

Zion's Advocate

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

Vol. 48

Independence, Missouri, March 1971

No. 3

Improvement



The joy of life is living it, or so it seems to me;
In finding shackles on your wrists, then struggling till
you're free;
In seeing wrongs and righting them, in dreaming
splendid dreams,
Then toiling till the vision is as real as moving streams.
The happiest mortal on the earth is he who ends his day
By leaving better than he found to bloom along the
way.

Were all things perfect here there would be naught for
man to do;
If what is old were good enough we'd never need the
new.
The only happy time of rest is that which follows strife
And sees some contribution made unto the joy of life.
And he who has oppression felt and conquered is he
Who really knows the happiness and peace of being
free.

The miseries of earth are here and with them all must
cope.
Who seeks for joy, through hedges thick of care and
pain must grope.
Through disappointment man must go to value pleasure's
thrill;
To really know the joy of health a man must first be ill.
The wrongs are here for man to right, and happiness is
had
By striving to supplant with good the evil and the bad.

The joy of life is living it and doing things of worth,
In making bright and fruitful all the barren spots of
earth.
In facing odds and mastering them and rising from
defeat,
And making true what once was false, and what was
bitter, sweet.
For only he knows perfect joy whose little bit of soil
Is richer ground than what it was when he began to toil.

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Zion's Advocate

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SICK NIGH UNTO DEATH

By Lovita M. Seibel

"Ah, sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken anymore? Ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isaiah 1:4-6).

What an apt description of our nation today. The outward symptoms of our sick nation are in evidence in many ways. Violence of every description fills the land. Marriages and homes are treated lightly and divorces fill the courts. The minds of our youth are being polluted by our mass media, and moral values are being twisted. Our environment is being polluted to such an extent that there are warnings that life won't be able to exist if we continue the course we have begun. Crime has grown to such an extent that there is no place of safety anymore. It has grown until it fills every part of our nation from the small-time operator to our government, and dishonesty in the average citizen is the rule rather than the exception.

Our hospitals are full of alcoholics and the mentally sick. Suicide rates have climbed especially in the younger generation. We have racial problems, union problems, problems with our educational system, problems with the courts of the land where the criminal is protected and the innocent oftentimes suffer. The new morality has made sweeping inroads and people have flocked to it's standard like the rats that followed the Pied Piper.

The churches which should have been in the vanguard in the fight against these evils; who should have been binding up and putting healing ointment on these "wounds, and bruises and putrifying sores" have too often compromised the standards of Christ and followed in the footsteps of the Pied Piper, putting holy sanction on things unholy.

What hope is there in this era of sickness and decay? On every side we hear voices telling of remedies for these symptoms of illness. The cry goes up that we need a larger police force and stricter laws. Or if we only had more psychiatrists our problems would be solved. Or committees should be formed to fight the pollutions of our environment and the pollution of our minds. We hear that we should provide better entertainment centers for our youth to keep them out of trouble. There are as many treatments as there are symptoms, some good, some bad, but all relatively ineffective as long as we forget that treatment of symptoms doesn't cure the cause of the disease.

"Hear, O heavens, and give ear, O earth: for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me" (Isaiah 1:2).

This is the cause of all the distress and evil that has come upon this nation. This nation, considered the Christian nation of the world, has officially turned her back on God by legislation to keep Him out of schools and public meetings. We have turned our back on Him as individuals as evidenced by our compromise with sin and accepting ungodly standards in our everyday lives.

And there can be only one remedy. "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord: and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and has scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (Jeremiah 3:12-15).

This is the answer to every problem. Only as we build on this firm foundation, will the "wounds, and bruises, and putrifying sores" of our nation begin to be bound up and anointed with healing ointment. Lord, hasten that day and may we each take stock of ourselves to see where we have been backsliding children and turn again unto thee with full purpose of heart, that healing might begin with us.

OBITUARY

IRENE MAY KIDD: Born October 31, 1893 in Knox County, Tennessee, passed from this life on February 9, 1971, at Manchester, Tennessee, having a life span of 77 years, 3 month and 8 days. She united in marriage with Herbert Fitzhugh Kidd on June 28, 1916. He preceded her in death on July 22, 1969. To this union were born two sons: Joseph William of Oak Ridge, Tennessee; Herbert Fitzhugh, Jr. of Powell, Tennessee. Two daughters: Mrs. Ray C. (Virginia) Phillips of Manchester, Tennessee; Mrs. O. L. (June) Messer, Jr. of Knoxville, Tennessee. Two brothers: Ernest E. Conner of Clinton, Tennessee; Gomer G. Conner of Knoxville, Tennessee. Two sisters: Mrs. Sadie Gillespie of Decatur, Alabama; Mrs. Grover Tipton of Pontiac, Michigan. Also, fifteen Grandchildren and two Great Grandchildren. Besides these, a host of friends gathered in a lifetime of being a loveable and Christian character. She had been a member of The Restoration Church of Christ for 55 years, being associated with The Reorganized Church of Jesus Christ of Latter Day Saints from 1916 until transferring to The Church of Christ, Temple Lot Group in 1927.

Officiating Minister: Apostle Don W. Housknecht.
Pallbearers: Grandsons Phil Kidd, Mark Kidd, Gary Kidd, David Kidd, Steve Messer and Ronnie Messer.
Interment: Sherwood Memorial Gardens, Knoxville, Tennessee.

OBITUARY

Sister Frances Smith of Regina, Saskatchewan Canada, a long-time member of the Church of Christ (Temple Lot), passed from this life on January 15, 1971. She was preceded in her journey from this life by her husband Raymond and a son Frank. Surviving are one daughter, Mrs. R. (Minnie) Davey of Wanless, Manitoba, seven grandchildren, 15 great grandchildren. Funeral services were held in the Chapel of the Lee Funeral Home in Regina, with interment in the Regina Cemetery.

At least three members of the missionary arm of the Church visited her within the last year of her life in the rest home, enjoying a spiritual conversation, mutual prayers, and partaking of the emblems of the Sacrament. Her testimony of the love and goodness of God in her long life was strong and vivid, with the Spirit of Truth bearing witness of its validity. She will be greatly missed by family and friends, but all are assured that she has now entered into a far better life.

ARTHUR H. HALVERSON

Arthur H. Halverson passed from this life on November 16, 1970 at his home at 190 S. Zuni Street in Denver, Colorado. He was 69 years of age, being born January 26, 1901 in Denver, Colorado.

He spent most of his life in Denver, Colorado. Preceding his retirement he worked as a tire salesman.

He was a member of the Church of Christ and also a Priest in the Church. His membership was with the Denver, Colorado Local.

He leaves to mourn his passing, His wife, Ruth, Denver, Colorado; two daughters, Dorothy Kubal, Westminster, Calif. and Norma Jean Burkett, Bailey, Colorado; three sisters, Stella Mote, Denver, Colorado, Clara Hampton, Golden, Colorado and Bessie Buxtin, Littleton, Colorado; one brother, Leslie Halverson, Denver, Colorado; three grandchildren, and two great grandchildren.

Services were in charge of Marvin E. Ely and James Shaw.

THE ANNUAL MINISTERS' CONFERENCE

The Annual Ministers' Conference of the Church of Christ (Temple Lot) will convene at 10:00 A. M., Sunday, April 5, 1971. The schedule of meetings will be announced at that time.

Sincerely,
James A. Hedrick
General Church Secretary

NOTICE

The following resolution was carried by the 1970 Conference of the Ministry: "That all members of the Church of Christ no matter what age, be invited to assemble in Solemn Assembly during the three days preceding the General Conference of 1971, to petition God for guidance in these the closing days of earth's history."

