

# Zion's Advocate

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

Vol. 47

Independence, Missouri, November 1970

No. 11

## *Longing For Zion*

by Crystal Rader

Zion the beautiful I long to see.  
Beautiful City where I shall be free.  
Free from all sorrow, sin and pain,  
Clothed with Christ's righteousness,  
With Him to reign.  
Zion the beautiful, I long to see.  
Zion the beautiful, I long to see.  
When shall that glorious gathering be?  
Beautiful City all Holy and bright.  
Beautiful Temple with Christ as it's light.  
Zion the beautiful I long to see.  
Saints, then awaken, the time draweth near.  
Jesus our Savior soon shall appear.  
Then let us labor our task to perform.  
Humble and faithful we must carry on.  
Zion the Beautiful must be redeemed.

## CONTENTS

	Page	Page	
Beware Babylon (Ed.) .....	162	The Baptism of the Holy Spirit .....	166
Referendum Notice 1970 .....	164	Behold, I Come Quickly (Part 6) .....	168
Obituary .....	164	Sunday School Editorial .....	174
Weddings .....	164	Beginning Obedience .....	175

# Zion's Advocate

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## EDITORIAL . . . .

### BEWARE BABYLON

“And I stood upon the sand of the sea, and saw a  
 beast rise up out of the sea, having seven heads and  
 ten horns, and upon his horns ten crowns, and upon his  
 heads the name of blasphemy. . . . And they worshipped  
 the dragon which gave power unto the beast: and they  
 worshipped the beast, saying, Who is like unto the  
 beast? who is able to make war with him? And there  
 was given unto him a mouth speaking great things and  
 blasphemies; and power was given unto him to con-  
 tinue forty and two months. . . . And it was given unto  
 him to make war with the saints, and to overcome them:  
 and power was given him over all kindreds, and tongues,  
 and nations. And all that dwell upon the earth shall  
 worship him, whose names are not written in the book  
 of life of the Lamb slain from the foundation of the  
 world. . . . And I beheld another beast coming up out  
 of the earth; and he had two horns like a lamb, and he  
 spake as a dragon. And he exerciseth all the power  
 of the first beast before him, and causeth the earth and  
 them which dwell therein to worship the first beast,  
 whose deadly wound was healed. And he doeth great  
 wonders, so that he maketh fire come down from heaven  
 on the earth in the sight of men, And deceiveth them  
 that dwell on the earth by means of those miracles  
 which he had power to do in the sight of beast;  
 saying to them that dwell on the earth, that they  
 should make an image to the beast, which had the  
 wound by a sword, and did live. And he had power to  
 give life unto the image of the beast, that the image  
 of the beast should both speak, and cause that as many  
 as would not worship the image of the beast should be  
 killed. And he causeth all, both small and great, rich  
 and poor, free and bond, 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” (Revela-  
 tion 13:1, 4-5, 7-8, 11-17).

The first beast which came up out of the sea rose  
 to its zenith between the years 570 and 1830 A.D. This  
 beast we know, from previous studies, to be representa-  
 tive of the papacy, for power was given him to con-  
 tinue 42 months or 1260 years and it was given him  
 to overcome the saints and to exercise power over all  
 nations. The point we would like particularly to em-  
 phasize here is that which is found in verse 8 of the  
 above prophecy. “And all that dwell upon the earth  
 shall worship him, whose names are not written in the  
 book of life of the Lamb slain from the foundation of  
 the world.”

John goes on to say that he beheld another beast  
 coming up out of the earth. This second beast was  
 like the first one in that it exercised all the power of  
 the first beast before him. It compelled worship of the  
 first beast. It also was instrumental in getting an  
 image to the first beast made after which it became the

motivating power behind the image. Through this means it killed all who would not worship the image. The way whereby this beast will compel obedience to its evil designs will be through a man's livelihood. Men, in that day, will either unite themselves to this false system of worship or else face starvation. It will be a terrible decision, for this decision will not be merely between eating or not eating, but between whether he shall remain true to God or succumb to the worship of Satan.

The seriousness of this decision will become much more apparent as we continue our study. But it should be noticed at this point that those (above) who worshipped the first beast were not among the saints. Everyone whose names were not written in the Lamb's book of life fell to the worship of that evil beast.

The first beast however had largely accomplished its dark work by the year 1830. It is therefore the second beast and the image with which we shall become more and more concerned with as time goes by. It is for this reason that we should become more aware of the consequences of the choice we shall soon be called upon to make. It is a very serious matter.

In the following chapter (Revelation 14) we have this revealing statement. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark on his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; AND he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, **who worship the beast and his image, and whosoever receiveth the mark of his name**" (Revelation 14:9-11).

This scripture leaves no doubt as to the fate of all who yield themselves to this system of worship or in any way accept of its identification for a temporal salvation. The decree from God is that such shall suffer eternal torment. The Lord has said that whosoever will lose his life for my sake shall save it and whosoever will save his life will lose it. This word will have a much greater impact upon the people of God at that time than it seemingly has today. The decision will have to be made much more forcibly.

On the other hand the blessed state of those who do not succumb to this worship is described in Revelation 15:2-4, "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy for all nations shall

come and worship before thee; for thy judgments are made manifest."

Many people will, however, when faced with this crucial decision, take what seemingly is the easy way out, thus providing themselves with a temporal salvation at the expense of their soul's welfare. But the suffering which shall be heaped upon the righteous for their refusal to go along with the way of the world will be small compared to the pain and suffering these ones will later have to endure. In the 16th chapter of Revelation we read of the pouring out the seven last plagues upon the earth.

"And the first went, and poured out his vial upon the earth; and their fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image . . . And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds" (Revelation 16:2 and 10-11).

Before this judgment comes upon the seat of the beast we have this exhortation given us in Revelation 18:4, "And I heard another voice from heaven, saying, Come out her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." God will give his people even up until that day to come out and be separate that they may not receive of her plagues. This points up, again, of the need to refrain from those practices engaged in the world over, especially as pertaining to religious observances which have had their origin in the ancient Babylonish mystery religion. How important this is we cannot stress strongly enough. Those institutions which come of God we should be most zealous in defending, but why should we yield our strength and allegiance to those which have come of men or worse? If the worship of the beast or its image will bring such dire consequences, how dare we even to engage in anything that may even remotely be associated with it? Surely we shall be treading on dangerous ground.

On the other hand, should we say, there is no real harm in it, or point out how much good it has accomplished, we are only saying that Satan has appeared to us as an angel of light. Christ made statement once that God is a Spirit and that the time would come when the true worshippers would worship him in spirit and in truth.

What is it worth to us? A glorious promise is held out to those who will separate themselves from all that pertains to the beast or the image. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; AND THEY LIVED AND REIGNED

WITH CHRIST A THOUSAND YEARS. But the rest of the dead lived not again until the thousand years were finished" (Revelation 20:4-5).

