

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, August 1971

No. 8

The Shadow of The Valley

We are passing down the valley,
Quickly, surely, all will know;
Though reluctant, something moves us,
On and on we ever go.

We are nearing, see the shadows,
Softly round us do they steal;
Soon now will our sun be setting,
Soon the darkness we will feel.

Lengthening shadows now are stealing,
Down the valley fast they creep;
Soon the last faint ray of sunlight,
Goes, then we will fall asleep.

We must sleep within the valley,
Sleep our last and dreamless sleep;
Till we hear the bugle calling,
When grim death will no more reap.

When at last within the shadow,
Of the valley we have slept;
We will greet another sunrise,
If the faith while here we've kept.

Charles E. Cottrill

Can be sung to the tune, "Jesus the Lover of My Soul," using the last verse as the chorus.

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EDITORIAL

AS IT WAS

(Reprinted from the March 1959 Advocate)

Forty-five hundred years ago the sun shone down on a world of bustle, when men as ants for multitude scurried over the surface of the planet, each bent on earning the requirements of life or, if he was of the richer class, pursuing, perhaps, an endless round of self-gratification. The markets were filled with shop owners hawking their wares for the highest price; in the fields the slaves bent their backs in servitude; and everywhere was to be found the uniform of the soldier striding with an imperious air, shoving aside all who chanced in their way. And, of course, there was the ever-present beggar in rags and filth, with out-stretched palm for the occasional coin tossed disdainfully in his direction, more in pride than pity for the less fortunate.

On such a corner in a great metropolis stood two young men, handsome in a worldly way, of good stature for there were giants in the earth, mighty men of renown and, withal, weathy scions, of the ruling class, and they were discussing, mid gales of mighty laughter, a thing that had become a hiss and by-word among great and small. For a hundred and twenty years crazy old Noah had been telling the people to repent for the God of heaven was going to bring a great flood upon the earth and destroy all life.

"Why," said the younger, Jethro, "the crazy old coot ought to be locked up, if it wouldn't cost the country too much."

"Truly," spake Mahal, "the hot suns of the six hundred summers has parboiled his brain. It was only yesterday that the chief scientist of the realm spit in old Noah's face amid hearty laughter of the bystanders and told the old calamity howler that the merest infant knew that seedtime and harvest had always been."

"True," rejoined Jethro, "But no one listens to the crazy babblings of the old coot. For one hundred and twenty years he has repeated this strange tale without convincing even a beggar."

"And it is said," rejoined Mahal, "that old Noah has completed a boat to hold all the animals of the world. Perchance, rather than Noah putting the animals in his miraculous ark, the old goat will end up in the belly of the saber-tooth."

With roars of laughter that drowned the noises of the city, the proud sons of pre-flood days parted to go on their thoughtless ways.

Some distance away a procession was wending its way to the burial grounds. A costly bier was being carried along within which rested a huge old man in the eternal sleep of death, his waist-length white beard lying across his bosom, a magnificent old man with lines of strength still showing in a most remarkable face. Two women were walking beside the bier in an attitude of sadness which was not in accord with the festive mood of the main body of the procession. Rachel is

speaking, "I wonder if there is a future life; if we will ever meet Uncle Methuselah alive again."

Amyrna answers in a low tone, "Our great men seem not interested in ought beyond the games and wars. They ought to know. Perchance this is the end."

It was the same evening. A great party was being held in the palace of the Prince. It was the marriage of the Prince with the daughter of the neighboring kingdom, a uniting of power that would control the five billion people of the world. Truly it was a great political victory. Of course Mahal and Jethro were there; for the prisoners were to be thrown to wild beasts. A great event was the fight to the death between a tyranasaurus and five hundred of the prisoners. Who would miss so exciting a feature.

Jethro is speaking, "Only today old Noah was seen shouting to the crowds that the end was at hand. You should have seen the children mocking. Even babes know more than Noah." Again the roars of laughter shook the windows; only to be drowned by a mighty peal of thunder. A hush suddenly encompassed the revelers as a great darkness spread over the land. Even the slow-rising wind seem hushed as by some great impending doom. The king, in anger, commanded that the revelers continue. But a minute later the storm struck in fury beyond the imaginings of man; the waters descended in a veritable waterfall, and the darkness was rent with the shrieks of men and animals caught in the falling buildings; as earthquake after earthquake shook the land. Rushing out to escape the tumbling buildings a frightful scene met their view; of a dark sky lighted by incessant lightning and a red glow as the neighboring mountains spewed forth in volcanic holocaust.