The Council of Apostles, in harmony with the above resolution, hereby announces that a Solemn Assembly of the Church of Christ will be held April 1st, 2nd, and 3rd in the upper auditorium of the building on the Temple Lot, beginning at 10:00 A.M. April 1st.

April 4, 9:00 A.M. a Sacrament Service will be held in the same room with the Council of Apostles in charge.

Respectfully submitted,
Archie F. Bell, Secretary
Council of Apostles

A DECLARATION OF INDEPENDENCE

by
Apostle Don W. Housknecht

Sink or swim, live or die, survive or perish, we give our heart to this declaration. It may be truth indeed that in the beginning we sought not independence, but there is a Divine Power which shapes our ends. The injustice of a bigoted people, blinded by their own interests, have obstinately persisted to drive us to independence, which we should have long ago declared, the same which was desired by our forefathers of 1830. It is within our grasp. We have but to reach for it, and it is ours, we shall be a separate identity, a peculiar people, an holy nation, a royal priesthood.

Why then should we defer this declaration? Is there any one of us who are so weak as to hope that they shall be reconciled to our faith, when all around us are evidences that the time of the Gentile has come to it's close? Can we expect to be left to the security, liberty and safety of the Zion which will be resultant of this declaration without offending the bigoted self secured worldly church dressed in her purple and scarlet robes? Let us now therefore arise from our easy chairs and shake off the indolent spirit and honor this Declaration of Independence from the worldly church and thus bring into fulfillment the prophecy that states that the day will come when there shall be, "save two churches only—the church of the Lamb of God—the other is the church of the Devil" (1 Nephi 3:20-21).

It is expected, and we are soon to know by so declaring, that we are predestined objects of punishments and vengeance, cut off from all hope of clemency.

What are we? What can we expect to be, but outlaws, if we accept the 'mark' that identifies the power of the worldly church, and we shall surely be so identified if we postpone independence. Do we mean to carry on or give up the fight?

Do we mean to submit to the measures of the parliament of the ecumenical power of Rome? Do we mean to submit and consent to being ground to powder, and that our hopes of Zion and the Gospel of Jesus Christ which we have accepted, to declare, shall be trodden down in the dust?

We do not mean to submit, we do not intend to violate the most solemn obligation ever entered into by man,—a pledge before God to honor the faith of our fathers even though we may incur the danger of religious war and religious politics, a hazard we accept in every extremity, with our fortunes and our lives.

We know not of a person of our Faith who would not rather see a general conflagration of this promised land or an earthquake sink it than one jot or tittle of this pledged faith fall to the ground.

We have resolved and so moved and approved by common consent, that God our Father and Christ His Son be our appointed Commanders of our forces such as we have now or shall be by increase, to defend this cause of Zion. May our arms become numb and our tongues cling to the roofs of our mouths if we waver or fail our Commanders or fail to give reason for the hope we have within us.

This fight must go on, we must see it through. Why put off this Declaration of Independence from the worldly life? This measure will strengthen us and our character will be known throughout the earth, though not accepted. Pride will not allow the forces against us to admit their error or the injustice they have rendered us, they will not yield. So why not now change from our indolent and easy-chair ways as soon as possible and declare this a fight to the finish?

It is not for us to ask, "how many are the enemy?" but rather to ask, "where are the enemy?" And since we must fight it through why not put ourselves in a state of mind and heart to enjoy all the benefits of victory, IF we gain the victory. If we fail, nothing could be worse for us, for we would be without God. But we shall not fail.

This cause will raise up a willpower, create courage, will raise up an army to God, to Christ, and if we be true to their trust we shall carry ourselves gloriously through this struggle.

We perhaps have been fickle in the past, but now we each take a look at ourselves and others of this common brotherhood, and are thus able to stand against aggression and it is settled in our hearts to stand together,—we shall not be eradicated.

The Spirit that has caused us to make this declaration of independence will give us increased courage and determination to restore ourselves into the good graces of God Our Father that He will breathe into us anew, the Spirit of Life. Therefore, let this declaration be read by all and to all, even our earthly Spiritual Leaders and our venerable colleagues of this Restoration Gospel. Let the Sword of Truth be drawn from it's scabbard

with a solemn vow uttered to maintain it or perish in the field of honor. Publish it from our pulpits for our religious faith will approve it and our love of this great Gospel of Christ will cling around it, resolved to stand with it, or fall with it. Send it to the public halls of our places of worship; proclaim it there; let them who are able to evidence the deterioration of this once great nation that now gives no reverence to God in the measure that secures endurance against evil craftiness of greedy men; let them who recall the peril wrought upon our forefathers, driven from their homes, many of whom gave their lives in the fields and streets of the very city where we are again headquartered, and let the walls of that city cry out its support.

Dear Gospel Friends of the army of the Lord, I, who have written these words, know of a certainty the frailty of human affairs, but I see quite clearly what the day will bring when we make this declaration AND PUT IT INTO ACTION. Yes, I see what this business will bring. Can you or I expect to rue the day?

We may or may not live to see the time when this Declaration of Independence shall be made good. We may die as our forefathers, as colonists of Zion, or as slaves, yes die,—it may be an ignominious death. But so be it,—if it is the wisdom of Heaven in order for Zion to be that my poor life be given. We only pray that at that hour we may be ready, come when that hour may. But while I do live, let me have a people or at least a hope for a people that are a free people—free from the bondage of the Worldly Church and its foolish promises of pleasure.

But whatsoever be our fate, be assured, yes be reassured that this inspired Declaration will stand. It may cost us our worldly treasures, it may cost us our blood, but it will stand and richly compensate for both. Through the thick gloom of the present chaos, I see the brightness of the future, like the brightness of the sun in the heavens.

When we are in our graves our children will honor it. They will celebrate it with thanksgiving, with festivity and illumination of the Spirit of God. On its annual return they will shed tears, copious gushing tears, but not in subjection and slavery of religious tyranny, not in agony or distress, but of exultation, of gratitude and of joy.

Dear people, before God, I believe that the hour is upon us, so very near that we cannot further procrastinate the change necessary to become a humble and righteous people. Let nothing persuade us to be otherwise. My judgment approves this action, my whole heart is in it.

All that I am and all that I hope for in this life I am here ready to stake upon this declaration and I leave off as I began,—that live or die, survive or perish, I am for this Declaration of Independence to seek rather the treasures of heaven.

Zion now and Zion forever! Amen.

WHY IS IT, LORD?

by Nellie Walberg

Why is it Lord—

An assembly is always called from just one church;
When all people are thine?
Why cannot thy children all sit down and lay all
things of their hearts before thee,
Our beliefs, our mistakes, our prejudices, and our
deep, real desires to be one?

Why is it Lord—

That pride is still among thy people and we hear
not the cries of others than our own?
Must we like Peter, yet be shown that God is no
respector of persons?
Why not "They who work righteousness" sit down
in conference together as one,
What matter name or titles we may hold?

Why is it, Lord—

Each considers ourselves only the recipients of light,
When thou, Lord, sheddest light abroad on all?
Cannot we sit down and all bask together in the
combined rays that come from thee?

Why is it, Lord—

Some of us, who walk among the common lot,
Be forever hurt because we cannot be one with all,
But must always be severed from some,
By dividing walls of prejudice and pride?
Must it always remain so?

Why is it, Lord—

That once there was a people upon this land who
left us a divine record of a fallen people;
Who, like us, had eyes but failed to see,
Ears that failed to hear,
Yet we go on unheeding just as they, and
Zion still waits another Seer,
To call us from the dust of our own making?

