

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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Independence, Missouri, October 1970

No. 10

Little By Little

No Author Given

— ☆ —

Little by little the time goes by—
Short, if you sing it through, long if you sigh.
Little by little—an hour, a day,
Gone with the years that have vanished away.
Little by little the race is run;
Trouble and waiting and toil are done!

Little by little the skies grow clear;
Little by little the sun comes near;
Little by little the days smile out,
Gladder and brighter on pain and doubt;
Little by little the seed we sow
Into a beautiful yield will grow.

Little by little the world grows strong,
Fighting the battle of Right and Wrong;
Little by little the wrong gives way—
Little by little the right has sway.
Little by little all longing souls.
Struggle up nearer the shining goals.

Little by little the good in man
Blossoms to beauty, for human ken;
Little by little the angels see
Prophecies better of good to be;
Little by little the God of all
Lifts the world nearer the pleading call.

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Zion's Advocate

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EDITORIAL

THE DAY OF THE LORD

(continued from last month)

But what in particular does the Day of the Lord consist of or what does it involve? We have seen above that when the sixth seal was opened the Lord himself appeared, which marked the beginning of the day of his wrath. In the following chapter John tells us that after these things he saw certain things—first that neither earth, the sea nor the trees were to be hurt until after the servants of God had been sealed in their foreheads. These included the 144,000 of the 12 tribes of Israel. Then in the next chapter (Revelation 8) we have the 7th seal being opened which naturally would follow the opening of the sixth seal. This resulted in silence in heaven for the space of half an hour. Then John relates that he saw seven angels standing before God and to them were given seven trumpets. Then another angel came and cast a golden censor filled with fire and cast it to the earth which evidently marked the beginning of the judgments upon the earth. For now the seven angels prepared themselves to sound, and with each sounding great judgments were poured out on the earth upon the wicked. Remember we have just read that the righteous were to be gathered in from the four winds of heaven and this because they were not appointed to wrath. And where will they be while all these terrible judgments are being poured out upon the wicked? Contrary to the teachings of certain protestant ministers, they will not be "raptured" to heaven while this destruction is going on but they will be taken to Zion and Jerusalem which shall then be built unto the Lord in holiness to the Lord. And so the wrath of God is poured out upon the wicked. This is the great day which had long been prophesied of by the holy prophets of old. And when the seventh angel shall sound the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever (Revelation 11:15).

The eleventh chapter of Revelation seems to conclude the history of this world as it now stands.

The twelfth chapter begins a new subject and is not a continuation of the previous chapter. It has to deal with the church of Christ and the great apostasy from 570 to 1830. The thirteenth chapter concerns the beast (or the papacy) and its image. In chapter 14 we have the fall of Babylon and the reaping of the earth at which time the righteous are gathered out from among the wicked. This, of course, is yet future. The following chapters introduces us to the seven last plagues and their pouring upon the earth. This seems very much like a reiteration of the seven angels with the seven trumpets who sounded in Revelation 6. Many of the details are similar yet there are also dissimilarities. This chapter (16), of course, bears more study but the purpose of all this discussion is found in verses 12-17. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon."

The sixth sounding in Revelation 6 above caused the ushering in of the great day of wrath while the pouring out of the sixth vial brought about the gathering of the whole world to the battle of that great day of God. As Peter warned that the day of the Lord shall come as a thief in the night so here Christ tells us that He will come as a thief—that is, He will come when the world will not be expecting him to come. And so He will gather them together into a place called Armageddon.

The second chapter of Isaiah tells us that the Day of the Lord shall be upon every one that is proud and lofty or who is lifted up in pride. And certainly the pride of man will be greatly humbled when they shall see the Son of man coming in the clouds of heaven. For it says that they shall go into the holes of the rocks and into the caves of the earth for fear of the Lord when He ariseth to shake terribly the earth. This agrees with the statement we have already read in Revelation 6 where we have the wicked crying for the mountains and rocks to fall upon them to hide them from the face of the Lord.

Isaiah 13 tells us that the Day of the Lord shall come as a destruction from the Almighty, and a great army to destroy the whole land. And because of the terrible-ness of this time all hands will be faint and every man's heart shall melt. This agrees with Luke 21 where it speaks of men's hearts failing them for fear of the things which are coming upon the earth. This fear will be so great that men shall be in pain even as a woman that travaileth. The Day of the Lord will come, cruel both with wrath and fierce anger. And the sinners will be destroyed from out of the land. The heavenly signs or the darkening of the sun and stars are also mentioned as occurring at this time which goes along with Matthew 24 and Revelation 6 above.

Turning to Isaiah 34 we learn that the Day of the Lord is to be upon all nations and upon all their armies. They are to be delivered to the slaughter and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll and the stars fall. Verse 8 of this chapter tells us that this time of trouble is not only the day of the Lord's vengeance but also the year of recompences for the controversy of Zion. Speaking of this year Isaiah 61:2 says that the Lord has anointed Christ to proclaim the acceptable year of the Lord and the day of his vengeance. And in Isaiah 63:4 we read, "For the day of vengeance is in mine heart, and the

year of my redeemed is come." That which is described in verses 9 and 10 of Isaiah 34 above seems very much like a description of atomic destruction. To those of us who may be of a fearful heart Isaiah admonishes us to "Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you" (Isaiah 35:4).

Isaiah 66 also makes reference to the time of the Lord's return. The fifth verse says that the Lord shall appear to our glory but the wicked shall be ashamed. And in verses 15-16 we read, "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many."

Jeremiah too testified of these things in chapter 30 verses 4-7 and 23-24. "And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it . . . Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: IN THE LATTER DAYS YE SHALL CONSIDER IT."

In Jeremiah 46 we find particular mention made of Egypt and their fate in that day. First they are told to make ready, to prepare themselves militarily. Then we are told that Egypt along with the Ethiopians, Libyans and the Lydians shall come up as a flood toward the north. "For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates" (Jeremiah 46:10). This seems undoubtedly to have reference to the battle of Armageddon mentioned in Revelation 16 upon which river the vial had been poured to prepare the way for the kings of the east.

This day of vengeance is not only to be directed against Egypt and her supporters but also upon Babylon as well. "Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompence" (Jeremiah 51:6).

Ezekiel also bore witness of this time of great trouble in chapters 7, 30 and 32. The seventh chapter speaks of the day of trouble being near wherein God will recompence their ways upon them for their evil and none of the wicked shall remain. It will be a time

when the sword will be without and famine and pestilence is within. But they that escape of them shall escape and shall be on the mountains like doves of the valleys, all of them mourning for his iniquity. All hands shall be feeble and all knees shall be weak as water and neither silver nor gold will be able to deliver them in the day of the wrath of the Lord.