Forty days later a tremendous tridal wave hurtled over the highest mountain, washing the world clean of all life except a lonely ark lost in the great expanse of an endless ocean, but riding serene, untroubled by the mighty waves that never reached it for the power of the Spirit of God brooded over this portion of the turbulent seas.

Forty-five hundred years later, seedtime and harvest continue unabated. The teaming millions again have replenished the earth. It is a day when evil men and seducers have waxed worse and worse, for men are lovers of the flesh more than lovers of God. True, as in the days of Noah, a few lonely souls tell us that the world will be destroyed by fire; and preach, not an ark; for 120 years, but a Zion for 130. True it is the same, the nations of the world say in their hearts, behold these crazy old calamity howlers. Even our school children know that the flood is a myth, that man arose in his glory from a simian ancestor, seedtime and harvest continue unabated. The Spirit of God, they claim, is no longer with us. We are a good people. Churches dot the land from coast to coast.

Here and there are a few people who, even as Noah, are called of God to warn the world of the coming holocaust, to go into all the world and preach the gos-

pel to every nation, kindred, tongue and people. But what are they doing: for, learn a parable of the ten virgins. All ten were sleeping until the call went out that the bridegroom cometh, and only five had oil in their lamps. Learn another parable: there were ten restoration churches; and, behold, they all slumber and sleep. Perchance five have oil in their lamps. The call goes out, Behold the gridegroom cometh. Let us pray that we have oil of the Spirit of God. Awake! Awake! Let us go to this coming Conference determined to expand the missionary effort to other of the heathen nations. Why should the Bickertonites baptize one thousand in Nigeria last year while the Temple Lot Church still slumbers? They have four misssionaries in that country. We have only one. Let us awake and reach into our physical and spiritual pockets at this coming Conference and get more missionaries into the field. Behold, it is a day of warning and the Church of will either awake or else we will be on the outside with the rest of the virgins without oil in our lamps.

Elder M. Harvey Seibel

COLORADO REUNION REPORT JUNE 11-13, 1971

Perhaps it would be well to tell of the preparation we tried to make for our reunion. There was the usual selection of a kitchen or meal committee who planned the menus and assigned to each certain tasks, and all cooperated to the best of their ability. Preparation was made by each family for extra beds, desiring that all our visitors have comfortable places to rest. However, we recognized that far more important than the material preparation was a spiritual preparation.

The Church, as a whole, realizes that we are living in perilous times: a time when Satan is using every weapon at his command to deceive, divide, and if it were possible, destroy the Church. Several months ago, our pastor, Bro. Marvin Ely, had an experience that he felt was definitely a warning concerning our reunion. Under his leadership, we held a number of special fasting and prayer services on behalf of the reunion, and the minstry also admonished us often. This writer feels certain that this need was also regularly remembered in the private prayers of the membership.

So it is with grateful praise to our heavenly Father that we acknowledge His intervention in our behalf, and report that we enjoyed a reunion free of the sudden and varied illnesses that attacked last year. Also, all enjoyed a great measure of the Holy Spirit, as its mellowing influence was there in all our prayer services and prompted the relating of many helpful testimonies. To us older members, it is especially strengthening and encouraging to hear the young people express their faith and hope to do a work in the Church.

We enjoyed greeting each of our guests from far places. These included:

From Missouri: Bro. and Sr. Ed McIndoo, Sr. Irene

Shaw, Sr. Minnie Smith, Bro. and Sr. Roland Sarratt and sons, Bro. and Sr. Frank Fann and daughter, and Sr. Gladys Nast.

From Colorado: Bro. and Sr. Jim Shaw, Rita and Kenny, and Sr. Meredyth Malone of Denver; Bro. and Sr. Marvin Carroll and little son Craig; and Mr. and Mrs. George DeBoer of Littleton.