What a vivid contrast! Upon our decision will hang our eternal welfare. The choice is clear. We dare not fail. "And now I say unto you, all you that are desirous to follow the voice of the good shepherd, come ye out from the wicked, and be ye separate, and touch not their unclean things" (Alma 3:98). "And then shall a cry go forth, Depart ye, depart ye, go ye out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord" (3 Nephi 9:79). For ". . . no unclean thing can dwell with God" (1 Nephi 3:35).

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## REFERENDUM NOTICE 1970

Supplement to Zion's Advocate for May 1970, page five.

A resolution was submitted to the Conference authorizing the soliciting of special funds, and the appointing of a committee for the establishing of a Youth Camp in the State of Missouri for the benefit of the young people of the Church of Christ. This Bill was sent out to referendum by the Ministers' Conference.

The Secretary of the Referendum Committee, Edward J. McIndoo, informed the Council of Apostles that the Referendum Committee met in Independence, Missouri on September 19, 1970 at 1:30 p. m. to count the ballots of the 1970 Conference Referendum. Those present were:

Brethren,  
Harvey E. Seibel  
Oren A. Caviness  
Edward J. McIndoo  
Roland L. Sarratt.

The results of the Referendum were as follows:

Referendum Bill No. 1	Yes	165
	No	121

Inasmuch as this Bill required a simple majority, it is declared carried.

Respectfully submitted,

Archie F. Bell, Secretary  
Council of Apostles

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## CORRECTION TO DIRECTORY OF LOCAL CHURCHES

Since the Directory of local churches of the Church of Christ was published in the September 1970 issue of Zion's Advocate, the Independence, Missouri, Temple Lot Local have held their election of officers. Elder Forest E. Maley is the new pastor. His address is 1844 S. Norton, Independence, Missouri 64052. Mrs. Margret E. Gill of Route 1, Peculiar, Missouri 64078 is the secretary for the coming year.

## OBITUARY NOTICE

Cora Belle Bigham, Port Austin, Michigan passed from this life, September 4, 1970. Sister Bigham was 86 years old. The funeral was in charge of Elder Tony Grzincic, assisted by Elder Harold Pollack. Sr. Bigham was laid to rest on September 7, 1970.

Sr. Bigham leaves to mourn, her husband, Frank, 5 children, Chester D. Bigham of Tampa, Florida, Bernice Kniss, Bad Axe, Michigan, Bessie McCormick, Port Huron, Michigan, Raymond Bigham, Port Austin, Michigan, Anna May Lindon of Frankenmuth, Michigan, 13 grandchildren and 20 great grandchildren. On May 5, 1901, Sr. Bigham was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints. She transferred to the Church of Christ (Temple Lot) on March 5, 1953.

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## WEDDING

Sister Kathleen R. Jensen of Bellevue, Nebraska was married on August 7, 1970 to Mr. Ralph Clark, Jr., of Omaha, Nebraska. The ceremony was performed in the Gethsemane Presbyterian Church in Council Bluffs, Iowa. Kathleen is the daughter of Brother and Sister Robert H. Jensen of Bellevue. Members of the families of the bride and groom and close friends attended. The newly married couple are living at 3628 South 24th Street, Omaha, Nebraska, and would be glad to hear from any in the Church. We pray God's blessing upon them in their lives together. Kathleen's paternal grandparents and Ralph's maternal grandparents all celebrated their golden wedding anniversaries this past Summer.

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## WEDDING BELLS

Brother and Sister Brand Hening of 304 Homeland Road, Albuquerque, New Mexico, recently announced, through an Albuquerque newspaper, the marriage of their daughter, Kathleen, to Richard Allen Trask, Jr., son of Mr. and Mrs. Richard Trask, also of Albuquerque.

The double-ring ceremony took place in the chapel of Keesler Air Force Base, Biloxi, Miss., on July 10, 1970. Earlier plans for a lovely patio and garden ceremony at the mountain home of friends near Albuquerque, with Apostle C. L. Wheaton officiating had to be cancelled because the groom was unable to obtain leave from his Air Force service at Keesler Base. The bride is a May, 1970, graduate of the New Mexico State University with a major in elementary education.

The newlyweds are living at the following address, until November 30, this year, and would no doubt be happy to hear from their many friends with a card of good wishes for their happiness.

Mr. and Mrs. Richard Trask Jr.  
214 Acacia  
Biloxi, Mississippi, 39530

### SEPTEMBER WEDDING BELLS

Miss Patty Kay Walker, daughter of Mr. and Mrs. Raymond L. Walker of Toppenish, Washington, became the bride of Robert Donald Rose, Saturday, September 19, at 8:00 p. m., in the United Methodist Church of Toppenish.

The double ring ceremony was performed by Elder Joseph F. Smith of Woodburn, Oregon.

The Chapel was beautifully decorated with pink and white gladiolas, greenery and candles.

The bride wore a floor length lace wedding gown, and carried a bouquet of pink and white carnations. She was escorted down the isle by her father.

Following the ceremony a reception was held at the local Grange Hall.

The couple are making their home in Toppenish, Washington.

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I certify the statements made above is correct and complete.

C. LeRoy Wheaton, Jr.  
Business Manager

Every morning, lean thine arms awhile  
Upon the window-sill of Heaven,  
And gaze upon the Lord . . .  
Then, with this vision in thy heart,  
Turn strong to meet the day.

—Author Unknown

"The Lord taketh pleasure in them that fear him, in those that hope in his mercy" (Psalm 147:11).

"The Lord is gracious, and full of compassion; slow to anger, and of great mercy" (Psalm 145:8).

### ADMONITION

GIVEN DURING THE  
SOLEMN ASSEMBLY OF 1970

Yesterday afternoon or during our services yesterday, the Spirit rested on me three different times to give admonition. Each time I was prevented by something that took place in the room. From early morning to the present time the Spirit has been with me. Thoughts have been placed in my mind. During the first prayer, I petitioned the Lord. The congregation was singing the song, "How Firm a Foundation," and they came to the words, "Be not dismayed, for I am your God." That was the first thought that was presented to my mind, early this morning:

That this congregation, the Lord's people, be not dismayed because you have not seemed to reach your Heavenly Father, and He is your God. I was given to understand that there were contending powers, not resident in people, but in this city that were causing the Lord's people to be tried to the utmost. I was given to understand some of the things they could do to relieve themselves.

The thought came to my mind, the Lord's people are seeking for a Zion of the Lord, but are they willing to lay aside the things that are of the world? The Lord's people say within themselves that we believe in a Zion. But do they believe that the pleasures of the world will be there? Do they believe that the theaters will be there, the theaters of the world? If they do not believe this, then why do they spend their monies to attend the theater?

Why do they spend their monies and their time to seek after the pleasures of the world? Why do they seek for those things which would prevent them from doing the work that the Lord has called them to do?

I was given to understand through an example that we are as it were, walking up a path that is an incline, a walk. The Lord's work is similar. The time has come when the Lord's people must step up, and because of the burdens of the world which rest on them, they cannot make that step.

So it is the will of the Lord that the pleasures of the world and those things which we burden ourselves with, are to be laid to one side, are to be thrown off, and take upon us, His people, the full load of the Lord. Place our shoulders as it were, into His yoke and He will be in the other side of that yoke.