The thirtieth chapter goes a bit further and tells us that when the Day of the Lord comes it shall be the time of the heathen. We have already seen the fulfillment of the times of the Gentiles and the ascendancy of the heathen to power. This chapter says that the sword shall come upon Egypt and Ethiopia, Libya and Lydia (as we have seen above) and all the mingled people and all that are in league with her shall fall with them by the sword. And they (Russia included) that uphold Egypt shall fall.

Ezekiel continues his prophecy upon Egypt in chapter 32 in which the Lord says he will fill the fowls of the air and the beasts of the whole earth with their flesh. And when the Lord shall do this to Egypt He will cover the heaven, and the stars, sun and moon will not give their light. And the hearts of many people will be vexed when Egypt's destruction is brought among the nations. This sacrifice mentioned above in which the fowls and beasts of the earth are to participate is the sacrifice referred to in Ezekiel 39 and Revelation 19. "And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God" (Ezekiel 39:17-20). "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great" (Revelation 19:17-18).

The prophecies of Joel are wholly devoted to this great day of God, and a detailed description is given of the evil which is to fall upon the head of the wicked. The first chapter tells of a mighty insect infestation and how the curse will devour the ground causing both the meat and drink offerings to be cut off from the house of the Lord. The second chapter gives a graphic description of a terrible army which is to cause great destruction. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of

the land tremble: for the day of the Lord cometh, for it is nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them . . . Before their face the people shall be much pained: all faces shall gather blackness . . . The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?"

There is no escape from this except we "turn . . . with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?" (Joel 2:12-14). This army which is above described is referred to as the northern army in verse 20. What other conclusion can we draw than that this has reference to Gog of Ezekiel 38-39 and to Russia of today? But again great hope is held out to the people of God for in verse 32 we read, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

Chapter 3 tells us it is during this time of great trouble when the Lord shall bring again the captivity of Judah. But the nations will also be gathered together and both the heathen and the Gentiles will prepare for war. Verse 13 sounds very similar to Revelation 14 and no doubt refers to the same event. "Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great." Then with the darkening of the sun, moon and stars and the shaking of the heavens and the earth, the Lord will be the hope of His people and Jerusalem shall be holy.

Amos in the fifth chapter tells us that the Day of the Lord will be a time when the prudent shall keep silent for it is an evil time. It will also be a time to seek good and not evil that we may live and if we will hate the evil and love the good it is possible that the Lord will be gracious unto us, especially if we are of the remnant of Joseph (Ephraim or Manasseh). But here the Lord makes warning against those who desire the Day of the Lord because it is darkness and not light. It will be as if a man did flee from a lion and a bear met him, etc. And even though Luke tells us that when we begin to

see these things come to pass to lift up our heads, yet there is nothing to be desired in the wrath which is to be poured out upon the world. It is for our redemption for which we will lift our heads, for then we shall be led up as calves of the stall until the indignation be overpast, and our place of refuge will be in Zion.

The prophet Zephaniah tells us that the Day of the Lord will cause the destruction of both man and beast, fowl and fish. It will be the time of the Lord's sacrifice as we have already seen above. There will be a great crashing from the hills and here a very gloomy picture or description is painted regarding the Day of the Lord. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land" (Zephaniah 1:14-18).

The second chapter of Zephaniah is an admonition to gather together (apparently meaning the people of Israel) and to seek the Lord, that perhaps by doing so they (or we) may be hid in the day of the Lord's anger. The rest of the chapter deals with the destruction of Judah's enemies and her consequent blessing.

We read in Zechariah 14 of the great trial which is soon to come upon Jerusalem. The description given here is the gathering of all nations to battle against Jerusalem in which half of the city shall fall. But the other half shall not be cut off from the city, for in the midst of this terrible battle the Lord himself shall appear and shall stand upon the mount of Olives. An earthquake evidently will occur at this point for the mount is to cleave in twain forming a great valley into which they (the Jews) shall flee for safety when the Lord shall come and all His saints with him. Then as before when the Lord Jesus came to his people nearly 2000 years ago there shall be a day and a night in the which there shall be no darkness. This coming of the Lord will bring about the destruction of all of Judah's enemies. Then all who remain will be required to come up to Jerusalem from year to year to worship the King, The Lord of Hosts. And whosoever will not shall suffer for lack of rain. This appears to be the condition that will prevail at the start of the millennial reign. The wicked or the more wicked part of the people will have been burned up.

But Malachi also gives us another historical and prophetic landmark. Before that great day of the Lord was to come the Lord said He would send His messenger

to prepare the way before him (Malachi 3), and according to the 4th chapter, that messenger was Elijah. That messenger was sent to Joseph Smith more than 140 years ago. And Joseph was told by the angel Moroni that the 11th chapter of Isaiah was then about to be fulfilled. This chapter pertains to the millennial reign and as yet neither the day of the Lord nor the millennial reign have been ushered in. If it was soon to be fulfilled in Joseph Smith's day where must we stand today? It must be all but upon us.

BAPTISMS

John Curtis Oldham of 10600 N. Walnut, Kansas City, Missouri was baptized by Elder Howard Leighton-Floyd, and received the laying on of hands by Apostle Clarence L. Wheaton assisted by Elder Albert Leighton-Floyd August 16, 1970 at Noel, Missouri. His wife Mary Louise Oldham was also baptized by Elder Howard Leighton-Floyd and received the laying on of hands by Elder Albert Leighton-Floyd assisted by Apostle Clarence L. Wheaton. They were received by the Temple Lot local of the Church of Christ.

Donald Owen Hitt of Route 1, Anderson, Missouri was baptized by Elder Albert Leighton-Floyd and was confirmed by Apostle Clarence L. Wheaton assisted by Elder Albert Leighton-Floyd. His wife Barbara Kay Hitt, daughter of Howard Leighton-Floyd was baptized by her father, Elder Howard Leighton-Floyd August 16, 1970 and received the laying of hands by Elder James M. Case assisted by Elder Howard Leighton-Floyd at Noel, Missouri. They were received as members of the Noel, Missouri local.

Cathryn Lucille Leighton-Floyd, wife of Howard Leighton-Floyd was baptized by Apostle Clarence L. Wheaton August 16, 1970 and received the laying on of hands by Elder Albert Leighton-Floyd assisted by Elder James M. Case at Noel, Missouri. She was received by the Noel, Missouri local.

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BAPTISM OF FIRE AND THE HOLY SPIRIT

By

Charles E. Cottrill

While the baptism of fire and the Holy Spirit are linked together in the scriptures, they like faith and repentance are two separate experiences and for this reason it is best to discuss them separately in the order mentioned.