So, Lord of all—

May this assembly be one where our hearts hurt,
And throb with the desire to know and love all thy
children.
May pride infested history be cast from the
assembled ones,
May this assembly be truly blessed with thy
benediction
Until the Spirit of Divine Endowment awakens us
all to be one, and arise to our high calling as
Peacemakers to the scattered Children of Zion.

—
"Verily, verily, I say unto you, He that heareth my
word, and believeth on him that sent me, hath everlasting
life, and shall not come unto condemnation; but is
passed from death unto life" (John 5:24).

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.

HAPPINESS

Sermon by Elder John Jones

Phoenix, Arizona, January 10, 1971

The other evening as I was about half asleep and half watching a movie on TV, a song being sung caught my attention. Some of the words went something like this: "Growing up—falling down a lot—reaching out and starting to grow."

I couldn't help but draw a comparison between growing up to adulthood and growing in the Gospel. Both take a lot of doing—a lot of living and determination.

As small babies we require milk and very gradually we grow into more solid foods. But growing up consists of more than a change in diet. It involves growth of the physical body, yes, but it also requires growth in mental attitudes and character actions. So does the Gospel of Christ. Growing up means changing our ways. So does the Gospel of Christ. But there is one difference between the two which is self-evident. You may grow up into adulthood, but without the Gospel of Christ you will not continue to grow.

The last few times it was my privilege to talk to this congregation, I spoke on some of the characteristics of Jesus—that same Jesus who is our Lord and Savior and our example. Today, although I shall depart from the characteristics of Christ, I shall endeavor, nevertheless, to preach Jesus Christ and His Gospel.

I feel deep inside that we, the ministers of the Church of Christ, sometimes get carried away with the signs of the times and prophecies, and in our scripture study of difficult and hard-to-understand subjects we are inclined to give sermons along those lines, forgetting that our calling is to preach the Gospel of Christ in its simplicity, remembering always that some who hear us speak are in need of milk. By speaking on those hard-to-understand scriptures, or those which may cause contention, we are actually setting up a stumbling block for many of our brothers and sisters who are sincerely seeking and trying to live a life for Christ. We are giving those brothers and sisters the impression that the gospel is difficult and hard to understand, thus causing them to feel defeated before they have hardly gotten started.

With these thoughts in mind today, I would like to talk about something that the entire human race thinks is important—something that everybody here is striving for. I believe that if you were to ask a hundred people on the street what they considered to be the most important thing in this life, that most of them would answer: "Happiness." The television ad writers must know this. Have you ever noticed how many different products try to work that product in with happiness? The ads sound something like this: "Happiness is bathing

with a bar of sudsydudsy soap. Happiness is smoking this or drinking that." Happiness is at the top of human desires. Yes, mankind spends much of his life in the search for happiness. These lines from *The Quest*, by Herald G. Phelps, touch upon the subject:

Sometimes we wonder where happiness lies.
Is it found on the ocean, beneath the blue
skies? . . .

Or is it, I ask you, in travel and fame?
In love everlasting, or in a great name?

Let us consider mankind's quest for happiness. It begins early in childhood. A young girl dreams of the time when she will meet her prince charming and they will become married and live happily ever after.

A boy dreams too, though he may not admit it. He dreams of various activities which will bring him fame and wealth, thus giving him the happiness he thinks these things will bring.

Those are only childhood dreams, you say. Yet we find millions of people seeking those bright lights of pleasure, and night after night filling the palaces of make-believe, still dreaming of finding happiness. I have seen friends of mine holding an aching head with both hands and looking at me through bloodshot eyes, trying to convince me and themselves of the wonderful, happy time they had the previous night, only to return again the next night still in search of happiness. Those spots of iniquity where many seek happiness—where laughter and song are but covering for jaded souls and broken hearts, are spots created by Satan to help lead man to destruction. Those who follow this road to happiness will never find it.

How true are the words of Harry Emerson Fosdick who said: "Happiness is not mostly pleasure; it is mostly victory."

We find people who feel that all they have to do is to gain riches, and that happiness will follow. Don't you believe it! Jesus said: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). The man who has gained top financial success finds that money brings additional worries and more sleepless nights and does not bring the happiness he seeks.

Consider King Solomon, one who was noted for his wisdom. Did he not also search for happiness? He tried everything. He said: "And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith. I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit" (Ecclesiastes 1:13, 14). Here are words of the wisest man of his time. He

was a literary genius, a walking encyclopedia, author of 3,000 proverbs, and writer of 1,005 songs. But even so, he was not happy. He said: ". . . of making many books there is no end; and much study is a weariness of the flesh" (Ecclesiastes 12:12). "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore" (I Kings 4:29).

The Queen of Sheba, upon hearing of the wisdom of this man, journeyed to his court to hear and see for herself. She was astounded and said the half had never been told her. But did all these things bring happiness to Solomon? No! He said: "For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow" (Ecclesiastes 1:18). I think we must recognize here that Solomon was speaking of the wisdom and knowledge of the world, not that which God gives.

Solomon was a very wealthy man. According to the scripture he was worth millions. Did this wealth bring him the happiness he would like? He said: "He that trusteth in his riches shall fall:" (Proverbs 11:28). But in the great wisdom which God bestowed upon him he uttered these words: "A GOOD name is rather to be chosen than great riches, and loving favour rather than silver and gold" (Proverbs 22:1). In the writings of Solomon we find also where he spoke of men singers and women singers, and musical instruments, which indicates his search for happiness. Finally he spoke of strong drink of which he said: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1). With all the wisdom that Solomon possessed, he still sought that will-o-the-wisp, happiness, and he sought it in much the same manner that men today seek after it. (Editor's note: At this point the speaker displayed, on an easel, the first of four 22" by 28" cards, artistically decorated and beautifully hand-printed in his own professional lettering. The card read:)

A HAPPY FAMILY
Is But An
EARLIER HEAVEN
—John Bowring

Though I am and have always been a very happy man, I feel that **within myself** I could not point the way for you to find happiness. But there is a way if we but find it. Today I shall endeavor to direct each of you to the true road to happiness—that peaceful, overpowering joy of the soul which is the **only true happiness**, and which is found **only in the Gospel of Christ**. I believe I can prove that statement to the satisfaction of most of this congregation today. If you will think back to the last reunion you attended, whether it was the one recently held here in Phoenix, or one held somewhere else, you will recall that overpowering joy of seeing so many loved ones, some you may not have seen for some time—others perhaps only a few hours before, but the happiness of meeting with them in the fellowship of the Gospel was something which will remain with you for a long time. In the book of Mosiah (2:43) we find a scrip-

ture which directs us to do some definite things which will help us to be a happier people. Listen carefully:

"I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and temporally, according to their wants."

Recently this small local undertook to do just that. We took from our plenty and fed and clothed a few of those poor and needy. And again we were blessed with happiness. If any doubt that statement, ask the ladies who took those items to the needy families—ladies whose hearts were so overjoyed that tears of gladness sprang to their eyes.

True happiness is found through obedience to the Gospel of Jesus Christ. It will never be found in man-made, Satan-inspired earthly pleasures. Listen to this scripture telling of a happy people:

"And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people. And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; **And surely there could not be a happier people among all the people who had been created by the hand of God:**" (4 Nephi 1:17-19).

The twenty-first verse starts in this manner: "And how blessed were they . . ." I would like for us to consider that word "blessed." Just what does it mean? The dictionary gives the following: "enjoying happiness; highly favoured; happy." So, very easily, that twenty-first verse could start in this manner: "And how happy were they . . ."

Let us read from the sermon on the mount (Matthew 5:3-12) using the word **happy** instead of the word **blessed**.

Happy are the poor in spirit: for their's is the kingdom of heaven.

Happy are they that mourn: for they shall be comforted.