These words, these thoughts, it was not words, it was thoughts which were presented to my mind. And I felt I should present them to this congregation.

Archie F. Bell

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

## ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief.

CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

### THE BAPTISM OF THE HOLY SPIRIT

By

Charles E. Cottrill

Refiners of gold and silver, before the time of Christ, worked the ore in small furnaces in which there was an aperture for peering into the furnace and through which they could tell when the metal was ready to draw off, which was when the metal had run into a pool after being separated from the dross. When the refiner could look through the aperture in the furnace and see the pure gold or silver in a pool, and in this pool could see a reflection of himself in it, just as though he was looking in a mirror then he knew the metal was ready to draw off or run into molds. See Book of Mormon, Alma 3:28 and 37.

Now we can liken this to what happens to us in preparation for our baptism of the Holy Spirit. God works with us through his Holy Spirit to prepare us for the great event. When he is able to look at us and see a reflection of himself in us, even as the refiner could of himself while looking into the pool of pure gold, then he knows we are ready to become his son or daughter as the case may be. No wonder that the prophet Malachi referred to Christ as a refiner's fire (Malachi 3:2 and 3). The refining process for gold and silver so well represents what takes place in our lives while God is preparing us for the Earnest of Our Inheritance, our foretaste of things to come, preceded by the preparation referred to as the baptism in fire. Now we will attempt to describe this experience and give the scripture that supports our description.

It may be best to first give the experience of two Christians in this regard in order to get a picture in our minds as to what takes place at this time.

In conversing with an elderly sister, now deceased, she told me she had been baptized for three years before this experience came to her. I cannot relate all, but the gist of what she related was that she was aware that this experience should come and she evidently had endured mental stress due to a feeling of unworthiness, and was praying for the time of acceptance to come.

While at work one day at home near the house and having this on her mind, she felt a sudden impulse to look toward the horizon. She could see nothing but she felt as though something or someone was approaching swiftly; then suddenly she felt the presence of someone near, and at the same time her soul or body and spirit became aware of some wonderful influence starting at her forehead and quickly enveloping her whole body, bringing such a release of pressures and peace of mind that it was far beyond anything she had ever known

until then or had ever experienced since. Her interpretation of this as the baptism of the Holy Spirit agrees with the testimony I have had. The approaching personage was no doubt Christ, and while he remained invisible his power to baptize her in the Holy Spirit was in no way altered.

The other is the experience of a brother in the restoration movement who had been baptized many years previous to his experience. For several years he had not taken the work very seriously; but there finally came a feeling that if he did not try much harder he might be lost. The thought of being lost was frightening.

At this juncture he started fasting and praying as well as living as close to God as he knew how, but instead of feeling better he felt an increasing sense of guilt which continued for several weeks and which caused him great mental stress, yet he had a feeling that he must not turn back but go ahead. He went from one fast to another until finally relief came for which he was so thankful that he went on a high hill to a spot where he had often gone before to pray. This spot was a small circular cleared place in the woods away from and out of sight of the every day world. He found that weeds had started to grow in the circle which needed to be cut so he went back, procured a sythe and just as he finished cutting the weeds the thought came to him that this was symbolic of what he had been trying to do in his life, which was to get rid of all things not in accord with Christian living. Almost instantaneously with this thought came a feeling or the sensing of a presence which was quickly followed by a feeling of being enveloped in a power that lifted not only the mental weight but also the atmospheric pressure seemed to be gone. An indescribable feeling of lightness and peace came over him. At the same time he felt a love for God and man such as he had never felt before. All at once he realized that this was what heaven would be like, this was his foretaste of things to come, this was his token or promise of a future estate, which made him to utter praise to God.

All too soon the experience was over, the returning weight of the atmosphere could be clearly felt; however the peace of mind that came with this experience lasted in a great degree for many weeks.

Now I do not believe that all have exactly the same experience, but the experiences will have certain similarities as can be noted by comparing the two cases just related. As I stated before this is not a public experience but a personal and private experience which each true and perserving Christian has with his Messiah, but I do say that it should be a great and outstanding event since it is so important, even the time when Christ seals

us as a son of God, an adopted brother and joint heir with him.

The Book of Mormon speaks of certain ones who had this experience and knew it not. This could be possible today, but if it does happen someone is at fault, either teaching people they have already had this experience through the laying on of hands, or the teachers of God's people have failed to let them know what to expect. People will hardly seek for something they think they already have, or something of which they have no knowledge.

The guilt must also be shared by those who seek to know nothing on their own, (search the scriptures for in them ye think ye have eternal life) and by those who willingly follow blind leaders for they will all fall in the ditch together.

The following scriptures can be very helpful in understanding this experience even though they are not all perfectly translated, or perfectly clear to some minds, but those who seek earnestly enough will be able to understand them. Reference is hereby made to some of the scriptures used under the subject heading of the baptism of fire since they also speak of the baptism of the Holy Spirit. They are Matthew 3:11; Luke 3:16; John 1:33-34; Book of Mormon, 3rd Nephi 5:46; Book of Commandments 35:11 and Doctrine and Covenants 32:2c. These scriptures not only make it plain that there is a baptism in the Holy Spirit, but also that it is Christ who will do the baptizing. Other scripture we will use will also affirm this, but before we proceed further, I promised in my preceding article titled The Baptism of Fire more on why we should use the word in, rather than with, when we speak of baptisms.

Let us quote John 3:5. Christ speaking to Nicodemus, "Verily, verily I say unto thee, except a man be born of water and of the spirit he can not enter into the kingdom of God." Now for a man or an animal to be born they must come out from their mother. Before birth they were entirely enveloped in and by their mother.

Now this is why Christ used this similitude for immersion, because in immersion we are plunged under the water or submerged and thus in coming up out of the water there is a similarity to being born; since we are completely enveloped in the water before coming up out of the water, in being born of the water, so we must be in the water before being born of it in this sense.

Now just as John coupled the two baptisms of fire and the Holy Spirit together, Christ coupled the two births together, which is proof that if we must be immersed in water to be born of the water, we must also be immersed in the Spirit to be born of the Spirit.

Now some may stumble at this because entering into the Kingdom of God is concerned, and this is of course due to a failure to read and understand all the scripture concerning the Kingdom of God. Any question concerning this is answered in the scriptures, but of course it would take enough time and space that it should be

considered separate under the subject heading of the Kingdom of God.

Now returning to the principal phase of our subject, we find in Romans 8:19 when correctly translated from the Greek, and this is a hard one, that it states "The creature waiteth in earnest expectation for the manifestation of the sons of God." Now the creature refers of course to human beings, and Paul is referring his remarks to humans who have obeyed the first oracles God, and he confirms this in the 23rd verse same chapter by stating that even we who have the first fruits of the spirit, groan within ourselves waiting for sonship; sonship being the correct translation, however adoption used in the King James also implies sonship. The King James correctly refers to sonship in verse 19 same chapter quoted above where it speaks of the manifestation of the sons of God.