This order is reversed in Matthew 3:11 and Luke 3:16 but this is due to the peculiar style of wording found in the Greek of the New Testament, wherein we will find many words reversed as compared with the wording in English. The translators failed to catch this. In the Book of Mormon, Third Nephi 5:46 the true order is found as follows: "And unto them I have given power, that they may baptize you with water, and after that ye are baptized with water, behold I will baptize you with fire and with the Holy Ghost." Also in the Book of Commandments 35:11 and Doctrine and Covenants 32:26 we find these two experiences referred to in their correct order. The reason that I say this is the true order is that baptism of the fire is God's way of preparing us for the greater experience which is to follow. In other words, first the cleansing fire, then the baptism in the Holy Spirit. I say "in," instead of "by" for we are not baptized by the Holy Spirit but in it. This baptizing is done by Christ, (See Footnote) not by the Holy Spirit. To support this assertion I refer the reader to Wycliff's Translation of the New Testament in which he renders Matthew 3:11 "in," rather than "with." This is also in agreement with the literal translation of the Greek as follows: Quote "He (Christ) you will dip in the Spirit Holy" unquote. In English, to express this thought, would say, He (Christ) will dip you (immerse you) in the Holy Spirit.

One reason for preferring "in" to "with" is that you can baptize with water by sprinkling or pouring, but you cannot literally baptize anyone in water unless they are actually immersed. It naturally follows then that if we are immersed in water then we will also be immersed in the Holy Spirit. This will be discussed more fully in an article entitled, "the Baptism of The Holy Spirit."

Now regarding the baptism of fire, the word fire is only a figure of speech. No one is going to be baptized in literal fire. We will go back to the Old Testament to lay a background for this. All are aware of the cleansing power of fire, how it can consume trash and filth, converting it and reducing it to clean ashes; also how it can refine and purify gold and silver as well as other metals by making it possible to remove the dross.

This is why the cleansing process which prepares

us for the Baptism in the Holy Spirit is referred to as the baptism by fire, for by it we are cleansed of all sin, at least until or if we sin again.

In Isaiah 4 and 4 we quote, "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Here the spirit of burning is referred to which identifies with fire, which is to be used in cleansing the daughters of Zion. In Malachi 3:2 and 3, we read, "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 fuller's soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Here again we find fire referred to as a purifying agent, so it is easy to see how fire came to be used symbolically in the New Testament as a purifying and cleansing agent. Now just what is this baptism, referred to symbolically as the baptism of fire? It is a baptism of suffering which everyone who is to become a son or daughter of God must go through and which will come as a result of our being awakened by the Holy Spirit to a lively sense of our guilt before God. This trial is not a "maybe" but a "must." It will come to all who obey the first principles of the gospel with sincerity. Some will not go through with this trial but will turn back unto perdition, Hebrews 10:39. In other words, when this cup of suffering is offered to them, they will refuse to drink it to their own condemnation. This experience will not come to those who have submitted to the rites without having a sincere purpose in their hearts to serve God. It will only come to those who seek God with all their might, mind and strength, and who love and serve him accordingly.

To prove that this is a "must" for the true servants of God let us go to I Peter 4:12, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." Here Peter leaves no doubt by saying "trial which is to try you." This is not a "maybe" but is to be; it is a trial of our faith as well as a cleansing. I Peter 1:7 tells us, quote "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire," unquote.

That our baptism of fire does not come by the laying on of hands is made plain here, for Peter is speaking to the beloved saints of his day, the elect by the foreknowledge of God, and to those who had an incorruptible inheritance reserved in heaven for them.

Some will say this includes strangers, I Peter 1:1, but this is an incorrect translation for the word strang-

ers does not appear in the best Greek version, and should have been translated sojourners. Peter no doubt spoke for the good of all men but there can be no doubt who he was addressing his epistle too. See Foot-note No.2.

Now why did Peter bring this up in this epistle? There is no doubt but what some of the saints had complained to Peter about this trial and were wondering why this strange thing had or was happening to them. They were having their season of heaviness as Peter referred to this experience in I Peter 1:6. Others may want to use Doctrine and Covenants 17-8c to prove that this experience comes by the laying on of hands, where-in it says that this is according to the scriptures. This I very emphatically dispute for the following reasons.

First. Doctrine and Covenants 17-8c is an interpolation, one among many that were put in God's revelations long after they were given and will not be found in the corresponding revelation No 24 in the Book of Commandments. The explanation preceding this revelation as found in the Doctrine and Covenants gives away the fact that changes were made and no date is given either for the Revelation or the time the additions were inserted or changes made.

Second. The time consumed in the rite of the laying on of hands is so brief that there is no time for a trial of our faith.

Third. There is not sufficient time for us to suffer with Christ in preparation for the great event of our becoming and being acknowledged a son of God.

Fourth. Some who have obeyed the first principals of the gospel, and submitted themselves to the rites, soon wander away and return to their wallow in the mire. Is God so lacking in foreknowledge that he will bestow so great a blessing on such as these? Is he going to try their faith so quickly and declare them his sons, knowing that they will not abide the faith?

To become a son of God and joint heir with Jesus Christ and be glorified with him we must be willing to drink this cup of suffering. See Romans 8:17 as follows. "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

This cup is referred to in Matthew 20:22 and 23 as follows, quote "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, we are able. And he saith unto them, Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with." See also Mark 10:38-39 and Luke 12:50.

Now Christ's cup of suffering which he was to be baptized in was the same as ours but for a different purpose. He was cut off not for himself but for others; our cup of suffering is for our own preparation and cleansing, that we might be made ready for our initiation as a joint heir with Christ and a son of God.

Christ's prediction of his own suffering was fulfilled by his suffering in the garden of Gethsemane, ours will

come when we have made ourselves ready, and it will come only when we are so in earnest that the Spirit can awaken us to a deep sense of our guilt. It is only then that the fiery trial of suffering will be experienced.

This scripture is another proof that this trial does not come at the laying on of hands, but it must come. Jesus was speaking to his disciples when he said, "ye indeed shall drink of the cup that I shall drink of" and further he refers to it as a baptism in the same verse, which they are to be baptized with, yet they had already been baptized in water.

It is fortunate that in enumerating the principals of the gospel, Hebrews 6:2, that baptism is rendered in the plural rather than the singular, and the King James is correct in this incident for it is also plural in the Greek. So we have the baptism in water, the baptism in fire or suffering and the baptism in the Holy Spirit.

One thing more in closing. Some have claimed that this experience of the disciples on the day of Pentecost was both experiences, and that the tongues of fire and the Holy Spirit being there in such power were evidence of this.

Now I make no claim to the contrary for God works in a way that is pleasing to himself, man's ideas to the contrary notwithstanding. However some questions do arise in this connection that are worth considering.

First. Christ told his disciples to tarry in Jerusalem until they were endued with power from on high, which was to equip them for the work that they must do; he also promised them a Comforter, the Holy Spirit.

Second. We do not know how long this experience lasted, but it evidently was of short duration as we measure time, and could have been the coming of the promised Spirit as an abiding Comforter, in addition to their endowment.

Third. While a marvelous experience, it does not seem to parallel the experience as it has been related to me and my own experience in this regard. As for instance, before the Comforter comes to abide with us, He is a Spirit striving with us from without and will not forever strive with man as we are told in Genesis 6:3, but when He comes as an abiding Comforter He dwells within us, John 14:17, as long as we allow ourselves to be led by Him; thus we must have had Him in us for a times before He can lead us to the final cleansing in preparation for the baptism in the Holy Spirit.