Happy are the meek: for they shall inherit the earth.

Happy are they which do hunger and thirst after righteousness: for they shall be filled.

Happy are the merciful: for they shall obtain mercy.

Happy are the pure in heart: for they shall see God.

Happy are the peacemakers: for they shall be called the children of God.

Happy are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

Happy are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice and be exceeding glad (happy): for great is your reward in heaven: for so persecuted they the prophets which were before you.

As we think upon those words of Jesus, we cannot

see one condition therein described that would seem to us to be desirable. As a matter of fact, we might think that some of the people spoken of would be most unhappy because of their suffering and inconveniences. Can you imagine anyone who is poor in spirit, mourning, meek, hungering, persecuted, reviled, falsely accused, being happy? However, Jesus said that they, along with the merciful, pure in heart, and peace makers, should be happy. "Rejoice, and be exceeding glad," He commanded.

The prophet Isaiah referred to our Lord as "a man of sorrows and acquainted with grief." However, a study of His life shows that His spirit was not crushed. His life was not shadowed by pain or grief. Instead, we find that wherever He went, He took rest, peace, joy, and gladness. "In the world," He said, "ye shall have tribulation, but be of good cheer (be happy); I have overcome the world." In this little poem (author unknown) faith is shown to be essential to the greatest happiness. (Here, card # 2 was displayed.—Ed.)

THE HAPPIEST MAN

Happy is he who by love's sweet song
Is cheered today as he goes along.
Happier is he who believes that tomorrow
Will ease all pain and remove all sorrow.
Happiest he who on earthly sod
Has faith in himself, his friends, and God.

There is happiness throughout the scriptures. Let's consider a couple of those scriptures. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, . . ." (Isaiah 61:10). "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalms 133:1).

Christian fellowship—what happiness can be found there, as each of us knows through our experiences! Yes, the Gospel of Christ actually shouts happiness. Even so, we find many who feel that wearing a long face, or looking as doleful as a bloodhound, is the badge of true Christianity. They point to Matthew 12:36 to justify this attitude: ". . . every idle word that men shall speak, they shall give account thereof in the day of judgment." I believe that scripture, but I **don't** believe that **cheerful** words, **happy** words, which cause others to be happier and more cheerful, are **idle** words. (Card # 3).

IT IS NOT FITTING,
WHEN IN GOD'S SERVICE,
TO HAVE A GLOOMY FACE OR A CHILLING LOOK.

—Sir Francis of Assisi

Not only does the Gospel of Christ imply happiness for His children, but Nature itself does the same. Who does not delight in the beauty of sunrise, sunset, freshly fallen snow? And consider the beauty of flowers which are of no earthly good except for the enjoyment of man. Even derivatives of flowers, such as perfume, and others, are made especially for the benefit and enjoyment of man.

Yes, our Heavenly Father meant for mankind to be happy. But He also meant for mankind to find this happiness in a particular way. King Solomon, with all his wisdom and after all of his searching, wrote these words of wisdom: "Let us hear the conclusion of the whole matter: **Fear God**, and **keep his commandments**: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:13, 14). It was Solomon also who said: ". . . he that keepeth the law, happy is he" (Proverbs 29:18). And John revealed for the benefit of all mankind, "Blessed (happy) are they that do His commandments." The prophet Micah said: ". . . and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

If you desire true happiness, (and who doesn't?) you can find it by allowing your life to grow in the Gospel of Christ, by remembering that any happiness which is sought after outside the path of duty—outside service to God—any happiness pursued merely for itself, and with selfish motives, is **not** Christian happiness and will soon pass away, leaving the heart, mind, and soul filled with greater loneliness and dissatisfaction than before. (Card # 4).

The first three essentials to happiness listed here are the thoughts of another. The fourth one is my own. There is truth in all.

THE GRAND ESSENTIALS TO HAPPINESS IN THIS LIFE ARE:

SOMETHING TO DO
SOMETHING TO LOVE
SOMETHING TO HOPE FOR
SOMETHING TO BELIEVE IN

Luke 2:25 tells us "And Jesus increased in wisdom and stature, and in favour with God and man." It is my sincere prayer that as our children grow in stature that they will also grow in the Gospel, and that we, the adults, will continue to search for our happiness through the teachings of the Gospel of Christ.

Upon closing this morning, I would like to read a small poem which struck my fancy.

MINUTES OF GOLD

Two or three minutes—two or three hours—
What do they mean in this life of ours?
Not very much if but counted as time,
But minutes of gold and hours sublime,
If only we'll use them once in a while
To make someone happy—make someone smile.
A minute may dry a little lad's tears;
An hour sweeps aside trouble of years.
Minutes of my time may bring to an end
Hopelessness somewhere, and bring me a friend.

—Annon.

God bless you each one in your quest for happiness, is my prayer.

DANIEL 7 — AN EXPOSITION

by

William E. Frishkorn

"What an amazing prophecy is this," says Bishop Newton, "comprehending so many various events, and extending through so many successive ages, from the first establishment of the Persian empire, upwards of 530 years. Before Christ, to the general resurrection!"

Point by point this prophecy has been brought to light through the medium of Zion's Advocate and other publications of the Restoration. Truly a prophecy for a lover of Zion and the truth which is in Christ! Sharper than a two-edged sword, this prophecy pierces to the very center those who are striving to fight against Zion, those striving to discredit the work and revelation of Joseph Smith, including his vision in the woods. Truly a marvelous and powerful prophecy—echoing from 555 B.C., from the year the prophet wrote it to the very judgment! May all the praise and honor be unto God the Father and our Lord Christ Jesus, who is the eternal Word. "And he was clothed with a vesture dipped in blood: and his name is called The Word of God" (Revelation 19:13).

DANIEL'S VISION

VERSE 1 "In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters."

Briefly an introduction. God has oftentimes revealed his mind to men when deep sleep has fallen upon them. "In a dream, in a vision of the night, when deep sleep falleth upon men, in the slumberings upon the bed, when he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from men" (Job 33:15). Thus did Daniel have a dream consisting of visions and wrote the sum of it upon awaking.

VERSE 2 "Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea."

They strove which should blow strongest, and at length, blow alone. Such are the contests among princes for the mastery of an empire. That is what the kings of the earth are contending for in wars and battle. The winds are striving to blow supreme. The United States and Soviet Russia have, for some time, been striving in a cold war of sorts. This could be said as powers striving among people, or wind striving upon the great sea, as waters oftentimes symbolize peoples. "The waters which thou sawest are peoples, multitudes, nations and tongues" (Revelation 17:15).

VERSE 3 "And four great beasts came up from the sea, diverse one from another."

Having mastered their foes, four successive kingdoms arose to heights of power. Each completely different in the genius of war.

Nebuchadnezzar's Reign

VERSE 4 "The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."

The Babylonian monarchy was fierce and strong—a lion. The eagle's wings denote the speed with which Nebuchadnezzar defeated kingdoms. Indeed, he was thus described as an eagle in the 17th chapter of Ezekiel. It was plucked by the eventual revolt of conquered territory. It lost the heart of a lion and was given a man's heart. Dreading everything, daring nothing! The Babylonian monarchy being the first beast which Daniel viewed is also in harmony with the first kingdom which crowned the giant image. As he hath said to Nebuchadnezzar, "Thou art this head of gold" (Daniel 2:38).

Media-Persia

VERSE 5 "And behold another beast, a second, like to a bear, and it raised up itself on one side and it had three ribs in the mouth of it: and they said thus to it, arise, devour much flesh."