These scriptures are positive proof of our statement that this does not come by the laying on of hands, by saying we who have the first fruits of the spirit or gift of the Holy Spirit, still wait for the adoption. Now what is this manifestation of the sons of God?

In Ephesians 1:13 and 14 we find, that in whom (Christ) after ye believed, ye were sealed with the Holy Spirit, which is the earnest of our inheritance. Now in this sense earnest is a pledge or a token (See Footnote) or a foretaste of things to come. It is that experience which lets us know what the future is to be like, even a glimpse of heaven. The seal is again referred to in Ephesians 4:30. In 2 Corinthians 1:22 speaking of Christ it says "Who has sealed us and given the earnest of the spirit in our hearts."

This not only refers to the same experience but it tells who will give it to us. It will be Christ; not the Elders by the laying on of hands which I repeat is for the bestowing of the gift of the Holy Spirit and for confirmation. In 2nd Corinthians 5:5 we find "He that has wrought us for (worked out in us) the self-same thing is God, who has also given us the earnest of the Spirit. Here we find an indirect reference to the suffering baptism of fire, is wrought or worked out in us followed by the earnest of, or the baptism of the Holy Spirit.

Before closing this article let us go to the Book of Mormon for confirmation on two points we have made. This we have been told is one of the purposes of the Book of Mormon. "They two shall become one in thy hands!"

First let us quote from Mosiah 11:190 as follows, Alma the son of Alma speaking, "Nevertheless, after wading through much tribulation, repenting nigh unto death, the Lord in mercy hath seen fit to snatch me out of an everlasting burning, and I am born of God." Here we see the two, burning (Baptism of fire) and born of God, (Baptized in the Holy Spirit) linked together again.

Now some of our friends say that this burning refers to hell's fire, and refer us to 1 Nephi 4:60 which does speak of hell but no fire. In doing so they ignore verse 193 where Alma follows his first statement with quote,

"My soul was wracked with eternal torment; but I am snatched and my soul is pained no more." Here we find Alma relating that the experience has passed and he is not in hell but among the living.

Now in Alma, Chapter 3, we find Alma speaking to the people of the Church which had been established in the City of Zarahemla, see verse 2, and questioning them as follows in verse 27, "And now behold I ask you my brethren of the church, have ye spiritually been born of God?" Now why did Alma ask them this question if they were supposed to be baptized with the Holy Spirit at the laying on of hands?

Alma like Paul seems to have had special light, and both were converted by heavenly messengers, Paul by the appearance of Christ, and Alma by an Angel. I could state the same thing, but who would believe my report. Perhaps they may believe what Paul and Alma both have said.

In Alma 18:6 we find Alma speaking to his son on the subject of the scriptures, saying that one must be born of God before he can understand these things. Thus it is not only by the Spirit of Adoption that we know that we have become the children of God, (sons of God) Romans 8:15 and 16, but by the same Spirit we are able to understand as Alma says, the scripture concerning it.

Summary of what we have brought out in this article:

First. There is a baptism of the Holy Spirit following the baptism of fire.

Second. That this experience is variously referred to as the Earnest of the Spirit, the Earnest of our Inheritance, our adoption as a son and our seal.

The seal is also confirmed in the Book of Mormon, Mosiah 3:21 where King Benjamin expresses the hope that Christ will seal them his, that they may have eternal salvation and everlasting life. King Benjamin knew who would give the seal. Christ himself was sealed by God, John 6:27.

This article is not meant to say that anyone is or is not sealed, that is for each person to decide for himself. It is between his Messiah and himself, but it is for the purpose of letting those who have been deceived by false teachings, supposed to be scriptural, what the truth really is. It is also meant to let those who through ignorance, lacking an enlightened teacher, know what they should expect, and once they know, to seek this experience for it is only those who overcome and put all things of this world under their feet, and have been baptized in the Holy Spirit (Sealed as sons of God) and who have kept their seal, that will dwell with Christ and inherit celestial glory.

These and these only who have been sealed as sons of God can commit the sin against the Holy Spirit, and they only if they turn and deny God, the Holy Spirit and his Christ and fight against his work. Woe unto them who keep not their seal for they become devils.

#### FOOT NOTE

The earnest referred to in the scriptures, Ephesians

1:14 means a pledge or a token given as surety that something which has been promised will later be delivered, thus our earnest of the Spirit, 2 Corinthians 1:22 (Baptism of the Holy Spirit), is not only our seal of adoption but a guarantee of what is to come.

## BEHOLD, I COME QUICKLY

### Part 6

By William A. Sheldon

The gathering of Israel (who are of the blood of Abraham, Isaac and Jacob), has been prophesied as of singular importance in the plans of God with regard to the ultimate triumph of His Kingdom upon the earth.

In the covenant He made with these fathers of the nation of Israel, because of their faith and obedience, their seed was to be multiplied "as the stars of the heaven, and as the sand which is on the seashore." They were to "possess the gate" of their enemies.

Aside from fruitfulness and great temporal blessings, Abraham was promised that "in thy seed shall all the nations of the earth be blessed." This alludes to the coming of Christ in the flesh; that through the "infinite atonement," sealed by His death and resurrection, all nations of men would be resurrected from the dead; and that through obedience to the Gospel law He taught, men would be raised to the celestial kingdom to dwell with God.

That nation, nevertheless, has repeatedly played the "whore" with false gods, forgetting her Maker and Redeemer, and rejecting the prophets sent among them, even the Christ. Time after time has He severely chastised them, and in their affliction they have sought Him early, only to turn again to their evil ways. See Proverbs 1:24-31. For this reason has Israel become a "hiss" and a "byword" among the nations. See I Kings 9:6-9.

Concerning Israel's distress in the latter days, we are told:

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble . . ." (Jeremiah 30:7).

But there is great hope yet for them, as the Lord, continues:

". . . But he (Jacob, or Israel/W.A.S.) shall be saved out of it.

"For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke (the yoke of their latter-day captors/W.A.S.) from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

"But they shall serve the Lord their God, and David their King, whom I will raise up unto them" (Jeremiah 30:8-9).

This "David" is actually Jesus Christ, typified by the ancient David, their "shepherd" king.

After this latter-day affliction, Israel will turn to God with full purpose of heart:



"And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jeremiah 29:13).

In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God.

"They shall ask the way to Zion with faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten (the Gospel covenant which shall be proclaimed to them/W.A.S.).

"In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for and there shall be none: and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve" (Jeremiah 50:4, 5, 20).

This testimony is verified further by Ezekiel:

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

"Then will I sprinkle clean water upon you, and ye shall be clean (a symbolic reference to baptism/W.A.S.) from all your filthiness, and from all your idols, will I cleanse you.

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

"And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.

"And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God" (Ibid. 36:24-28).

Much more could be produced along this line, but it would be largely repetitious. This is sufficient to show the change of heart which will come to Israel after the terrible distress of all nations.

The Lord foresaw all these things from the beginning, knowing that His choosing of Israel to witness for Him would ultimately be vindicated.

In this great work to recover the nation of Israel to Himself, the Lord will yet use human instrumentality; men who will be endowed with the great power of God.

