mosquito-proof the chapel. Personally, I think this is a great idea. The mosquitoes faithfully attended our nighttime services, but they didn't contribute anything except excitement.

Bros. Bill and Johnny Gould led the closing prayer service. About halfway through the meeting, Bro. Johnny, who didn't think the members of his age group were participating enough, urged the young people to bear their testimonies. Johnny's request worked. Adults, young people, and children got in the groove with the Spirit and made our last prayer meeting a great spiritual experience.

It was late when we closed the meeting, but I didn't know that until later when I was surprised to find out it was near midnight. We all left our seats and gathered around the organ to sing "God Be With You Till We Meet Again." Then, we stayed a little longer to say "goodbye" to our friends. Wake-up Camp 1970 was over.

In closing, I would like to give you a statement made by Sirilak Krailadsiri, a Thai girl visiting Wake-up Camp for the first time. It says briefly what it is that makes Wake-up Camp a great place to spend three days: "All the people at Wake-up Camp were joined together by the love of God." If you haven't come to Wake-up Camp yet, Wake-up Camp 1971 is the time to start. I guarantee you won't be disappointed.

Amen.

—Michael Morris