Thus the identifying clues to the second beast, that of Media-Persia. Less strong and generous, but no less ravenous—a bear. In the giant image it was thus depicted in silver, inferior to gold. The bear raised up on one side. A marginal reading gives this as, "it raised up one dominion." That is, the dominion of Media, and soon mastered the lion, Babylon. The ribs in the teeth are the remains of kingdoms it had devoured, some ribs stuck in the teeth which it could not devour. Thus the kingdom of Babylon came to an end in the year 538 B.C. after reigning 68 years, defeated without battle by Cyrus the Mede.

Alexander The Great

VERSE 6 "After this I beheld, and lo another, like a leopard, which had on the back of it four wings of a fowl; the beast had also four heads: and dominion was given to it."

Thus we now have the rise of the Grecian empire under Alexander the Great. Active, crafty and cruel—a leopard. The speed of this empire was also tremendous, driving in four directions. This blinding speed conquered Egypt, Syria, India and other nations. Notice this beast had four heads. Upon the death of Alexander his kingdom was divided among his four captains. (1) Seleucus Nicanor had Asia the Great. (2) Perdiccas had Asia the Less. (3) Cassander had Macedonia. (4) Ptolemy had Egypt. This is also in accordance with Daniel 8:8. Four horns arising from the broken horn. This is explained fully in verses 20-22. "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king (Alexander). Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Thus Alexander the Great defeated

Darius at Arbela B.C. 331, ending the empire of Media-Persia which lasted for a duration of 207 years.

The Roman Empire

VERSE 7 "After this I saw in the night visions and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake into pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts which were before it; and it had ten horns."

Such is a description of the powerful, military-minded Roman empire, which devoured every nation which dared to tread in its path. It left nothing behind that could possibly grow to hinderance in due time. Tearing its prey with great iron weapons. Concerning the image this is recorded, "And the fourth kingdom shall be as strong as iron: forasmuch as iron breaketh in pieces and subdueth all things:" The ten horns represent the 10 divisions the Roman empire was carved into at the time of their fall.

VERSE 8 "I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were the eyes like the eyes of man, and a mouth speaking great things."

This little horn is a representation of the papacy—the Pope. This "little horn" rose to heights of civil control in the year 570 A.D. At this same year the 10th horn was established by the last invading tribe from the north, that of the Lombards.

The power of the Pope defeated three of the former tribes, rising to his own heights of ecclesiastical dominion. Indeed it was the eyes of an evil man that glared from this horn. Having a mouth speaking **great** things is confirmed by the apostle Paul. "... that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (2 Thessalonians 2:4).

The Judgment

VERSE 9 "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool: his throne was like the fiery flame, and his wheels as burning fire."

Thus Daniel beheld till all powers were thrown down. Men have been given their day and now God's day is at hand—the judgment. And God the Father is the Ancient of days, as judge. Of course he has committed all judgment unto his Son. The Son having committed sub-judgment unto others including the 12 apostles. The fiery flame shall reveal the work of mankind. If we be "a stone" as was Peter, then we shall abide the fire. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (I Corinthians 3:13).

VERSE 10 "A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

Certainly, there shall be an host to accompany the judgment as the Revelation of John reveals. Mankind shall be judged from books. The Bible is the Greek word for "book" thus other books shall be present. These would not include the book of life. "... and the books were opened: and **another** book was opened, which is the book of life:" (Revelations 20:12). The Book of Mormon lays claim to being one of these books. "Wherefore, these things shall go from generation to generation as long as the earth shall stand; and they shall go according to the will and pleasure of God; and the nations which shall possess them, shall be judged of them according to the words which are written;" (2 Nephi 11:41, 42).

VERSE 11 "I beheld then because of the voice of the words which the horn spake: I beheld even till the beast was slain, and his body destroyed and given to the burning flame."

Thus with all the great words which the horn spake, he, along with the beast which he was a part of shall be destroyed. "And the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Revelation 20:10). This shall occur after the 1,000 year reign of Christ. The beast shall be cast into the lake of fire prior to the Millenium (Revelation 19:20). The power of the papacy shall likely be in power to the very coming of Christ, where his fate shall arrive.

VERSE 12 "As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time."

Although the Grecian empire fell, for instance, there still remains the country of Greece today. Although the bulk of their ruling power has been done away they are still given dominion. Some have taken upon them different names. The Babylonian empire is basically that of Turkey.

Christ's Ascension

VERSE 13 "I saw in the night visions, and behold, one like the son of man came with the clouds of heaven, and came to the Ancient of days and they brought him near before him."

It has been the teaching of the Church of Christ in Zion that the Father was in heaven—having a distinct and separate image from the Son, while the Son abode in a tabernacle of clay upon the earth. Here one can plainly discern the difference existing between Father and Son, "... brought him near before him." Understanding that is simple enough for a child to understand. Speaking of children the Master said, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the **face of my Father which is in heaven**" (Matthew 18:10).

Here another vision comes into view and Daniel beheld the very ascension of Christ to the right hand of God. Notice he was attended with the clouds of heaven. This implies heavenly hosts escorting our Savior. At the time of his ascension he arose in a cloud and was attended by angels. "... this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven:" (Acts 1:11). Shall the Lord come with clouds? "Behold, he cometh with clouds and every eye shall see him, and they also which pierced him:" (Revelation 1:7). These clouds as before stated are heavenly hosts. "Behold the Lord cometh with ten thousands of his saints" (Jude 14).

Indeed, many, in their wrestle of the Word of God have overlooked the simplicity of his Word. "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (2 Corinthians 11:3). Indeed too, our understanding of God is carefully conveyed to those who know simplicity. As the whole Bible indicates, the Father sent his Son Jesus. "I ascend unto my Father, and your Father; and my God, and your God" (John 20:17).

VERSE 14 "And there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The Jehovah's Witnesses claim that Christ didn't reign as king until 1914. In contrast to God's Word we understand he began reigning in 33 A.D. at the time of his ascension to the right hand of God. "... and hath put all things under his feet, and gave him to be head over all things to the church" (Ephesians 1:22).

The Everlasting Kingdom

VERSE 15 "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me."

Seeing these none the least spectacular sights were indeed distressing to the spirit of Daniel, not knowing the meaning of such sequences.

VERSE 16 "I came near unto one of them that stood by and asked him the truth of all this. So he told me, and made me know the interpretation of the things."

It was the desire of Daniel to know the true interpretation of the vision, as one who sought after the mysteries of Godliness. The Spirit of Truth strives within us for knowledge and understanding. "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Corinthians 2:10). Thus Daniel came to understand the meaning of the visions.

VERSE 17 "These great beasts which are four, are four kings, which shall arise out of the earth."

As previously deduced these four beasts were representing four kings, or four separate monarchies—that is: (1) Babylonian (2) Media-Persian (3) Grecian (4) Roman—each arising with outspread dominion.

VERSE 18 "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

Although martyrdom and death may reign upon the saints, their kingdom can never be taken from them. Their kingdom is not of this world—for their kingdom is of heaven. Although the Roman empire wrought great destruction upon the saints of the most High, their power was limited only to a temporal death. Truly the saints that were followers of Christ in the days following his ascension were part of that great kingdom of our Christ.

The Apostasy

VERSE 19 "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured, brake in pieces, and stamped the residue with his feet;"

Now knowing and comprehending the destruction that was wrought upon the nations through the Roman empire and the power of the Pope which emerged on the ruins of civil Rome, this nation wrought slaughter upon the saints of Christ, mercilessly.

VERSE 20 "And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows."

Now knowing the truth concerning this great Roman empire, it was to be divided into ten segments by the invading tribes from the north with the deceptive power of the papacy emerging on the ruins, a power claiming to be "Christian" masking his great deceptions with the mere name, truly speaking great words of his own heart. It was the ancient Babylonian pagan religion with all the rites, functions and offices of such, differing in name only, replacing the divine order of twelve apostles instituted by Christ by his own supreme control.