Zion is to be hidden from the nations during the days of tribulation, as a refuge for the saints; but after these days, while the waste places of Zion are being built up (after the destruction of the nations, including ours; (see Doctrine and Covenants 98:1-4, Isaiah 58:12 and Zephaniah 3:6) the Lord will send forth His servants to the **remnants** of the Gentiles and of Israel.

We have previously mentioned the "marred man" in his ministry to the Gentiles at this time, many of whom shall, as a result, repent and be numbered with the house of Israel in building the New Jerusalem (Zion). See 3 Nephi 10:1-3.

Before this time, and apparently before or during

the days of tribulation, the Lamanites will have received the fulness of the Gospel through the ministry of the Gentiles (specifically of the "Restoration" through the efforts of the Church of Christ). We are told that when the Gentiles should know concerning the Nephites and Lamanites, that they are a remnant of the house of Jacob, and should make these things known unto that remnant—also they should know that the Gentiles had received the fulness of the Gospel—then should they "know that the work of the Father **hath already commenced** unto the fulfilling of the covenant which He hath made unto the people who are of the house of Israel." Refer to 3 Nephi 9:86-93.

In a revelation to Joseph Smith (Book of Commandments 52:25), we are informed of the present flourishing condition of the nation of Israel (Judah), and of the Lamanites' acceptance of the Gospel and return to favor with God; all this prior to the glorious appearance of Christ in His wrathful visitation upon the nations.

"But before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose."

By these things, and by knowledge of the "lateness of the hour," we should realize the importance of the work among the Indians, **now**, lest in our dereliction of faith and duty, the Lord uses others for this work, of whom we may not know.

The "numbering" of the Gentiles, with the remnant of Jacob (the Lamanites), in building the New Jerusalem, is to take place prior to the greater work among the whole house of Israel, among all the dispersed of His people.

A "Lamanite" of the seed of Joseph (son of Lehi) shall have been raised up to do a mighty work among his brethren, in restoring them to a knowledge of the fulness of the Gospel.

These, then, with their Gentile brethren (some of whom are of Ephraim in Joseph's land—America), shall unitedly, and by the power of God, go forth by His direction to search out scattered Israel, even to those "tribes which have been lost" in the "north country." They shall convert them by their great power, with the word of God, and all Israel shall begin their triumphal trek to the "**lands** of their inheritance" (2 Nephi 5:29).

We think this is alluded to in Moses' blessing upon Joseph's seed:

"... He shall push the people together to the ends of the earth (the land of Zion and the land of Jerusalem/W.A.S.): and they are the ten thousands of Ephraim, and they are the thousands of Manasseh" (Deuteronomy 33:17).

By the irresistible power of the Gospel upon the humble remnants of those of the Gentiles and of Israel, Ephraim and Manasseh shall "push" them to Zion in America, and the Zionized, rebuilt city of ancient Jerusalem.

Concerning these endowed servants of God and their work with Israel, we are told:

"Behold, I will send for many fishers, saith the Lord,

and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks" (Jeremiah 16:16).

Thus will the Lord "find" them and "heal" them, for:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

"Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

"And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (Jeremiah 31:31-34).

The return of Israel to the lands of their inheritance, shall be in full view of the nations, and they shall know "that the Lord hath founded Zion" (Isaiah 14:32), and that He has brought them with a mighty, stretched out hand, which none can stay.

See how they come!

"For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.

"For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel.

"Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

"They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn" (Jeremiah 31:6-9).

We have an inkling of the marvellous manner in which Israel shall come in this language:

"Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt;

"But, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from the countries whither I had driven them; and they dwell in their own land" (Jeremiah 23:7, 8).

But now notice further!

"And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

"And there shall be an highway for the remnant of his people which shall be left, from Assyria; like as it was to Israel in the day that he came out of the land of Egypt" (Isaiah 11:15, 16).

In Jeremiah's statement, there is strong inference that the latter day gathering of Israel will thoroughly eclipse in magnitude the manner of Israel's deliverance from Egypt by Moses. The high point of the former occasion was in the smiting of the Red Sea for them to pass through on dry land. The Lord has dealt in many types and shadows, and this evidently prefigures the latter day movement of Israel to their ancient homeland, as indicated further by Isaiah:

"Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days . . .

"Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

"Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flow away" (Ibid. 51:9-11).

A careful examination of this text not only recalls the former circumstances of deliverance, but portrays, in brief but electrifying detail, the future return of sanctified Israel.

The "day of the Lord" shall come with wrath and desolation upon the wicked, but with everlasting kindness and power unto the salvation of His saints, including those of the blood of Israel who will have experienced a mighty turning to Jesus Christ.

When "the glory of the Lord shall be revealed, and all flesh shall see it together" (Isaiah 40:5), then "every valley shall be exalted, and every mountain and hill shall be made low" (Ibid. 4). He will "shake the heavens, and the earth shall move out of her place," "and it shall be as the chased roe" (deer) See Isaiah 13:6-14.

It seems that the present orbit of the earth around the sun shall be altered so as to increase its speed. The entire universe is to be shaken. Earth-shattering quakes will be of such magnitude as to completely level (in a relative sense) the earth mass. It shall be united as before the days of Peleg (Genesis 10:25), with the waters of the oceans gathered together in one place. Thus shall the "depths of the sea" be prepared "as a way for the ransomed to pass over." "The Lord shall utterly destroy the tongue of the Egyptian sea" (the Mediterranean Sea), and "make men go over dryshod."

However, "in the wilderness shall waters break out, and streams in the desert" (Isaiah 35:6) to quench the thirst of the redeemed. "And an highway shall be there, and a way, and it shall be called the way of holiness."

"The redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads" (Ibid. 35:all).

This whole tableau is presented also through Joseph Smith in November of 1831, and covering even greater detail, is deemed worthy of inclusion here:

"... Behold, he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found; he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord even the Savior shall stand in the midst of his people, and shall reign over all flesh.

"And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence, and an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land; And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in his presence day and night for ever and ever" (Doctrine and Covenants 108:5, 6).

At the time of Christ's planting of His feet upon the Mount of Olives, the resurrection of the saints, who have not previously been resurrected, shall take place. Some were resurrected at the time of Christ's resurrection (Matthew 27:52, 53). This latter resurrection is revealed in Zechariah 14:4, 5 and Doctrine and Covenants 108:10.

It is not our purpose to dwell upon this phase of God's work, as it seems to more properly relate to the subsequent events pertaining to the millennial reign of Christ. This present study is primarily intended to portray events leading up to that glorious time of peace; that by viewing these things and our relationship with God, in the light also of present day fulfillment of

prophecy, we may escape the wrath soon to be revealed, and be prepared to enjoy the manifold blessings of God to come thereafter.

Now, we turn to the building up of Zion after her "travail." By this we mean the travail of the "daughters of Zion"—those nations, including the Jews, to whom the Gospel has been proclaimed; not in its fulness, perhaps, but to those who nominally believe in Christ, but have miserably failed to establish the "cause of Zion."