These are things to consider before we say dogmatically that the experience at Pentecost was more than the expected great endowment, and the promised Comforter. While I am not disputing the possibility that all four could come at the same time, since the God who makes miracles to happen by and through his servants surely could do this. However I am inclined to feel that this is a more personal experience, a thing which takes place personally between the real Christian and his Christ. I can not conceive this as a public experience. Remember I am not disputing on this point, but as Isaiah said, "Come let us reason together." How well

does the claim mentioned stand up under the light of truth and reason?

Allowing for arguments sake that they did, it would still prove that it did not come at the time of baptism and the laying on of hands.

By the way of recapitulation I feel that we have proven, first that the Spirit of God strives with all men. Second. That he will come to dwell within all who obey the gospel. Third. That if we continue in the way he will bring about our baptism of fire. Fourth. That the cup is necessary if we are to be glorified with him (Romans 8:17). Fifth. That if we refuse not this cup we are made ready for and receive our seal as a son of God. How we become a son of God through the baptism of the Holy Spirit will follow in an article entitled the Baptism of the Holy Spirit.

FOOTNOTE NO. 1. The proof of who baptizes us in the Holy Spirit will be found in the succeeding article.

FOOTNOTE NO. 2. Peter's reference in I Peter 1:1 to sojourners which was mistranslated strangers refers to the saints who were scattered abroad, who had taken up temporary residences where they were for one reason or another.

BEHOLD, I COME QUICKLY

Part 5

By

William A. Sheldon

Zion is not to be fully realized during the "days of tribulation." In fact, this time is apparently needed to accomplish the sanctification within the hearts of the saints, enabling them to build the "New Jerusalem" (Zion) in concert with the remnant of the house of Israel (of the Lamanites).

Joseph Smith was commanded, and given power, to "lay the foundation of this church" (Book of Commandments 1:5), and to "seek to bring forth and establish the cause of Zion" (Ibid. 5:3) — indeed, to "establish my Zion" (Ibid. 12:3).

Concerning Joseph and the early elders of the Church, the Book of Mormon tells us unequivocally:

"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).

That the Church, in their day, was unable to see the accomplishment of the commandment to establish Zion was not altogether Joseph's fault. There were contentions, deceits, adultery, and all manner of evil which entered in among the membership, and by which they polluted their inheritance.

To this day, the Church has not become prepared in all things through keeping the commandments of God and purification of life. There yet remains wickedness and unbelief; effectually saying: "My Lord delayeth his coming."

It is because of these things that the Church, too, must be cleansed.

"For the time is come that judgment must begin at

the house of God: and if it first begin at us, what shall be the end of them that obey not the gospel of God?

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Peter 4:17, 18).

If this were true in Peter's day, how much more so in these last days?

With reference to this latter day cleansing of the Church, the Lord prophesied of His future activity in this regard:

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend (false doctrines and other human introductions/W.A.S.), and them which do iniquity.

". . . The angels shall come forth, and sever the wicked from among the just,

"And shall cast them into the furnaces of fire: there shall be wailing and gnashing of teeth" (Matthew 13:41, 49, 50).

Some of the righteous are to be "taken away from the evil to come" (Isaiah 57:1), and shall be carried to the Paradise of God; but the wicked in the midst of the saints are to be cut off by the angels of death and cast into hell, together with all who are lifted up in pride, who have forgotten God. Read Isaiah 24:17 to 23 concerning the gathering of the transgressors into the "prison house" prior to the Zionian reign of Christ.

The spirit of judgment is also to be given the Lord's ministry (of the Holy priesthood) like unto the judgment exercised by the apostle Peter in the incident with Ananias and Sapphira, his wife (Acts 4:31-37; 5:1-10).

Of this, the Lord testifies through Isaiah:

"And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

"And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

"Zion shall be redeemed with judgment, and her converts with righteousness.

"And the destruction of the transgressors and of the sinners shall be together, and **they that forsake the Lord shall be consumed**" (Isaiah 1:25-28).

Again He said, concerning some in the Church of Christ just before His coming:

"But and if that evil servant shall say in his heart, My Lord delayeth his coming:

"And shall begin to smite his fellow servants, and to eat and drink with the drunken;

"The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.

"And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth" (Matthew 24:48-51).

He continues in the following chapter:

"**Then** (at that time/W.A.S.) shall the kingdom of

heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

"And five of them were wise, and five were foolish.

"They that were foolish took their lamps, and took no oil with them:

"But the wise took oil in their vessels with their lamps.

"While the bridegroom tarried, they all slumbered and slept.

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

"Then all those virgins arose, and trimmed their lamps.

"And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

"But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

"And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

"Afterward came also the other virgins, saying, Lord, Lord, open to us.

"But he answered and said, Verily I say unto you, I know you not.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matthew 25:1-13).

Important to our consideration, in this parable, is the fact that all the virgins which represented the kingdom of heaven—the wise as well as the foolish—were to be slumbering and sleeping! Some would be sleeping soundly, while others would be less sleepy; more or less conscious of the events of the day, and to some extent, alert to the divine requirements. These last would have the "oil" of the Holy Spirit by which they would shed light in their lives, while others would have little or none. At best, those having the oil would have none to spare.

Notice, too, that at "midnight" the declaration should be made:

"Behold, the bridegroom cometh; go ye out to meet him."

Brethren and friends, surely that hour is nigh, if not already upon us!

"Prepare ye, prepare ye for that which is to come, for the Lord is nigh" (Book of Commandments 1:3).

"When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:" (Luke 13:25).

Some will protest that they are members of the Church of Christ, as typified by the following language:

"Then shall ye begin to say, We have eaten and drunk in thy presence (have partaken of the sacrament/

W.A.S.), and thou hast taught in our streets (we went to church and heard the gospel/W.A.S.).

"But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity" (Ibid. 26, 27).

The Lord is there telling us that not all who say unto Him, Lord, Lord, shall enter into the kingdom of heaven, even if their names are on the records of the Church of Christ, because they have not proved themselves the children of God.

This is too reminiscent of the account of the flood, where it is said of Noah—"and the Lord shut him in" (Genesis 7:16)—to be only coincidence.

The Book of Jasher informs us that a great multitude had gathered about the ark seeking admittance, but the Lord had "shut to the door" with the assistance of animals which ringed the ark, so that they were afraid to come near.

The language of Luke 13:25, together with that of (Matthew 25:10-13) is high indicative, bordering on certainty, that the Lord will have entered into His secret chambers, calling the saints to the "marriage." (See Isaiah 26:20, 21 in connection with the above texts.) The world will be unaware of the wedding feast, and of the Lord's presence with His saints, but He will thus preserve His people as the furious storm of destruction rages without.