From Arizona: Bro. and Sr. Don McIndoo and family, Bro. and Sr. Bill Malone and sons, Bro. and Sr. Stan Biringer and family, Sr. Donna Gill and children, Bro. and Sr. John Jones and David, Sr. Johna Mae Ely and little daughter, Bro. Norman Warfield, Bro. Victor Housknecht, Bro. and Sr. Robert Hadley, Bro. and Sr. Hubert Yates and family, and Sr. Wanda Yates and John. All of these came from the Phoenix Local. Not all of these brothers and sisters could come for the first day because of the demands of jobs. Some drove through the night to meet with us on Saturday.

Our meetings began with a prayer service each morning at 9:00. As the first meeting did not carry beyond the noon hour, there was a preaching service at 3:00 p. m. with Bro. Ed McIndoo as the speaker. At this service, a special song by Bro. Don McIndoo and Sr. Wanda Yates was much appreciated by the congregation. The song was, "Jesus Took My Burden and Left Me With a Song."

Bro. McIndoo called our attention to the need to follow Christ in seeking the salvation of one another as He did, and to do His will that we may have light and not walk in darkness. Also, the speaker likened the care of children to the care of valuable gems. It is necessary to take all possible precautions to keep them safe in the fold of God.

At 7:30 p. m., a song service was well attended and enjoyed. Preaching by Bro. Hubert Yates followed at 8:00 p. m. The young people all gave a special, "Blessed Jesus, Hold My Hand." It was beautiful and our prayer is that He indeed will lead them throughout their lifetimes.

The subject of Bro. Yates' sermon was "Doubt." He reminded us that the author of all doubt, Satan himself, puts doubts in our minds. As Christian people, though, we have had many, many proofs of God's unchanging word. It is Satan's way to cause us to stumble. He read from the Scriptures and called to our minds many instances where the doubtings of a people caused them to fall away which eventually brought about their destruction. We will have Zion when we are in proper condition. Every day we must cultivate spiritual fruit or Satan's weeds will destroy our crop. When faith, without doubt, takes over a people, fear leaves; and peace and joy takes its place. So let us "ask in faith, nothing doubting" and our prayers will be answered, our sick healed!

The second day of the reunion moved forward past the noon hour. It was previously announced that if our forenoon service should be long, the afternoon preaching service would be omitted, giving the ladies time to

serve and clean up after a meal and perhaps enjoy visiting with our friends before the evening activities. The young people enjoyed games and visiting. After the evening repast, there was a song service at 7:30. At this time, the little people sang, "Jesus Loves Me," and "Whisper a Prayer in the Morning," as Sr. Enid Bell accompanied them on her guitar.

For the evening service, Sr. June Sarratt sang, "A Crown For the Righteous," and Sr. Edith Downs and Miss Linda Butner sang "The Exodus." The special songs in these and remaining services added to the pleasure of our meetings. We thank each one who made these contributions.

Bro. Don McIndoo was the speaker of the evening hour and gave us much food for thought. He spoke of how prophets of old desired to see our day, the day in which so many of the events they foretold were having fulfillment, as the Indian people come to a knowledge of their heritage and the Day of the Gentile is fulfilled. We were warned about being lukewarm (Revelation 3), that we need to be zealous, repent and let our light shine forth to those about us.

After this service, the young people enjoyed a weiner roast in the vacant area behind the Church. This event was hosted by the Archie Downs family.

The last prayer service, Sunday, was also a sacrament service. Again the time was well filled and went beyond the noon hour. I wish I could pass on the many things that were given to encourage and strengthen our hope and faith.

All the meals this reunion were again served at Bro. and Sr. Ted Ely's big, shady packing shed where we could be one big family. In the afternoon, the young people held their round table discussion with several of the ministry present to answer their questions. The young people have requested this time for several years, and, as adults, we are happy to see them so interested in spiritual values.

That afternoon, some of our folks had to begin their homeward trek as duty called. The time together had gone by too swiftly!

After the evening song service, Bro. Roland Sarratt was the speaker. The song, "I Know That My Redeemer Liveth," was sung by Sr. June Sarratt, Sr. Louise McIndoo, Bro. Don McIndoo and Bro. John Bell.