The "seed" of Christ, who are the saints which have kept the commandments of God, and who comprise the earthly elements of that "little stone" of Daniel 2: these shall not experience the "travail" of the nations, though tried as by fire to purify and make them white (Daniel 12:10; Malachi 3:16-18; 4:1, 2). They shall be "covered" in the "shadow" of the Lord's hand; they shall enter the bridegroom's chambers, and the door shall be shut "until until the indignation be overpast" (See Isaiah 26:20, 21; Matthew 25:10; Luke 13:24, 25.)

Those of the "daughters of Zion" who survive, and humble themselves, shall seek for Zion and find it. America is Joseph's land; and those of Joseph's seed, both Ephraim and Manasseh, shall come by the hand of the Lord to this land, the land of their inheritance, to assist in the building of Zion, or the New Jerusalem.

Ephraim, amongst the Gentile nations (Hosea 7:8; 8:8-9), shall turn to God, saying: "What have I to do any more with idols" (Hosea 14:8); he shall come from the midst of the nations with all their abominations, to inhabit the New Jerusalem (3 Nephi 9:101-106; 10:1, 2).

This takes place between the time of the next international conflict (World War III) and that of God's visitation upon Gog, as indicated in 3 Nephi 9:106.

Repentant Gentiles shall assist "the remnant of Jacob" (the converted Lamanites), "and also as many of the house of Israel as shall come" (Ephraim, at least), that they may build a city, which shall be called the New Jerusalem" (3 Nephi 10:2).

"And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.

"And then shall the power of heaven come down among them; and I also will be in the midst, and then shall the work of the Father commence, at that day even when this gospel shall be preached among the remnant of this people" (3 Nephi 10:3, 4).

Read the remainder of the chapter in connection with the gathering of the whole house of Israel.

That there is to be a holy city built upon this land, as well as in the land of Jerusalem (or Palestine), is clearly stated by Moroni, as recorded in Ether 6:1-8.

This corroborates the statement of Isaiah, regarding the two places of gathering:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and

let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isaiah 2:2, 3; also Micah 4:1, 2).

The "mountain of the Lord" is recognized as referring to God's government upon the earth; it is to be established "in the top of the mountains," or in the predominant nation of latter days (United States); it is to be "exalted above the hills." or above every human government.

There is a definite distinction between Zion, from which shall go forth the "law," and Jerusalem, from which, also, the work of preaching the gospel to the nations shall go.

After the great battle of the Lord against the heathen and the Gentiles, in which the remnant of Jacob is to go through, tread down and tear in pieces, with none to deliver (Micah 5:7-15), they shall bring forth their rich treasures of gold, silver and apparel, and of all their substance, to build up Zion and Jerusalem, for it shall be consecrated "unto the Lord of the whole earth" (Micah 4:13; Zechariah 14:14).

It seems strange to some that the Lord would use His people to destroy the wicked, but we have several instances of such in the scriptures. Example: The Israelites were commanded to kill every man, woman and child in Canaan, before taking possession, lest the mingling of their seed with those of that land should lead to idolatry. They did not heed the commandment, and sure enough, were led astray unto their own destruction.

The Lord commanded the saints in the early days of this Church to purchase lands in Jackson County, Missouri, and surrounding counties, for their inheritance, and to possess them according to the laws of consecration. Later, they were driven off, but then He said:

"I will hold the armies of Israel guiltless in taking possession of their own lands, which they have previously purchased with their moneys, and of throwing down the towers of mine enemies, that may be upon them. . . .

"But firstly, let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and His Christ; therefore let us become subject unto her laws" (Doctrine and Covenants 102: 8,9).

With the building up of Zion and Jerusalem unto the Lord, what could be more natural than that the Lord should provide for a holy temple, and for His glory to be there? Remember: the nations are to "come up to the house of the God of Jacob; and He will teach us of His ways." He, Jesus Christ, will teach the "law" out of Zion.

The "word of the Lord" is to go forth from Jerusalem, but Christ is also to be there:

"Behold, the days come, saith the Lord, and I will raise up unto David a righteous Branch, (Christ/W.A.S.) and a King shall reign and prosper, and shall execute judgment and justice in the earth.

"In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jeremiah 23:5, 6).

Christ shall have a temple in Jerusalem, as well as in Zion, as we shall see; but the place of His initial appearance shall be in Zion, in America; and the center place of Zion, the spot for the temple, is in Independence, Missouri!

The place of the New Jerusalem (Zion) is definitely established as being in this land of America. With the coming forth of the restoration of the fulness of the Gospel and the establishment of the Church of Christ by divine commandment, here in North America, and with revelations regarding Jackson County, Mo., as the land of Zion, we think there is a pretty good case for this place as containing the "spot" for the temple. In fact, if we are to believe a revelation given as early as July, 1831, it is definitely located in Independence, Missouri.

"Hearken, O ye elders of my church saith your God, who have assembled yourselves together, according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold the place which is now called Independence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the courthouse; wherefore it is wisdom that the land should be purchased by the saints; and also every tract lying westward, even unto the line running directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy land. Behold, this is wisdom, that they may obtain it for an everlasting inheritance" (Doctrine and Covenants 57:1).

Though some may doubt this, I firmly believe it. Also we may sense the Lord's Spirit and word in section 83, though it appears that the human has been inserted, too.

Just in passing: It appears rather strange that we may attribute divinity to the eighth paragraph regarding the condemnation of the early church, but reject all else in this chapter.

In paragraphs one and two, we find further reference to the Temple Lot, in Independence, which had been dedicated by Joseph Smith and others. The stickler seems to be that because it says the temple "shall be reared in this generation;" and that, apparently, the generation passed without it being accomplished, therefore, the revelation is false. However, I could call attention to the language used:

“. . . The city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation” (Ibid. 2).

Well, it is true that the gathering of the saints at that time was for naught, and that generation has passed with no temple having been built at that place. The Lord knew all that would transpire, but He often causes prophetic language to be given in such a way as to not be entirely clear; this may cause those with hardness of heart to reject His word, because they would rather believe it to be false.

Is it just possible that the gathering of the saints by which the New Jerusalem is to be built is yet in the future, or only just beginning its gatherings, and that this generation of gathering shall not pass before a temple is built?

We are reminded of Elder Cole's vision of the elders of Israel going through to prune out the green twigs (the saints) from the dead and fallen tree (the divided Restoration). This gathering has only just begun, relatively speaking. Bro. Cole had the vision shortly after coming into the Church in 1870. You may read this vision on p. 131 of "An Outline History of the Church of Christ."

Returning to the scripture, as contained in the Bible, we read in Malachi 3:1-3:

"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 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."

The messenger of the first part of verse one is unquestionably John the Baptist (Matthew 11:10; Luke 1:76). According to this last text, John was to prepare the ways of the Lord.

It is no accident that the plural form, ways, is given. That John performed this task while in his mortal state, we presume none would deny. But, our text from Malachi definitely connects his preparatory work with Christ's second coming.