Because Christ has said,

"Wherefore if they shall say unto you, Behold he is in the desert; go not forth: behold, he is in the secret chambers; believe it not" (Matthew 24:26), it is felt by many that the appearance of Christ is only to be demonstrated by the bursting of the heavens in His shocking appearance to the whole world. But our references thus far have shown otherwise.

Note, by the above text, that He says:

". . . If they shall say unto you . . ."

"They" are not those of the saints, but others of the christian believers (?).

The Lord is to cause a "cry" to go forth to the saints and other righteous peoples of His choice:

". . . Behold the bridegroom cometh; go ye out to meet him."

These shall be admitted, while others, with insufficient oil, yet knowing of His near approach, would be denied entrance.

Concerning those who are bidden to enter, Jesus inferred that it would be comparatively few who, like Noah and his family, would come in to escape the "floods" without.

Also, so as it was with Lot: he was commanded to leave Sodom with his family lest they be consumed. His request that he be permitted to go to a small city nearby was granted; that city was spared but all other cities of the plain were destroyed (because of wickedness) by fire and brimstone "from the Lord out of heaven" (see Genesis 19:12-25).

The statements of Christ, "and as it was in the days of Noe, so shall it be also in the days of the Son of man" (at His second coming/W.A.S.) and, "Likewise also as it was in the days of Lot . . ." (Luke 17:26-29) appear to relate only to the wickedness and disregard of God which characterized the nations and peoples of those times, and which typified the last days.

However, the subsequent language plainly infers a latter day refuge for the saints, even as the Lord prepared for the families of Noah (Noe) and Lot.

"In that day ("when the Son of man is **revealed**"/W.A.S.) he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

"Remember Lot's wife (she was destroyed for her failure to keep the commandment not to look back upon the destruction of the city as they fled/W.A.S.).

"Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it (some of the servants of God may lose their lives during this time of warning, but "eternal life" shall be secured to them/W.A.S.).

"I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

"Two women shall be grinding together; the one shall be taken, and the other left.

"Two men shall be in the field; the one shall be taken, and the other left.

"And they answered and said unto him, Where, Lord? And He said unto them, Wheresoever the body is, thither will the eagles be gathered together" (Luke 17:31-37).

Notice that the Son of man is to be "**revealed**" (v. 30); but this is only to those who have been admitted to the wedding chamber.

The Inspired Version gives the correct understanding of the matter, we believe:

"And they answered and said unto him, Where, Lord, shall they be taken.

"And he said unto them, Wheresoever the body is gathered: or, in other words, whithersoever the saints are gathered, thither will the eagles be gathered together; or, thither will the remainder be gathered together.

"This he spake, signifying the gathering of his saints; and of the angels descending and gathering the remainder unto them; the one from the bed, the other from the grinding, and the other from the field, whithersoever he listeth" (Luke 17:36-38 Inspired Version).

Objection is raised by some saying that the "body" (carcass) is dead; eagles eat dead bodies, hence it can't refer to saints being gathered together.

As a matter of fact: eagles are birds of prey, pouncing upon both live and dead animals, etc. The statement of Christ simply illustrates a **gathering** of the eagles; yes, to a place of feeding, where the Lord shall comfort them.

The saints in their scattered condition will be warned by the Lord, whether by the voice of His servants or by angels, by dream or vision; it matters not. His "sheep" will hear and obey and be saved. But the unbeliever, in hearing, will not believe; or, to him it shall not even be revealed.

Those who hear and obey shall make haste, just as it was required of Lot and his family, or they shall not escape the torrents of destruction.

They shall go to the appointed place where the "body" of the saints have assembled; they shall be hid in the shadow of God's hand, into the secret chamber "until the indignation be overpast;" they shall "behold and see the reward of the wicked," but it shall not come nigh unto them.

Jesus warned His disciples that when they should "see Jerusalem compassed with armies" (70 A.D./W.A.S.), they should know that the desolation was nigh. They were warned to "flee to the mountains." The approach of the Roman armies was to be as signal to them.

"And let him that is on the housetop not go down into the house, neither enter therein, to take anything out of his house:

"And let him that is in the field not turn back again for to take up his garment.

"But woe to them that are with child, and to them that give suck in those days!

"And pray ye that your flight be not in the winter" (Mark 13:15-18).

This was apparently to be a proto-type of the latter days. The two widely separated times of destruction are linked together by the Roman army "abomination of desolation" typifying the latter-day "abomination of desolation" by Gog (Russia) and her allies. The two events are virtually shown as one, but the subsequent language positively identifies the latter day tribulation:

"For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

"And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days" (Ibid. 19, 20).

Daniel 12:1 speaks of it, thus:

". . . 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 that shall be found written in the book."

In these latter days, all nations are to be gathered to battle against Jerusalem (Zechariah 14)—**the preparations and assembly are even now in process!**

"And it shall come to pass, **among the wicked**, that every man that will not take his sword against his neighbor, must needs **flee to Zion** for safety" (Book of Commandments 48:62).

It will be necessary to flee from the latter-day

"abomination of desolation," beginning at the land of Jerusalem and spreading to engulf all nations, even "to the land of unwallled villages," to "them that are at rest, that dwell safely," "that are gathered out of the nations" (these United States).

Read Joel 2:1-11 concerning the appearance and desolating fury of the great heathen army which is coming to this land.

There shall not be time to sell property, nor to make any other preparations whatsoever at that time of the warning "cry," except what may be specifically allowed or commanded. The language of the Lord indicates the need of **immediate** departure!

The Lord shall call His people to a mighty repentance, instructing His priesthood to call a solemn assembly of all who are willing and obedient.

"Then will the Lord be jealous for His land, and pity his people." (Read Joel 2:12-32.)

According to the above text, famine shall go hand in hand with the "sword" in the pouring out of vengeance upon the nations. (See also Revelation 6:8.) But the rains will be restored, and the land will yield her increase:

"And I will restore to you the years (the 3½ years of Gentile and Jewish prostration—Revelation 11:11/W.A.S.) that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you" (Joel 2:25.)

It appears that, during the days of tribulation, there is to be raised up one who is to do a mighty work among the Gentiles, and at the same time, the Father is to bring forth the fulness of the Gospel among the Lamanites.

With regard to the Gentiles, we read in the Book of Mormon:

"And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider.

"For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them who will not believe it, although a man shall declare it unto them.

"But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them.

"Yet I will heal him, for I will shew unto them that my wisdom is greater than the cunning of the devil.

"Therefore it shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said,) they shall be cut off from among my people who are of the covenant" (3 Nephi 9:94-98).

This man is to be physically marred, more than any man (this does not refer to Christ), both as to his face and form, but his life is to be spared to preach repent-

ance with great power. Refer also to verses 81 to 84, and Isaiah 52:13-15.

Thus, a final opportunity shall be given to the Gentiles to repent before the last great battle at Jerusalem. The unrepentant Gentiles shall then be destroyed as well as the heathen (3 Nephi 9:106).