Bro. Sarratt began his sermon by telling us that his experience in the ministry was that the Lord worked with and taught him as well as the hearers. He then read the last verse of the third chapter of Alma. This shows us that as members of His Church, we are commanded to partake of the fruit of the tree of life; but the non-members are invited to be baptized unto repentance that they may partake of the tree of life. While many spirits are abroad to oppose God, it is our duty to make every effort to hold fast to the "rod of iron," or God's word, and not lose our way in the "mists of darkness," or Satan's temptation, and reach the "tree of life." If we know God, we have eternal life. This

is within our reach, if we want it and try to understand. The "seed" is sown in our hearts, not in our minds. We can feel its reality and we must care for and nourish this seed so that it will bear fruit to feast upon, as found in Alma 16:153-172. Many other timely reminders were brought to us that we must overcome temptation to inherit eternal life.

So the Colorado Reunion of 1971 came to a close, but we lingered over the partings and look forward, praying that we will be privileged to have another reunion in 1972. Our hope is that we may each prepare ourselves to enjoy greater gifts of the Holy Spirit.

In closing, I would like to acknowledge the help of my daughter-in-law, Sr. Enid Bell, in editing and typing this report for me.

Sr. Alvina Bell, Reporter

OBITUARY

Edward William Tyler, born November 1, 1901, departed from this life June 26, 1971, in Henry County General Hospital, Paris, Tennessee at the age of 69 after a long illness. He was united in marriage to Hester Paschall June 16, 1922, and she survives.

Edward accepted the gospel and was baptized June 25, 1967 by Apostle Joe W. Kidd in the Church of Christ (Temple Lot). He was baptized in good faith and lived a faithful member till death.

Ridgeway Morticians were in charge of services with Apostle Joe W. Kidd preaching the sermon. The final resting place was in Foundry Hill Cemetery. In addition to his wife he leaves two sons Noble Lee Tyler of Paris, Thomas Edward Tyler of Puryear, eight grandchildren and five great grandchildren.

OBITUARY

Mary Anne Schindler

The day—Thursday, July 16, 1971, the time—11:00 A. M. Family and friends were gathered together to mark the passing of Mary Anne Schindler. Her spent clay lay at peace in the chapel at Crystal Lake Cemetery in Minneapolis, Minnesota. It was a time of memory, each heart recalling the days when her ministering provident hand had brought comfort nature or hospitality. After a message of assurance and a word of prayer interment was left to attendant hands.

At the age of ninety-one years, ten months and one day, on July 13, her earthly pilgrimage was complete and the full cup of living set aside.

Early in the history of the Minneapolis Church of Christ that group met in her home, and to the end of her years she was a member of that church. Her faith in the message of the Latter Day Angel was steadfast to the end. We cannot but feel assured that her habitation is with peace and joy in the presence of her God and Maker.

BAPTISM

Robert Steven Dewaele was baptized by Apostle Robert H. Jensen on June 19, 1971 in Council Bluffs, Iowa. The laying on of hands for the reception of the Holy Ghost was also performed by Brother Jensen at the water side the same day (Verse 9, Chapter LIV, Book of Commandments). We are happy to have him with us as a member of the body of Christ, and pray that he will be susceptible to the promptings of the Holy Spirit throughout his mortal life.

YES, THAT IS VICTORY

If you can trust when everyone about you
is doubting Him, proclaiming Him untrue;

If you can hope in Christ, tho' all forsake you
and say, 'tis not the thing for you to do;

If you can wait on God, no wish to hurry,
or, being greatly used, keep humble still;

Or if you're tested, still refuse to worry,
and so remain within His sovereign will;

If you can say, 'tis well, when sorrow greets you
and death has taken those you hold most dear;

If you can smile when adverse trials meet you,
and be content, e'en tho' your lot be drear;

If you can be reviled and never murmur,
or being tempted, not give way to sin;

If you fight for right and stand the firmer
or lose the battle when you ought to win;

If you can really long for His appearing,
and therefore set your heart on things above;

If you can speak for Christ in spite of sneering,
or to the most unlovely one show love;

If you can hear the call of God to labor,
and answer yes in yieldedness and trust;

And go tell the story of the Savior
to souls in darkness o'er the desert dust;

If you can pray when Satan's darts are strongest
and take the road of faith instead of sight;

Or walk with God e'en tho' His way be longest,
and swerve not to the left or to the right;

If you desire Himself alone to fill you,
for Him alone you care to live, and be;

Then 'tis not you, but CHRIST who dwelleth in you;
And that, O Child of God, is Victory.