Is not "the Lord whom ye seek," also the "messenger of the covenant whom ye delight in?" Who indeed "may abide the day of his coming? and who shall stand when he appeareth?"

The Lord, then, who is the "messenger of the covenant," shall "suddenly come to his temple," and the preparer of the "ways" is to come beforehand.

Continuing with this subject in chapter four (verses 5 and 6), the Lord says through Malachi:

"Behold, I will send you Elijah the prophet before

the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Jesus informs us that John the Baptist (is Elias which was for to come" (Matthew 11:10-14). Elias is the Greek form of the word, Elijah.

Here we have it, then, that John the Baptist (Elijah, or Elias) was to be sent "before the great and dreadful day of the Lord."

In the "Outline History" (pp. 21, 22), in Joseph Smith's story of the angel's appearance to him regarding the coming forth of the Book of Mormon and of the scope of God's work in the latter days, the angel quotes Malachi, thus:

"Behold, I will reveal unto you the priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers, if it were not so the whole earth would be utterly wasted at his coming."

Afterward, we have the stories of both Joseph and Oliver Cowdery that an angel did appear to them, bestowing priesthood authority upon both, and thus preparing the means whereby, through the preaching of the fulness of the gospel of Christ, the hearts of the children should turn to the fathers; or, in other words, that the "children" of the latter days should come under the promises made to the "fathers" of old.

"Elijah" has already come; we need not look for another. The preparation has and is being made, though many of the latter-day Israel have wandered far afield. But some are waiting upon the Lord—watching and waiting for Him to "suddenly come to His temple."

But again, the objector says, this temple is not a literal temple; our bodies are referred to as the temple of God, and so, the temple is only the "body" of the believers.

Well, certainly He will not come to the unbelievers, though He will be seen by all in His glorious appearance.

It is argued, too, that the "heaven of heavens" cannot contain the Lord, much less a house made with human hands (see I Kings 8:27).

How true, but still the Lord heard Solomon's prayer and caused His glory to be revealed in the ancient temple. Will He do so again? Listen:

"For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

"And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."

And then He says:

"The glory of this latter house shall be greater than

of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts" (Haggai 3:6, 7, 9).

Much more could be produced, but we close this discussion of the temple by reference to Zechariah 14:16-21, to show the presence of Christ in the rebuilt city of Jerusalem, and of His temple, there:

"And it shall come to pass, that every one that is left of all the nations which come against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.

"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house (emphasis mine/W.A.S.) shall be like the bowls before the altar" (Ibid. 16, 20).

How appropriately and simply has the inspired Isaiah summed up the establishment of Zion, the fruition of God's labor of love for the benefit of the nations of the latter days:

"What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it" (Isaiah 14:32).

This trust shall not be in vain, for:

"... 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" (Joel 2:32).

In our weak way, we have tried, in this series of papers, to show by prophecies already fulfilled, that the second coming of the Christ is "near, even at the door." We have felt to point up the needs of spiritual preparation, now, which is far greater than most of us realize; and which procrastination of preparation will cause many to be excluded from the marriage supper of the Lamb, and even possibly to be numbered with the unbelievers and the wicked. These shall have untold sorrow, suffering the vengeance of God, both physically and spiritually.

"But unto you that fear my name shall the Sun of righteousness (Christ/W.A.S.) arise with healing in his wings; and ye shall go forth and grow up as calves of the stall" (Malachi 4:2).

Many things are yet unfilled, but the Lord has said he would cut short His work for the elect's sake.

This, then, is the purpose for which we have written; that we might emphasize the message of the prophets, and repeat here the words of Christ:

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

"As many as I love, I rebuke and chasten: be zealous therefore, and repent.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

"To him that overcometh will I grant to sit with me in my throne even as I also overcame, and am set down with my Father in his throne.

"He that hath an ear, let him hear what the Spirit saith unto the churches" (Revelation 3:11, 18-22).

## FROM THE DESK OF THE SUNDAY SCHOOL EDITOR

"Now" is the only time there is.

Yesterday has gone and we can never live it over again. If it was good we can leave the results in God's hands; if it was not good or even less than we would desire we can repent its failures and then leave it "too" in God's hands, for to harbour it with regret in our souls is to poison ourselves. Tomorrow may never dawn for some of us, on this side of the veil that is. The "now" of each day, of each moment is all that we are ever sure of having. Therefore "now" is the time to do that most important of all things, ascertain our whereabouts with the Lord. If we do not rate too well when measured by the standard he has given, "now" becomes the only time to make the necessary changes. "Now" is the time to put from us all the trivial and superficiality of our lives and center our whole purpose on serving the Lord; doing his will to bring to pass his purposes. "Now" is the time to exercise the faith that we have claimed to have; to behave like citizens of the Kingdom of God, in which no unclean thing can dwell. "Now" is the time to prepare to meet Him when he returns. "Now" is the time, and if we can't do it all in a moment "now" is still the time to begin. No wasted moment can ever be reclaimed. The steps you do not take today will still be there and must be taken tomorrow, if tomorrow comes for you. Each moment of time is so precious. It can be filled with thoughts or words or deeds of wonder and praise to the Lord or it can be frittered away with nothing at all to show for having lived it. What do you want the record of time to say about you? Will you have used that portion allotted you well or will you have thrown most of it away? Consider carefully, "now" may be later than you think.

### DON'T WAIT FOR TOMORROW

(By Dr. Arbold H. Lowe)

If tomorrow is a day toward which we reach eagerly, all is well with us. If tomorrow, however, is only an escape from today, it is not well with us.

Most of us know what we ought to do. We have a sense of duty and responsibility. We have an equal sense of rightness. Our difficulty is not a lack of knowledge. Our difficulty is a lack of resoluteness. We know what we ought to do, but we lack the inner strength to do it.

To do what we know we ought to do demands decisiveness, effort, and the readiness to translate a thought into action. That is precisely where our trouble lies. We do not want to be decisive—not now. We do not want to make the effort—now. We do not want to translate our thoughts into actions—now. We are not saying that we will never make the effort. We deceive ourselves by saying that we will make it —tomorrow.

The penalty for such a delay is terrific. It weakens our power to decide. It corrodes our functions of decisiveness. It creates in us imaginary virtues. The mere thought of doing what we ought to do will bring us a glow of satisfaction as though we had really done it. That is fatal.

On the other hand, there is infinite reward in crowning intention with action. Whatever we must do, let us do it now. It will be easier to do today than tomorrow. Let the deed follow the thought; let the action follow the resolve. In that pattern lies strength. From that strength comes peace of mind.

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### "LAND OF BEGINNING AGAIN"

By Leo Bennett

Most of us at times wistfully concur with the poet, Louisa Fletcher, when she wrote: "Oh, I wish that there were some wonderful place called The Land of Beginning Again . . ." There is, in reality, such a land. It lies limitless within yourself; and if you would know the thrill of abundant life which follows in the wake of recurrent new beginnings, resolve now to take hold of life in all of its glory and follow it in faith to the end.