VERSE 21 "And I beheld and the same horn made war with the saints, and prevailed against them;"

Literal millions perished in the oppressions the Pope wrought upon those who professed a belief in the original church. The church ruled with a sword, as did their forerunner, the Roman empire. Those not conforming to the wishes of the Pope were regarded as heretics. Only the earth alone can disclose the multitudes who were martyred for preaching the true gospel of Christ. Any neighborhood bookstore will yield such information as found in Foxe's Book of Martyrs.

A Restoration

VERSE 22 "Until the Ancient of days came, and judgment was given to the saints of the most High, and the time came that the saints possessed the kingdom."

Although the Pope warred against the saints and destroyed them, Christ has said that he would again establish his kingdom upon the earth. Indeed, the Ancient of days, God the Father, came to Joseph Smith

in the year 1820 in a vision and began restoring that which was lost (the true understanding of the Godhead and the holy scriptures). What a marvelous testimony of God's plan! God again restored judgment and the keys of the kingdom of heaven to the earth!

In 1830 the Church of Christ was duly organized fulfilling the scriptures, for Daniel had seen that the kingdom of heaven would again be set up and would fill the earth during the Millenium. This kingdom is represented by a "stone" that was to be cut out of a mountain without hands. God, not man, was to establish his kingdom, His Zion from the mountain of the United States. "Forasmuch as thou sawest that the stone was cut out of the mountain without hands . . ." (Daniel 2:45).

The Book of Mormon as portrayed in the 29th chapter of Isaiah would also be brought to light through the power of God. Neither the learned nor the unlearned were to translate it through their own power.

Just as David smote the giant Goliath at his weakest point, even so shall this stone smite all the nations that attempt to fight against it at their weakest point. This will happen before the second coming of our Lord. Indeed the Lord God Almighty restored his kingdom. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Daniel 2:44).

This was the message to Joseph Smith, for in the year 1831, October of that year, he received the following revelation from God. "The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth;" (Doctrine and Covenants 65:1b).

The prophet Isaiah saw the kingdom in the last days. "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 . . ." (Isaiah 2:2). What is the highest mountain in the Himalayas? Mount Everest. What is the highest nation among nations? The United States. As the prophet writes in verse 7, there is **no end** to the chariots in the United States, richest of any nation in the history of the world. The Lord's house is to be established in the top of the highest mountain. Relative to the base the top is the middle of a mountain. Independence, Missouri is nearly the exact middle of the United States, where the Lord's temple shall be built.

Thus we see clearly that the Father came to Joseph Smith and again restored judgment to the earth, and the saints possessed the kingdom.

Papal Reign

VERSE 23 "Thus he said, the fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole

earth and shall tread it down and break it in pieces."

As we have seen this Roman empire was to be a grave destroying force upon the face of the earth.

VERSE 24 "And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings."

At the fall of the Roman empire it was subdivided into ten portions by the invading tribes from the north. As it says, these ten kings are to come **out** of this kingdom. The names are presented to us by the Rev. Isaac Ashe as follows; Goths, Ravenna, Huns, Romans, Saxons, Burgundians, Sueves, Franks, Alemans, Lombards. Many authorized historical sources give the year 570 A.D. as the year in which the Lombards received their kingdom.

The eleventh kingdom, that of the "little horn" or papacy was to arise after them. Two Catholic Historians, Cardinal Manning and Machivelli give the year 570 A.D. as the time in which the Pope in Rome lifted up his head to heights of civil authority.

Thus in the year 570 A.D. the fourth beast that Daniel viewed in his vision was fully complete.

VERSE 25 "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws:"

The Pope, in his papal decrees makes it quite clear that he is to change any laws that he deems unsuitable. Indeed speaking great things against God in claiming to be God himself upon earth, even carrying the authority to the extent of the sword as we read in Revelation 13:1-10. We are all aware of the numerical equivalent of Vicarius Filii Dei which equals 666. It has been noted that the number 7 denotes spiritual completeness. Thus possibly 777 might indicate completeness in the Trinity. Indeed—the impostor is quite lacking.

For those rejecting the idea that the V and U can both equal 5 in the above, there is a shocking alternative that points directly to the same source!

The Romans derived their language from a city of Latium and it is interesting to note that only Latin texts could be read in all Catholic churches for centuries.

The Greek equivalent of "Latin man," or "the Latin one," is LATEINOS. Of course John wrote the Revelation in the Greek language. The numerical equivalent of this Greek word is as follows; L (lamb-da)=30, A (alpha)=1, T (tau)=300, E (epsilon)=5, I (iota)=10, N (nu)=50, O (omicron)=70, S (sigma)=200. And the sum of these of course equalling 666.

The shocking part of this interpretation is the fact that although John wrote the Revelation in Greek he also used Hebrew words. The word ROMIITH in Hebrew answers to Lateinos, signifying Roman. It also equals exactly 666.

Neither are there two others words from any two languages that have the same numerical number, with both words being so close in meaning. The **Roman** or **Latin** "one."

Prophetic Measuring Rule

VERSE 25 (cont.) “. . . and they shall be given into his hand for a time, times and the dividing of time.”

This of course, is still referring to the Pope and the length of time he shall have power supreme, or his period of dominating rule.

This time, of course, is 1260 days. This can be seen where the church was to remain in the wilderness for a time, times and half a time (Revelation 12:14). Verse 6 gives this time as 1260 days.

Since we readily see the Pope reigning supreme for more than 1260 days from the year 570 and no sign of a church emerging with 12 apostles, we need look for a longer period of time.

In the 4th chapter of Ezekiel the Lord has told the prophet that the city Jerusalem has become as useless as brittle tile and portrays the city upon it. He first instructs him to lay upon his left side and lay 390 days of iniquity upon it for Israel. Verse 6 informs us that **each day is to represent a year, 390 years.**

The sin of the 10-tribed portion called Israel began approximately 978 B.C. At this time the 10 tribes broke away from the southern portion called Judah. The revolt was instigated by Jeroboam who introduced idol worship to Israel. Jerusalem was destroyed approximately 588 B.C., hence—390 years!

The prophet is also told to lay upon his right side and bear the sin of Judah 40 years, after having borne the sin of Israel.

Judah's sin began in 30 A.D. when they began rejecting God's Anointed One. Just as Israel turned from God to idols, so also did Judah turn from the Son of God. In 70 A.D. Titus destroyed Jerusalem for the second time—40 years!

Computing a day-for-a-day we begin at 570 A.D. and add 1260 years, thus equalling 1830 A.D. Indeed, the Church of Christ was established April 6, 1830. On April 6, 1829 Joseph Smith began his translation of the Book of Mormon. Thus an enlightening year from 1829-1830! And just as there were 12 witnesses that sat down with Christ at the Lord's supper, so were there 12 witnesses to the plates containing the Book of Mormon. What a wonderful testimony of God's wonderful plan!

One may question how could a year containing 360 days be used overlapping a modern calendar year of 365¼ days? Actually the reasoning is quite elementary. Just as there are 360 degrees in a circle that indicate a full revolution, so also do 360 days indicate a full revolution, one year!

In other words, beginning at the year 570 A.D. there were 1260 springs, summers, falls and winters. Irregardless how many days one uses in a year no one can change the fact that there were 1260 full revolutions of time, each producing 4 seasons, from the 570-1830 period! One need not make seasons overlap seasons to compensate for 4¼ days difference.

After 1260 years the papal reign begins to diminish steadily.

Zion's Rule

VERSE 26 “But the judgment shall sit and they shall take away his dominion to consume and destroy it unto the end.”