—Author Unkown

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.

REVELATION 12 — AN EXPOSITION

By

William E. Frishkorn

In this remarkable prophetic revealment the Apocalypse brings to light what was been commonly styled by the Church of Christ, "The Apostacy." This being rightly so, for the evangelistic apostle Paul had warned the congregation concerning such a defection from the faith. "Let no one delude you by any means because the apostacy (transliterated Greek: apostasia) must come first, and there must be revealed, that man of sin, that son of destruction" (2 Thessalonians 2:3, Emphatic Diaglott).

It was a falling away of the glorious Zionie Jerusalem church into an unfruitful wilderness, leaving the papal Babylonian mystery religion to fill the void. With this thought in mind let us consider this important prophecy and if the Lord be willing, perhaps bring it into a brighter, clearer light.

A Heavenly Wonder

Verse 1. "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:"

In that heavenly world thus disclosed in the presence of God, John the beloved saw an impressive sign which he proceeds to describe.

He saw, as it were, "a woman clothed with the sun." Exceeding illustrious and beautiful, the bride of Christ, the church, adorned with all the gospel armour. When transfigured before Peter, James and John the face of Jesus "did shine as the sun, and his raiment was white as the light" (Matthew 17:2). The light of Christ was so bright that only the sun itself could be used to draw an illustration, indeed a spectacle! Even his clothes were illuminated by the strength of the light. Thus, we shouldn't find it remote to find his bride arrayed in the same glorious clothing. The shining of the face of Moses was so weak that a thin veil could conceal the glow. (Exodus 34:35).

The moon was under her feet, she had overcome it. Its light now seemed feeble to her newly dawned clothing. Just as the church had placed the Mosaic dispensation under its feet, so also must Christ reign ". . . till he hath put all enemies under his feet" (I Corinthians 15:25).

"The beauty of the passage brings even more significance when we consider that the moon reflects light from the sun. Even so, the former dispensation wrought what the apostle termed, "types and shadows," reflec-

tions of the glorious future to come. To mention but two of such reflections we read in Numbers: "And the Lord said unto Moses, make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it shall live" (Numbers 21:8). This being in comparison to the future was a mere shadow, for Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life" (John 3:14-15).

The Book of Mormon reveals another reflection of the glorious future to come concerning the sacrifice of the Lamb. ". . . even as it was accounted unto Abraham in the wilderness, to be obedient unto the commandments of God, in offering up his son Isaac, which is a similitude of God and his only begotten Son" (Jacob 3:6).

The woman was crowned with a diadem of twelve stars, so representing the twelve apostles set first within the church as Twelve chief overseers to the churches under Christ, or Twelve pillars to the household of Almighty God. "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb" (Revelation 21:14).

Fulfillment: The Jerusalem church, having been made spotless and white by the blood of the lamb, and having overcome the former covenant given to Israel by Moses, a servant of God. A church with twelve men at the head, so ordained and given authority by Christ.

. . . A Church in Travail

VERSE 2, "And she being with child cried, travailling in birth, and pained to be delivered."

She labored hard to bear increase in the face of her adversary, Satan. On the scale of life we find any increase made only through struggle, much more, the increase of righteousness.

From the day of Pentecost the Jerusalem church was beginning to swell from converts and was struggling, through the preaching of the apostles, to expand to all points throughout the known world. One can see the similar language in Paul's letter to Galatia. "My little children, of whom I travail in birth again until Christ be formed in you," (Galatians 4:19). Even Corinth, a capitol of idolatry, had yielded of fruit after much labor and travail. "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: . . . for in Christ Jesus have I begotten you through the gospel" (I Corinthians 4:11-15).

Fulfillment: From Jerusalem to Corinth, Rome, Eph-

esus, Galatia, Crete, Philippi, Babylon and Colosse the church travailed against the foe to bring forth the Kingdom of our Christ.

A Red Dragon

VERSE 3, "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads."