While the saints are to be "hidden" during the days of tribulation, it appears that the servants of God will seek out the Lamanites, so that the knowledge of the Father and of His covenants to the house of Israel may be made known (it is to "come forth from the Gentiles") to them; they will repent and be baptized, and know of the true points of the doctrine of Christ. Refer to 3 Nephi 9:86-92.

Apparently, one of the Lamanites, of the seed of Joseph (son of Lehi) is to be converted, and shall bring to pass "much restoration unto the house of Israel, and unto the seed of thy (referring to Lehi's son, Joseph/W.A.S.) brethren."

The Lord, speaking of Lehi, said:

". . . I will raise up unto the fruit of thy loins: and I will make for him (referring to one of Lehi's descendants: Mormon/W.A.S.) a spokesman (meaning the one yet to come/W.A.S.).

"And I, behold, I will give unto him (Mormon/W. A. S.) that he shall write the writing of the fruit of thy loins (the abridgment of the Nephite record: Book of Mormon/W.A.S.); and the **spokesman** of thy loins shall declare it." See 2 Nephi 2:36-37.

Then, in due time, the converted Gentiles and Lamanites shall build the Holy City, the New Jerusalem.

At the end of this little season of tribulation (which will bring unheard-of calamity), great signs are to be shown in the heavens.

"**Immediately** after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken:

"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matthew 24:29, 30).

It was revealed to the apostle John in the following graphic language:

"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 the 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 6:12-17).

The prophet Isaiah was shown that—

"Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

"And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it" (Isaiah 40:4, 5).

The very foundations of the universe shall shake at the appearance of the Lord, but with great love and tenderness shall He gather His sheep:

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

"Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

"He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (Ibid. 9-11).

After the Lord has permitted all nations to gather against Jerusalem to battle, and has brought Gog also against the land of Zion (America), the heathen shall triumph in that day of tribulation, which is just before us.

"Then shall the Lord go forth (after that time/W.A.S.) and fight against those nations, as when he fought in in the day of battle.

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west . . ." (Zechariah 14:3, 4).

Gog is apparently to come again to fight against the Lord and His people (commonly called the battle of Armageddon Revelation 16:16), and then shall the Lord be "sanctified in thee, O Gog, before their eyes" (Ezekiel 38:16).

"And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face" (Ibid. 18).

The great earthquake will take place, which we have mentioned before; the Lord's people, "armed with righteousness and with the power of God in great glory (I Nephi 3:231), together with the "remnant of Jacob," shall have power against their enemies, going through, and treading down and tearing in pieces, with none to

deliver (3 Nephi 9:51-56; also Book of Commandments 37:14-16).

"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 38:22, 23).

"In that day shall the Lord defend the inhabitants of Jerusalem.

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced (when their fathers cried out for the crucifixion of Jesus, their Lord/W.A.S.), and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zechariah 12:8-10). See also Book of Commandments 48:41-47.

Those nations are to fall in the land of Israel at Jerusalem, and a great burial place be provided there; the inhabitants of the land shall collect all their weapons of war, "and they shall burn them with fire seven years." "And seven months shall the house of Israel be burying of them, that they may cleanse the land." See Ezekiel 39:1-16.

"So the house of Israel shall know that I am the Lord their God from that day and forward.

"And the heathen shall know that the house of Israel went into captivity for their iniquity (during the 3½ years of tribulation/W.A.S.):

"When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

"Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

"Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God" (Ibid. 22, 23, 27, 28, 29).

Babylon, that apostate system of idolatrous worship, shall have "come in remembrance before God;" great shall be her fall, to the consternation of the nations. See Revelation 16:19, 18: (all). The "man of sin" is to continue until this time.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thessalonians 2:8).

This latter destruction (following the days of tribulation) shall complete this great "day of the Lord." Those that remain of the nations shall have been

brought down to humility and repentance, knowing it is the Lord's doing.

As we have said before, the power of heaven will be upon the saints. There will be dreams and visions, with miraculous healing of the sick and afflicted. The servants of God will go forth in great power to the nations, speaking with "new tongues," in the language of those to whom they shall minister. See Joel 2:28, 29; Matthew 24:14; Mark 16:15-18; 3 Nephi 10:4.

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, . . .

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isaiah 11:9-12).

The "root of Jesse" is Jesus Christ, and the "ensign" is the fulness of the gospel which shall be lifted up to the nations.

In our final presentation on the events relative to Christ's second coming, we shall discuss, further, the gathering of Israel, the resurrection, "Zion the beautiful," and the temple of the Lord.

(to be continued)

FROM THE DESK OF THE SUNDAY SCHOOL EDITOR

Sometimes Silence Is Awfully Loud!

Where are those letters and reports for which this section of the Advocate was specifically set aside? What are you doing in your Sunday School? How are you teachers approaching the task of instilling in your classes the love and truths which the gospel of Christ contains? I have only been giving you a necessarily brief study guide, the methods of adapting this into lessons for the age group which you serve must be your own, and others can benefit from your experience if you find a way that proves successful.

My presentation of the study guide at the teacher comprehension level is entirely intentional. I have stated before that I believe one can only teach that which they deeply believe themselves. I hope in the review of that which I suggest as a study course each will feel their own basic faith to be reaffirmed and perhaps enhanced or magnified.

There is of necessity considerable repetition of scripture passages as much scripture involves more than one view of a subject and comments of more than one subject. That is what scripture is; the witness of the TRUTH by many writers and none say the same thing

in just the same way. The big task of the teacher is to relate these truths to the experience of the pupils, and as Sr. Nellie Walberg suggests initiate these experiences wherever possible. The truth of the Gospel is to be lived, to be an action motivating influence in our lives and not just something to be learned and held in our heads.

Two years ago at the Solemn Assembly a Brother related a vision he had. As I remember it he had seen a group of people, (presumably the people of the church, A.E.S.) over which hung a black cloud. The heads of this group of people were in a band of light which extended just a trifle below the shoulder level. Above the cloud there was also light, and below the light around their heads there was also darkness. There were also some fingers of light from the lightness above the cloud penetrating through it and resting upon some of those in the group of people. Question, are we merely holding the light of the truth in our heads but not letting it pervade throughout our whole beings and thus becoming the motivating influence of our lives?

We as the parent generation are responsible for the opinion which our youth get of the Christian way of life. We can only teach what we believe and they will know what we believe from viewing our lives rather than from listening to our words. Following is a piece taken from a former Advocate which says this very thought.

THE PLACE OF PARENTS

You and I, as parents, are bridgebuilders. God grant that we may build the supports strong, that our children may walk safely across the span of life!

The home is the most important institution in America. Yet parents too often depend upon other institutions to raise the child properly — the school, the church, and others. God, in His great plan of humankind, arranged life so that a human personality at birth should be wrapped in the love of a mother and father. Within that love, this person begins to grow and develop. Without that love, a person will warp and become twisted. The love of the family circle is important.