For the past 140 years the Church of Christ has been executing a judgment upon the false Catholic Church, exposing the nakedness of the false system the devil has employed. Since 1830 the power of the Pope has diminished steadily. Increasingly, the laymen within the church are beginning to challenge the papal authority. Although about 60 million people have fallen prey to this Babylonian religion the power of the Pope has waned severely. No longer does his sword hang over the heads of those who are unwilling to submit. However, in coming years his “image” (World and National Council of Churches) shall exercise a great ruling period. But to fulfil the Word of God the power of the Pope personally is being consumed steadily.

He shall be destroyed completely at the second coming of Christ. Speaking of the man of sin the Bible tells us. “And then shall that Wicked be revealed, whom the Lord shall . . . **destroy** with the brightness of his coming” (2 Thessalonians 2:8).

VERSE 27 “And the kingdom and the dominion of the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High who's kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”

Wouldn't this be a wonderful world if all nations obeyed the teachings and commandments of Christ? Such shall certainly be the case when the Lord has his “day” of a 1,000 years! The year 2,000 A.D. is approximately 6,000 years since Adam. Six days of work, one day of rest. Surely a shadow of Genesis!

When the power of the Pope shall be destroyed at the brightness of the coming of Christ, then he shall indeed fill the whole earth with his own government, mount Zion, the glorious mountain!

In 1830 the Lord merely “set up” His kingdom, it shall eventually fill the earth! Jesus prophesied that the kingdom of heaven upon the earth would be uprooted from Jerusalem and given to another nation. “Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof” (Matthew 21:43).

That kingdom of heaven—Zion was planted in the United States, the highest mountain in the history of the world. Hear ye the prophet! “O Zion, that bringest good tidings, get thee up into the high mountain;” (Isaiah 40:9).

VERSE 28 “Hitherto is the end of the matter. As for me Daniel my cogitations much troubled me, and my countenance changed in me: But I kept the matter in my heart.”

Seeing the reign of this little horn with its evil eyes, “like the eyes of a man” certainly upset Daniel,

as it would upset any righteous man to see that which is evil reigning over that which is good for any length of time. But he knew there would be an important time in history when it would be revealed, therefore he kept it unto himself.

FROM THE DESK OF THE SUNDAY SCHOOL EDITOR ZION'S ADVOCATE?

Beside my typewriter lies the church periodical, Zion's Advocate. Should not Zion's Advocate more specifically advocate Zion? In the early days of the church when they were receiving regular communication from the Lord directing the course he wished them to pursue, they were told many times to "seek to bring forth and establish the cause of Zion." Now if there is a distinction between the cause and the reality of Zion it perhaps is in that difference between cause and effect, which is impossible to separate.

I have in my scrapbook a clipping, the author of which I do not now know, that states, "The most vital piece of wisdom that I can tell you about is the inevitability of life. Each act is followed, without fail, by a consequence. True responsibility can only come from your inner discipline. It is the most valuable lesson a human can learn." Action and consequence; cause and effect: We cannot possibly establish the cause of Zion without realizing the result, which is to have Zion become a physical as well as a spiritual reality.

What is the cause of Zion? Can it be anything less than the complete acceptance of and obedience to all the commandments, wherein the very righteousness, purity and perfection, (that makes the Kingdom of Heaven which is in heaven, the realm of our Lord and Savior Jesus Christ), will be reflected in a group of peoples so governed here on the earth. Such obedience will bring that result and we must not deceive ourselves that we can have complied with the requirement when the result of that compliance has not followed.

In June of 1830 the Lord gave the early saints the instruction concerning the organization of the church, and the performance of the ordinances. In February of 1831 twelve Elders met together in obedience to an earlier commandment, and united in prayer to receive the law the Lord had promised to give them by which the church should be governed. The Lord true to his promise gave them that law. It has been called the temporal law but it is not, it is a spiritual law by which all our temporal concerns may become sanctified. As the Lord states in the twenty-ninth chapter of the Book of Commandments, all his laws are spiritual.

This law as recorded in the forty-fourth chapter of the Book of Commandments includes all the essence of the Lord's teaching in the Sermon on the Mount, rehearses the ten commandments given unto Moses and goes on to include the Lord's commandment to the rich young man who came to Jesus seeking to know what he must do to inherit Eternal Life.

Are we, the heirs of this greatest of all the world's treasures; the very law by which God governs heaven and which if honored on earth will bring heaven to earth; which will bring Christ to reign among us not only in spirit but in person, like the peoples of the church in the eighteen thirties standing back aghast in unbelief, or like the rich young man turning away sorrowfully, because we cannot accept the fact that the Lord requires us to share our accumulated wealth with those less fortunate than we? Or is it that we cannot let Him tell us how this must be done?

In the sixteenth chapter of Luke in the parable of the unjust Steward that was accused of wasting his master's goods, the statement is made that ". . . the children of this world are in their generation wiser than the children of light." There are many at this time of the children of the world who are decrying the injustice of the gross inequality in which the abundance of the Lord's provision of material things for the well-being of the human family is being distributed. In a book written by the leading evangelist of our day he sounds this warning, "Don't be content to have too much while millions in this world have too little."

In "a symposium on doing without money" printed in the Mennonite leaflet "Alive" the following is quoted from "Travel Light" by David Ausberger, "To take Jesus seriously—if you own one coat, what right have you to a second while another human has none? If you own one home, what right have you to another while some families have no housing? If you live too well on ten thousand a year, what use have you for twelve or twenty when millions have almost nothing?" Consider these questions in connection with what John said in Luke 3:11, "He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat likewise."

In Psalms 50:10-12 the Lord claims to own all the fulness of the earth; listen "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry I would not tell thee: for the world is mine and the fulness thereof." According to this statement of the Lord we own nothing. Then in the Book of Commandments chapter 52 he says, speaking of these things that he claims are his, "For behold the beasts of the field, and the fowls of the air, and that which cometh upon the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance, but it is not given that one man should possess that which is above another: Wherefore the world lieth in sin; . . ."

Many of the world in this our day discern the iniquity of the present inequality of possession of the abundance which is the Lord's but we are the ones who have that which the Lord revealed as the solution of the problem. We are the ones that have his promise that if we will believe and obey his will, he will use us through whom to show the world what that answer is.

We will never have Zion while keeping only a portion

of the requirements; we will never have Zion while omitting any of these requirements. Zion is the Kingdom of Heaven on earth and no unclean thing (sinful, by commission or omission) can enter that kingdom.

The scriptures state it plainly, Zion will be! To each of us is given the privilege to conform to her laws and rejoice in participation or we must cease to occupy; God will demand the place we fill that he may put in someone that will permit him to glorify himself in them after the manner of his choosing.

Should not Zion's Advocate be more specifically advocating Zion?

LESSON GUIDE BAPTISM

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment" (Hebrews 6:1-2).

Today in the matters of religious practice there have been many ritual forms adopted as part of the religious observance and means of worship. Actually there are very few requirements in the commandments of God that can be considered at all ritualistic. By this I mean those requirements which are performed on each occasion in the same manner. These would be the manner of baptism, the laying on of hands, for the various purposes for which it is used and the serving of the Sacrament. For these few occasions the Lord has given us explicit instructions, even to the wording of the prayers in the case of the baptism and the blessing on the emblems.

In a study of baptism there are various factors to be included, I would enumerate them as follows, and will give the scripture teaching under these headings: that it is a commandment; the historical evidence; the requirement of purpose; the method; the need for authority to perform the rite; that baptism is two-fold; that there are promised results.

First we will take the fact that it is a commandment.

Bible: Matthew 28:18-20; Mark 16:15-16; Acts 22:12-16.