Verse 9 informs us this dragon is none other than the Devil and Satan. He now stands ready to wage war against the church behind the controls of a Kingdom. Rome was certainly the greatest agent of accomplishing the evil design of Satan against the church. The dragon was a most noted symbol of Rome: "In the third century it had become almost as notorious among Roman ensigns as the eagle itself; and is in the fourth century noted by Prudentius, Vegetius, Chrysostom, etc.; in the fifth by Claudian and others" (Elliott, ii. 14).

The seven heads further describe the cloak of Satan's kingdom—Rome. Rome was built, as well known, on seven hills and was often called the seven-hilled city (Septicolis). "The seven heads are seven mountains" (Revelation 17:9). The seven heads also impose a dual meaning, for there were seven forms of government ruling over Rome. Although many sources could be used to substantiate such a claim, Bellarmine, a Catholic writer, sums them up quite nicely in his book entitled, *De Pontiff*. That is: 1. Kings; 2. Consuls; 3. Decemvirs; 4. Dictators; 5. Military tribunes with consular power; 6. Emperors. The 7th is pointed out by Mr. Gibbon when Rome was reduced to Dukedom under the exarchate of Ravenna for a short period of time.

The ten horns denote the division of the Roman Empire into ten portions by the invading tribes at the collapse of the Empire.

A Third Fallen

VERSE 4, "And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."

The false teaching and lies of Satan had successfully converted a third of the hosts of heaven and are at this point cast to the earth—no longer to gain entrance into heaven. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6).

Having now been cast to the earth he is eager to vent his hatred towards the church and especially the dominion she is striving to bring forth under her king, Christ Jesus.

A Kingdom Born

VERSE 5, "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne."

The Jerusalem church was successful in giving birth to a large realm or domain, Christ's Kingdom and dominion. This covered many nations and ruled the congregations by the Word of God. However this king-

dom was caught up into heaven through persecution and death. Webster gives one definition to kingdom as: "the realm in which God's will is fulfilled."

Some take this man child to mean Christ, since the scriptures clearly indicate he shall rule all nations with a rod of iron. (See Psalms 2:9, Revelations 19:15.) And of course He was caught up to the throne of God. Nevertheless I feel these are in reference to the second coming and the millennial reign of Christ, besides, those persecuted who were also taken to the throne of God. (Revelation 7:15).

To think of the man child as being Christ, to me, is out of tune with the Revelation. To me the church is clearly depicted as the bride of Christ, not his mother. ". . . prepared as a bride adorned for husband . . . come hither, I will shew thee the bride, the Lamb's wife" (Revelation 21:2, 9).

Besides it accords elsewhere in the Scriptures when speaking of the increase of the church. "Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? . . . for as soon as Zion travailed, she brought forth her children" (Isaiah 66:7, 8). Joseph Smith understood this man child to be the kingdom also, it might be added—see the Inspired Version on this passage.

The Apostacy

VERSE 6, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days."

Her kingdom now taken from her, the church now flees into a secluded and unfruitful place for 1260 years. Satan now fills Christ's former dominion with his own.

Surely the prophet Elijah can be likened to a "shadow" of the future. Elijah sojourned in the wilderness during a drought and was fed by ravens. All the while false prophets ruled the land (I Kings 17:6, 7). So, except for one woman, the church was rather unfruitful during that period of time also. Christ mentioned that time as lasting 3½ years, or 1260 days (Luke 4:25).

Thus for 1260 years the church was without the "living waters" of life. Nourished and fed in a unfruitful and barren period of history it grew darker and darker for many years before the beginning of the "night" which began in 570. Likewise it grew lighter and lighter before the "day" in 1830. Truly this is a beautiful representation of the church during the corruptions of the Papacy during the dark ages. Just as Elijah fled the persecutions of Jezebel, so also did the church flee the Roman Power.

Scene Two — War In Heaven

Verse 6 concluded the end of a scene. The rest of the chapter tells the same scene over again, giving more detail to events.

VERSE 7, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels."

Who could possibly imagine a war in heaven? Who would dare fight against God Almighty? Here Satan leads a third of the hosts against Michael. Some feel this is actually Christ in which I am inclined to agree in accordance to the language of Daniel 12:1. In any event Michael is the protector of the church and is now cleansing the heavens.