Men would be gloomy fatalists indeed except that life, in her matchless magnanimity, offers countless opportunities for beginning again. Perchance we are proffered nothing more than a new hour or a radiant new dawn; yet we are given therein the priceless blessings of making new beginnings, of undoing the errors of yesterday, of untangling the snarls into which our lives have twisted.

Whether it be at the outset of an untried day, or at the first bell-ringing which heralds the advent of an unopened, newborn year, one experiences a tingle of excitement and a thrill of anticipation as he contemplates his way that lies beyond the newly crossed threshold. Here, at this point, is "The Land of Beginning Again."

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### BEGINNING OBEDIENCE

By

Amy Schrader

The outward fruit or manifestation of faith is obedience. If we claim to believe but fail to obey the commandments of God it is as though we would take one step on a flight of stairs and then claim that we have it climbed, and we would be deceiving no one but our-

selves, all others could see that we were still at the bottom instead of at the top.

In a study of the commandments that we are to obey, the only place to begin is with the first or greatest that is given to man. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matthew 22:37-40). What does it mean to love God with all our hearts, minds and souls? I can only answer that He must be the most important thing in our whole lives. No person or thing can mean more to us. Awareness of Him and His will must pervade our minds along with all the other things that we must rightly use our minds for; our hearts be filled with a constant and wonderful adoration of Him; our souls, that combination of our body, intellect and spirit be centered with no other purpose but to serve Him in every act, thought or feeling; to live a life of joyous thanksgiving and praise and by life as well as word proclaim His glorious majesty to all whose paths cross our. To those who thus love the Lord there is the promise of a personal companionship with both God and Christ (John 14:21-23), than which there is nothing greater. However this is not the end fulfillment of loving the Lord, it is only the beginning. If we think to clasp this wonderful relationship with the Lord around us and bask in its warmth all to ourselves we will lose it. The second commandment comes right on the heels of the first and on these two hang all the law. The communion with the Lord can only continue to come to us as we let it use us through which to overflow to others.

Perhaps we should try to define our neighbor. We have the parable of the Good Samaritan (Luke 10:25-37). In this case the man aided was a stranger, the neighbor one that the Jews disdained. It could be the poor, the destitute, a person in vile raiment (James 2:1-20). It can be our brother, the brotherhood of humanity (John 2:3-11, 3:14-17, 23, 4:16,20-21). Neighbor must include our enemies (Matthew 5:43-44, Luke 6:27-28, 3 Nephi 5:89-90).

We need to examine what the feeling is that is this love we must have for our fellowman. First we must realize that being a commandment it is something over which we exercise a choice; it is not something which we will have automatically or unconsciously. We must determine to receive this love of others from God, open our hearts to the love of God that it can dwell in us and flow through us. Perhaps we are people with many friends, but THIS LOVE is not friendship as such; it is not just a mutual admiration or affinity between peoples (Matthew 6:46-47, Luke 6:32-35). Nor yet is it the affection that we all have for those of our own families. Jesus indicated that these were all as one with the humanity of the world and not of greater consideration to him (Mark 3:31-35). This does not mean that affection which we have for family and friends is bad, only that we can have this in great abundance and still fail

miserably in that love of neighbor which will fulfill the keeping of or obedience to the commandment.

The classic description of that love is given in the scripture as Charity (I Corinthians 13:1-13 and Moroni 7:44-53). As stated by Moroni we must become possessed of it. It is more of allowing a dwelling place in us for this love of humanity than of grasping onto it. We ourselves are nothing, except the grace of God's Spirit abide in us, therefore our little capability of a "loving" feeling is nothing either except it is enlivened and expanded by God's love within us too.

John asks the question why we think we can love God whom we have not even seen when we feel there are those of our fellowmen whom we have seen that we cannot love. One might answer that after all God is lovable, He is perfect, and there are many persons in our acquaintance that may have little in their personalities that seems lovable to us. There are those who feel a great compassion for the masses of the world's suffering peoples but scarcely have a real close personal relationship with friend or even family. The same principal is involved here, an ability to feel a magnanimity for those whose weaknesses, personality quirks, yes even sins are not known while having a limited tolerance for those whose foibles are seen, perhaps even felt. If we return to the thought that charity is the love of God dwelling in us, and not of ourselves we will see that it is a quality of being that the Lord is asking for here and not simply a reaction to the characteristics of our fellowmen.

Down in our hearts most of us know that we have things about us that are not very lovable and yet God loves us, so it is an attribute of his being that he can love the unlovely. Therefore with this power of His Spirit flowing in or through us we too can love those who seem to have little about them that is lovable, even those who by their injustice to us appear to be our enemies.

The extent to which this love does or does not dwell in us is outwardly expressed by our relationships with those who are our contacts. Of what good is it to feel a glow of tenderness to or for some being we have only heard of if we have coldness or hardness or even indifference for those whom we meet day by day? The quality of the love in our being will be revealed in how we treat other people. It is to be really concerned for their well-being (Matthew 5:42-45, Luke 6:27-31, 35-36, Romans 12:9-21, John 3:14-18, James 1:27, Mosiah 2:18-50). These scriptures and others that you will find show that we must not only be concerned but that we must also be actively engaged for the welfare of others whenever a need confronts us.

When we consider the scope of these two commandments we can easily see that keeping these we scarcely could break any of the lesser ones. It could be possible to keep some of the lesser while only keeping these two in part but not the other way around.

In conclusion, this love of God and of neighbor is something we must choose to receive. However we can

not just say, "I'm going to feel it," and have it come into being in our hearts, so there must be another approach. One of our hymns has a line that says "and by serving love will grow," so it is that we can become active in producing well-being for others before we have the feeling and this very activity will help create the feeling. My father once remarked to me that "It is not the people who do things for us that we love the most but those for whom we do;" this has been demonstrated over and over in homes that have adopted children, where the parents have learned it is not the "bearing" but the "caring for" that creates the love in the heart.

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## "THY KINGDOM COME"

By

Crystal Rader

"Thy Kingdom Come." How oft these words had fallen from my lips.  
 Yet I scarce realized just what was meant by Christ  
 Who taught His followers thus to pray,  
 Until that day when my three sons were called to serve  
 their country.  
 And I commenced to understand.  
 The years passed by and now my grandsons one by one  
 Still must obey and go to war. How sad my heart, and  
 still I pray  
 "Thy Kingdom Come." And now I understand how  
 much we need to labor  
 And to pray that soon all wars shall cease and "His  
 Kingdom Come."  
 My great grandchildren laugh and run and play.  
 I watch them as they grow each day and wonder,  
 Will they some day march away to war?  
 And still I cry, "O God, how long must we see all the  
 sorrow  
 And the misery that wars bring forth." Yet,—still we  
 pray  
 And long to see the day when nations shall have learned  
 How futile war and shall be able to resolve  
 That wars shall be no more. And all the world rejoice  
 Because "Thy Kingdom Came" and all mankind is filled  
 With love to Thee and to each other.  
 So, tho' through many years I've wept and prayed,—  
 I'll still pray on and hope to live to see "Thy Kingdom  
 Come."

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"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity" (Ecclesiastes 11:9-10).