Parents, you cannot set standards for your children that you do not follow. You cannot demand honesty of them if you yourself are not honest. You dare not demand that they be pure morally if you have a smutty mind. Our actions must always reflect our words, or else the child will detect our shallowness. What we do is most important, for the child looks to his daddy and mother almost as we look to God.

As the twig is bent, so the tree is inclined. Pray with your children. Have fun with them. Love them. You as a parent are the most important factor in your child's life.

—Harlieigh M. Rosenberger

Parents, Teachers what are you teaching the young who see you each day?

HOW TO GET FAITH

by Amy Schrader

All mankind have faced the problem of how to acquire faith. Paul in the 10th chapter of Romans verses 9-11 and 13, says "That if thou shall confess with thy mouth the Lord Jesus, and shall believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith Whosoever believeth on him shall not be ashamed. For whosoever shall call upon the name of the Lord shall be saved." He then goes on to ask the same question that we are asking today, how is this to be brought about? and proceeds to answer that query, verse 17, "So then faith cometh by hearing, And hearing by the word of God." Affirming that the word has gone out to the ends of the world. The word is available, it is up to the individual to seek it out; to be where those who are sent are preaching it, to gather where those who are appointed are teaching it; to put their own time in, reading it and to keep the thoughts of their mind upon it. One who does not care enough to pursue the truth will never know the blessings to be had from knowing and following it.

When Alma went crying repentance to the Zoramites he too was questioned as to how the people should go about getting this faith he was teaching about. He gave them as an illustration the planting of a seed, Alma 16:124-200. Jesus also gave a parable of a sower and compared his teachings in it, Matthew 13:3-9, 18-23, Luke 8:5-18. Every teacher of the truth becomes a sower. Such are chosen and sent by the Lord for this purpose that all might come to a knowledge of the truth and have faith in Christ. See Romans 10:14-15, and Moroni 7:19-36 and other scriptures on this subject.

Each of us represent some form of soil. I believe that we can choose which type we are going to be. Of course if we are without understanding we are not responsible, but if we simply do not understand because we do not bother to take the time or make the effort to apply ourselves to understanding; to listen and search and pray for understanding then we will not even try the experiment and will never know the hope of it nor receive of the fruit.

On the other hand if our soil is stony; if we have hardened our hearts we may for the first think that the hope of the word is wonderful, but it is awfully hard to make a place to plant a seed in a rock crusted piece of earth, and so the seed not being able to make root makes a sickly plant at best, and when difficulties come they easily cause us to abandon the whole thing.

Then there is the problem of the weed infested soil. We may whack off these weeds and plant the seed but if we haven't dug out the roots the weeds will grow again and soon choke out the little seed of faith when it begins to sprout. We must not fill our lives, our hearts and our minds so full of the trivial things of this

world that there is no vacant place in which to put the things of God.

The truth of the teachings of Jesus is a good seed. If we will prepare the soil of our hearts that it is good ground; the seed will sprout and begin to grow, and begin to seem delightful to us. But this is not all, except we center our attention on it, tending, nourishing and cultivating, it still will not produce fruit. If we do care for it, not only to feed but to exercise, it will grow into that fruitful plant filling our lives with the evidence.

James leaves no doubt about it. If our faith produces no fruit it is dead (James 2:14, 17-20). Jesus has made it clear also that we will be known by the kind of fruit we bear, (Matthew 12:33, 7:16-20), as does Moroni too (Moroni 7:4-18). There is no chance for deceiving anyone, our words, our claims to faith will be hollow echos except our lives bear the evidence. There is one of two alternatives waiting for each of us. If we bear fruit, if we are a fruitful branch abiding in the vine then God the husbandman will prune and purge us so that we will bear much fruit (John 15:1-8, Hebrews 12:5-11). The alternative, if our faith does not bear fruit, isn't so pleasant as we have seen in the reading in John, also Matthew 3:10, and in the reading of Matthew 7.

The beginning of the fruit of faith is, as we have already studied in previous lessons, that change or transformation which is to take place within our ourselves, that change of heart, the dwelling in us of the Holy Spirit. More good scriptures on this are, 2 Corinthians 3:18, Mosiah 3:1-6, Alma 3:21-108, 10:2-7, Helaman 5:96.

But this is not all, if our faith is real the Lord has promised signs to follow by which his true followers shall be known. I believe that by the presence or absence of the following signs, we as well as others can determine the realness of our faith (Mark 16:15-20, Mormon 4:65-67, 75-94, Ether 1:101-115).

The matter of our "Whereabouts" in the sight of the Lord is of the most vital importance to each of us. The scriptures are full of measures given by which we can measure ourselves and see where we stand. The danger is to be deceived about ourselves and presume that we occupy a more favorable station in the Lord's eyes than we do.

Let us ask ourselves, do the fruits of the Spirit govern our actions and reactions? have we experienced a change of heart? are we sufficiently humble? are we stripped of all pride and envy? are we walking blameless before God? have we received his image in our countenances? If the answer is no to any or all of these questions let us have the courage and honesty with ourselves and with God to admit it and then we can begin to get on with the work of acquiring that faith whereby this fruit can become ours.

God has a plan that can save us, both from ourselves and from that captivity that is the devil's intent for each one that he can snare. Proverbs states that there is a way that seemeth right to a man but the end

thereof is death (14:12), so no matter how right the path we choose seems, it can be one of destruction except we have measured it by the measures given in the Lord's word; except the following in it brings the desired fruits of the Spirit and the signs that the Lord promised to those who would really believe in him.

WISCONSIN REUNION

The Wisconsin reunion for 1970 is now history, leaving with us pleasant memories of the association at this time with our brothers and sisters of like faith, and thankfulness to our Heavenly Master for the portion of His Spirit that attended our meetings.

Our reunion was held on the 8th and 9th of August, and through the efforts of Brother and Sister Virgil Addie, it was our privilege to have the use of the American Legion hall at Rio for this occasion. The building was modest, but with ample room on the upper level for church services, and a nice dining area and kitchen in the basement which worked out very well in preparing and serving the meals.

On Saturday morning we first engaged in a short song service followed by a prayer and testimony meeting. Brothers Isaac Brockman and Frank Knapp were in charge at this time. Such occasions as these are always refreshing, and I'm sure all present rejoiced in this season of prayer and praise to God above.

Apostle William F. Anderson was our speaker at the 2:30 hour. How it touched our hearts to see our dear brother who is nearing his one hundredth birthday, take the stand and bring to us the words of life. The thoughts couched in his sermon were indeed of concern for the need of greater personal righteousness for those who would follow Christ. Some of the questions he asked were of this nature. Are we keeping the promise we made at the waters of baptism? Are we truly concerned with what the Lord would have us do? Do we feel thankful that we have been led out of the world into the gospel of Christ? Are we keeping this gospel hid, or does it shine through in every aspect of our life? He called our attention to Christ's sermon on the mount, and admonished us to make it a matter of study and prayer.