Michael's Victory

VERSE 8, "And prevailed not; neither was their place found any more in heaven."

Sometime before the beginning of the world Satan was successful in making a third of the hosts of heaven rebel with him against God. Although they had then fallen from their estate to the left hand of God they were still allowed entrance into heaven. Access into heaven can be seen during the days of Job. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them" (Job 1:6). Another Bible renders this; "The day came when the members of the court of heaven took their places in the presence of the Lord, and Satan was there among them" (Job 1:6, New English Bible).

In one case the Lord allowed an evil spirit before his throne to tell a lie in the mouth of four hundred prophets. This was revealed to Micaiah the prophet. "I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand and on his left (denotes good and evil). Then there came out a spirit and stood before the Lord, and said, I will entice him. And the Lord said unto him, wherewith? And he said I will go out and be a lying spirit in the mouth of all his prophets" (2 Chronicles 18:20, 21).

So, although they had previously been allowed access to heaven, their place is no longer found there.

Satan Cast Out

VERSE 9, "And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

Yes, the same old serpent that was a party to Eve is now thrust to the earth along with his followers, where we are told he has deceived the whole world. If we don't want to be deceived also, we'll have to obey the advice given throughout the scriptures and turn to God.

His being ejected from heaven must not have been too remote from Christ's ministry for he said, "Now is the judgment of this world: now shall the prince of this world be cast out" (John 12:31).

Salvation and Kingdom

VERSE 10, "And I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ:"

The eternal sacrifice of the lamb certainly heralded salvation for the world and through the preaching of the ministry the kingdom began growing throughout all the known regions.

VERSE 10 (cont.) "... for the accuser of our brethren is cast down, which accused them before our God day and night."

Before the very throne of the Almighty, Satan had accused those who were striving to serve God, as it were, day and night. Perhaps the most skillful thing Satan does is muster accusations against the church and people of God. Accusing them of hypocrisy and insincerity he quickly points the finger at all striving to serve God. Satan even accused God of hedging Job in on every side. But not now. No longer is he to stand before God's throne and accuse the brethren. So again, we have a picture of the atonement and salvation of Christ with the Kingdom beginning to be brought forth after the cleansing of the heavens.

Kingdom Taken

VERSE 11, "And they overcame him by the blood of the lamb, and by the word of their testimony; and they loved not their lives unto the death."

What a marvellous blessing waits for those who overcome Satan. They were given to sit with Christ on his throne. This is in reference to the martyr age of the church. Their testimony of truth foiled Satan repeatedly—the pure gospel, riding forth on a white horse conquering. What a marvellous age for those who had the testimony.

"I ask them whence their victory came;
They, with united breath,
Ascribe their conquest to the Lamb,
Their triumph to His death."

They loved not their lives unto death: they didn't shrink back at the thoughts of putting their all on the altar for their Master. Through death Christ's domain was taken up into heaven.

. . . A Roaring Lion

VERSE 12, "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and the sea! For the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

Unable to gain a victory over Michael or over the kingdom of Christ, the Devil is furious. These words we need to be aware of continually. To heed the words spoken by the holy apostles, "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour" (I Peter 5:8).

VERSE 13, "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child."

Rent from heaven, deprived of devouring the man child, the devil now turns on the church with all the persecution possible. Her only hope is that of escape, to flee.

Apostasia

VERSE 14, "And to the woman were given two wings

of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

Again the prophetic utterance reveals the escape of the church, or main congregation to a wilderness or desert, for that long night of 1260 years. Speed is imperative to escape her foe Satan, but the strong eagle's wings carry her far from danger. Can one deny the inspiration of Paul's prophecy? A great defection to the Papal church, the church escaping from the kingdom she once had and the revelation of the man of sin. Some have thought that during this time the church was to be extinct. Although obscure and comparatively unknown it would still remain alive.

"In the history of the Waldenses, and Albigenses, the Bohemian brethren, and kindred people; in deserts and places of obscurity; . . . the true religion was being kept up in the world" (Barnes Notes).

A Flood

VERSE 15, "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood."