Book of Mormon: 2 Nephi 6:43-49; Alma 3:107-108; 5:23-28; 3 Nephi 12:33-35; 14; Mormon 1:65; 3:24-33.

Book of Commandments: chapter 15:45-46; 35:10-12; 41:8-9; 44:5-8; 52:12-15; 54:9.

In the Book of Commandments chapter 44: verse 45 we are told, "Thou shalt take the things which thou hast received, which thou knowest to have been my law, to be my law, to govern my church; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he continue." In keeping with the principle of the instruction in this statement I will include here as part of the direction of

the Lord concerning baptism that historical evidence which shows it was his teaching; beginning with his own example.

Bible: Matthew 3:13-17; Mark 1:1-11; Luke 3:1-22; John 1:23-24; 3:22-23; 4:1-2; Acts 8:12-13, 26-39; 9:17-19; 16:29-34.

Book of Mormon: Mosiah 9:28-68; 11:91-96; 3 Nephi 9:5-15.

There are many, many references to the fact that the peoples of the Book of Mormon times were baptized when they were converted to serve the Lord, and with the aid of a concordance this phase of the study can be carried to whatever length desired.

The Outline History of the Church of Christ, chapter 5.

It is well to note at this time that in the accounts of the practice of baptism that invariably those baptized became or formed the church.

It is almost impossible to review the scriptures of the occasions of baptism as practiced without noticing that the method was always the same too. In all instances they were baptized by immersion in the water. This was the explicit direction to the early church. (Book of Commandments 24:51-54).

It is easily understandable that no one can take upon themselves the right or authority to baptize in the name of the Lord. This is so much more than a mere ritual, baptism is of the very essence of the way that man can be reconciled to their creator, and therefore can only be done by one whom God has called or sent for that purpose. First of all John the Baptist claimed to have been sent by someone, presumably God (John 1:33). Christ too claims that he was sent of the Father, the thread of which runs all through the writings of John.

John 4:34; 5:19-38; 6:43-58; 7:16-34; 8:14-29; 9:3-5; 10:32-38; 11:41-42; 12:44-50; 14:23-24; 17.

Finally there is the evidence that God has and does select and send those whom he gives the authority to perform these works for him. From the beginning of time he chose and sent those to represent himself, the prophets of all days. Following are just a few of the texts.

Bible: Exodus 3:13-15; Isaiah 6:8; Jeremiah 1:5-9; 7:25; Ezekiel 2:1-3; Matthew 10:1-10; 28:18-20; Mark 3:13-14; Luke 10:1-3; 24:46-49; John 20:19-21; Acts 1:21-26; 9:13-16; 13:1-4; 16:9-10; Galatians 1:6-17; 2 Timothy 1:7-11; Hebrews 5:4-10; 2 Peter 1:21.

Book of Mormon: 2 Nephi 5:1-5; Jacob 2:1-4; Mosiah 7:28-29, 46; 9:41-55, 59, 176; Alma 3:3, 73, 85-90; 6:30-37; 9:62-73; 10:1-16; 12:1-5, 112; 15:57, 61-69; 19:115-117; Helaman 2:76-81, 123-124; 3:49-54; 4:22-23; 3 Nephi 2:96-97; 3:56-70; 5:18-28, 44; Moroni 3; 7:1-3; 8:2, 18.

Book of Commandments: Chapters 1:2, 4; 2:4; 3; 5:2; 10:2, 8-10; 11; 12:2-5; 13:3; 14:3; 15:27-36; 17; 18; 19; 20; 21; 22:1-3, 14-15; 24:31-42, 52; 26:6-7; 31:2; 32:1; 33:1-4; 35:1-2; 36:4; 37:25; 38; 41:1-13; 43:11-12; 44:7-16; 52:1-4; 55:1-4; 56:2; 57:1-4.

Next to be considered is that there is something required of one who desires baptism. That something is repentance. The evidence of repentance is stated in various ways; confession of sins, humility, the broken heart and contrite spirit etc., as follows.

Bible: Matthew 3:1, 6, 8; Mark 1:1-4; Luke 3:3, 8, 10-15; Acts 13:24; 19:4.

Book of Mormon: 2 Nephi 6:48-49; 13:6-16; Mosiah 9:35; 11:124-129; Alma 3:108; 4:2; 6:11; 16:132-138; 21:142; Helaman 2:22, 79, 81; 5:110, 116; 3 Nephi 3:67-70; 4:49.

Book of Commandments: Chapters 15:23; 24:29, 51; 35:11; 44:8.

That repentance is required before baptism means that any who are not capable of repentance, or who are not accountable yet for sin have no need of baptism (Moroni 8:5-29, Book of Commandments 24:50-51). We may as well include at this point that baptism is required only once, if done by one having authority to do so (Book of Commandments chapter 23).

Finally we have the promised results to those who obey and are baptized following their repentance of their sins, in a word, that which is really the second part; the completing half of the baptism, the remission of our sins and the reception of the Holy Ghost. I will only give, at this time, the scriptures stating the truth of the matter, leaving the study of what this involves and its effects to a latter date.

Bible: Matthew 3:11; Mark 1:8; Luke 3:17; John 1:33; 2:37-38; Acts 19:6; Galatians 3:27.

Book of Mormon: 2 Nephi 13:15-17; 24, 26; Mosiah 11:129-145; Alma 3:24-26; 5:24-28; 7:40-45; 3 Nephi 1:27; 4:49-52; 5:46, 49; 8:28-40; 10:31; 12:28-29, 33; 14:3; Mormon 4:84-86; Ether 1:115-117.

Book of Commandments: Chapters 15:23; 24:17; 35:11-14; 37:6-7; 41:1-4, 17-22; 52:12-15; 57:2-3.

In all this study we have been presenting that which has been the rule and according to the instruction given. There are however a very few instances in scripture where it seems that the order was reversed. Notably Acts 10:23-48, 11:1-18; Mosiah 2:1-6 and Alma 12:169-176. So even though he gives us a rule, we must consider that there are times when God may make an exception.

LEST WE FORGET

by Mary Oldham

Lest we forget the sacrifice
Christ made upon the cross,
Lest we forget the thousands
Who died through battle loss;

Lest we forget the burdens,
Which they for us have borne,
Lest we forget their sorrows,
Or ever cease to mourn;

Lest we forget that fear and strife
Are known in all the earth;
Lest we forget that broken hearts
Are sometimes hid by mirth;

Lest we forget that happiness
Is very dearly bought;
Lest we forget, for freedom,
The Pilgrims also fought.

Lest we forget Christ died for us,
That we might live again;
Lest we forget that those who died
Must not have died in vain;

Lest we forget the suffering
Today throughout the world;
Lest we forget the ensign
Must ever be unfurled;

Lest we forget to do our best,
That others yet unborn,
Who follow in our footsteps
May find a brighter morn;

Lest we forget the crown of thorns,
Which on His head was set,
We dedicate our thoughts this day,
Lest we forget, lest we forget.

THE 23RD PSALM

New rendering by Charles E. Cottrill

The Lord is my shepherd, I shall not want.
He maketh me to lie down
In pastures green; he leadeth me
Beside the waters still.

He restoreth my soul, he leadeth me
In pathways of righteousness,
And though I walk the valley of death
No evil will I fear.

For thy name's sake thou art ever with me;
Thy rod and staff comfort me.
A table prepared thou for me
In sight of my enemies.

Thou anointest my head with fat and oil;
My cup runneth o'er with joy.
Mercy and goodness follow me
All the days of my life.

Though shadows of evil and death appear
He causeth me not to fear,
For now I dwell within His house
Forever and ever and aye.