Elder Isaac Brockman occupied the pulpit Saturday evening. His sermon went along the same vein as the one we had heard in the afternoon, with emphasis on the need to put from our lives that which is displeasing to God. God requires a broken heart and a contrite spirit, a sacrifice of our lives, as it were, in putting off the desires from the flesh. The pleasures of the world are nothing compared to the joys of eternal life, and God's promises are sure when we keep His commandments. Let us petition the Lord in all sincerity to mold us to His will, and teach us that which He would have us do.

Sunday morning was devoted to our sacrament service. Brothers Ray Hunholz and Harry Hutchison were in charge of this meeting, with Brothers Frank Knapp

and Meredith Gage assisting them in serving the emblems. We entered into a short season of prayer and then, before partaking of the emblems of the broken body and spilled blood of our Lord and Master, Brother Hunholz made some very timely remarks on obedience to the will of God. He cited in particular the man Naaman in the prophet Elisha's time, who was not cleansed of his leprosy until he had dipped himself seven times in the river Jordan as he had been commanded to do. Following the serving of the sacrament, the meeting was again turned over for each to occupy as the promptings of the Spirit might direct. There were many uplifting prayers and testimonies of God's goodness in blessings received. During this time also two babies were brought forward to be blessed and three of our number asked for administration. What wonderful privileges are ours in these ordinances of the gospel of Christ.

Apostle William A. Sheldon was called on to deliver the Sunday afternoon sermon. He spoke of the near approach of the second coming of Christ, and of the prophecies which are being fulfilled right before our eyes concerning the things that will take place just prior to that event. He also reminded us of conditions of peril yet to come, warning us of the need to seek the Lord in obedience and submission, that by the indwelling of His Spirit, we may be able to stand. Brother Sheldon spoke with great concern of the parable of the ten virgins who slumbered and slept, likened this parable unto the condition of the Church today, emphasizing the obligation that is ours to keep our lamps trimmed and burning, that when the cry goes forth, "Behold, the bridegroom cometh; go ye out to meet him;" we may be numbered among those who are bidden to sit down at the marriage supper of the Lamb.

Immediately after this service we held a short business meeting. It was decided we would engage this hall again next year as our reunion site, and the dates of our reunion would be the 7th and 8th of August. Brother Virgil Addie and Brother Isaac Brockman were chosen as our reunion committee, and Sisters Viola Petri and Mary Addie were our selected dining committee. A standing vote of thanks was taken for those who served so well this year in preparing and serving the meals.

Following the business meeting we assembled at the river's edge for the baptism of our young brother, Martin Addie. He is a frail boy due to an affliction he has had since birth, and I'm sure there was a prayer in the heart of each one present, that as he was brought forth from beneath the wave, a new creature in Christ, his body would also be cleansed from that disease which has so affected his young life. Apostle William F. Anderson and Elder Glenn Gill officiated in the laying on of hands for the gift of the Holy Ghost, with Apostle Anderson as spokesman.

The closing sermon of the reunion was brought to us by Elder Kenneth Smith. He indicated at the start that it was going to be a short sermon, as indeed it was, but very much to the point. He quoted the first and

great commandment which is to love God with all our heart, and the second which is like unto it, to love our neighbor as ourself; stating that obedience to these two commandments marks the difference between the true gospel and others around us. On these two commandments hang all the law and the prophets, and they are a strong note reaching out for the brotherhood of mankind. Brother Smith also expressed the thought that there are no goodbyes in the gospel, only farewell for a season. Even when parted with loved ones by death, we have that glorious hope of reuniting, as the gospel of Christ carries beyond the grave.

We would like to express our thanks and appreciation to Brother Sheldon for his able assistance in leading the singing, also the special number he offered Saturday evening, and to Sister Margret Gill for her solo at the Sunday afternoon service. We are so grateful, too, for all who by their presence and participation helped to make our reunion a success, especially those who came from far to meet with us. May the Lord be with each one to guide and strengthen until we meet again is my prayer.

Helen Taubert, Reporter

HOPE

by Darleen Smith

"But thou art He that took me out of the womb; thou didst make me HOPE when I was upon my mother's breasts" (or keptest me safely, marginal reading) Psalm 22:9.

"Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in HOPE" (Psalm 16:9).

"Be of good courage, and He shall strengthen your heart, all ye that HOPE in the Lord" (Psalm 31:24).

"And now, Lord, what wait I for? my HOPE is in Thee" (Psalm 39:7).

"Why art thou cast down, O my soul? and why art thou disquieted within me? HOPE thou in God: for I shall praise Him, who is the health of my countenance, and my God" (Psalm 42:11).

"But I will HOPE continually, and will yet praise Thee more and more" (Psalm 71:14).

"Blessed is the man that trusteth in the Lord, and whose HOPE the Lord is" (Jeremiah 17:7).

"It is the Lord's mercies that we are not consumed, because His compassions fail not.

"They are new every morning: great is Thy faithfulness.

"The Lord is good unto them that wait for Him, to the soul that seeketh Him.

"It is good that a man should both HOPE and quietly wait for the salvation of the Lord" (Lamentations 3:22, 23, 25, 26).

"And ye shall hear of wars and rumours of wars: SEE that YE be not troubled: for all these things must come to pass, but the end is not yet" (Matthew 24:6).

"For since the beginning of the world men have not heard, nor perceived by ear, neither hath eye seen, O God, beside Thee, what He hath prepared for them that waiteth for Him" (Isaiah 64:4).

Hebrews 13:5-6 ". . . for He (God) hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will NOT fear what man shall do unto me."

HAVE YOU EVER (Walked With God)

If you have ever walked midst Nature's Calm,
And claimed its soothing peacefulness;
And thought to share with others
All of its sweet Loveliness;
Then, tho' a Bramble well may Wend,
While O'er Life's Road you Plod,
All the sweeter in the End, My Friend,
FOR YOU HAVE WALKED WITH GOD

Have you ever heard a Spoken Word that touched
Your Heart clear through,
And then to Gaze about you
And find that Others felt it too?
Well, if you have, Dear Friend
And LIVED it then;

What Joy, What Peace, will Grow Within!
FOR YOU HAVE TALKED WITH GOD

Have you ever met Someone,
And Felt through a touch of Hands;
Warmth and Love, and Tenderness
That only Friendship Tends?
Reach then! Your Hand to Others,
Fear not what Men may Do;
You may Help another Brother
FOR YOU HAVE HELD GOD'S HAND.

—V. W. H.

Written while preparing for my first sermon
March 1969

THE BLANK PAGE

A blank page contains no thought
Until we write one there.

So it is each page of life is empty
Blank and bare,
Until actual thought or deed is written
As we live,
We should be most careful of thoughts
Which we may give.

—Everett Wentworth Hill.

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" (Proverbs 19:17).