Through movies, television, education, magazines, or any mode by which Satan may operate he induces a wide and devastating flood by which he hopes he can carry our unwary souls away. The flood in this case may be many peoples working under his direction. O how we continually need to be more aware lest we become a portion of that great flood!

VERSE 16, "And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."

If a flood were coming behind us our only thought would be to get enough ahead of it that the earth may eventually absorb the waters. She swiftly escaped into areas where the flood was completely dissolved.

War With Her Remnant

VERSE 17, "And the dragon was wroth with the woman, and went to make war with the remnants of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

The woman, having safely escaped the fury of the Devil, has turned on the scattered members. Here we learn that the woman did have "seed," a singular baby wasn't her only product. The Kingdom is comprised not only of dominion, but also of servants and subjects, these were the fruits of the Jerusalem congregation.

The magnitude by which the Word of God presents the apostacy to us furthers our faith and belief in the scriptures, however, the apostacy would be fruitless at its termination if there were not a restoration of the original church.

The Radiant Sunlight

The magnificent sunlight which arrayed Christ and His bride during the early apostolic age certainly dispelled the darkness that prevailed. What beauty we

find in the words, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

In essence, we should find the same glorious sunlight accompanying the restoration of the truth, authority, offices, in short—the kingdom. With thankfulness we can be thankful of such a testimony in the words of the prophet Joseph Smith, "I saw a pillar of light exactly over my head, above the **brightness of the sun**; which descended gradually until it fell upon me. When the light rested upon me I saw two personages (whose **brightness and glory** defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said (pointing to the other), "This is my beloved son, hear him."

AN OPEN LETTER TO A BOOK OF MORMON CRITIC

In regards to your letter of April 23rd, I am satisfied that while you have read the Book of Mormon, you are not as well acquainted with it as you should be. No doubt you have read it with a prejudiced mind as many others have done, with a desire to find flaws instead of truth. Your statement in regards to the history of its coming into being, makes me think you do not have a true and unbiased history of the book. If you have, I cannot see how you can say it is not inspired of God. On the other hand, you may have the truth but do not believe it, like Professor Anthon whom I will mention below in this letter.

The Book of Mormon brings with itself the fullness of the gospel, and Apostle John prophesied that it would be revealed from heaven by an angel (Revelation 14:6). And that a book shall come out of the earth has been prophesied by Isaiah. For instance in Isaiah 29:4 we read that a voice shall speak out of the ground. And verses 11 and 12 tell plainly that it would be in the form of a book. The following is a literal fulfillment of these verses.

Joseph Smith speaking, quote:

"Martin Harris came to my place, got the characters that I had drawn off the plates and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances as he related them to me after his return which was as follows: "I went to the city of New York and presented the characters which had been translated with the translation thereof, to Professor Anthon, a gentleman celebrated for literary attainment. Professor Anthon stated that the characters were correct, more so than any he had before seen translated from Egyptian. I then showed him those that had not yet been translated and he said they were Egyptian, Chaldaic, Assyriac and Arabic. And he said that they were the true characters, to certify to the people of Palmyra that they were the true characters, and that the translation of those that had been translated was

also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back and asked me how the young man found out that there were gold plates where he found them. I answered that an angel from heaven had revealed them to him. He then said to me, "let me see that certificate." I accordingly took it out of my pocket and gave it to him. Then he took it and tore it to pieces, and said there is no such thing as angels ministering now. And if I would bring the plates to him he would translate them. I informed him that part of the plates were sealed. He replied, "I can not read a sealed book." I left him and went to Mr. Mitchell, who sanctioned what Mr. Anthon had said respecting both the characters and the translation." This testimony had been related to hundreds of people before it had been written in 1838.

The Psalmist also wrote of this, that "Truth shall spring out of the earth" (Psalm 85:11).

Some have said that the book of which Isaiah spoke is to be revealed at some future time. But that assumption does not hold true with the Scriptures. For in Isaiah 29:17, it is made clear that shortly after the appearance of the book, Lebanon (the holy land) would become "a fruitful field." And verse 18 says, "in that day shall the deaf hear the words of the book." Can you name any book that answers these prophecies? A book that come out of the earth just before the holy land became populated?

Again you say that the Book of Mormon contradicts the Bible. This is a matter of interpreting or understanding the meaning of the doctrines of either of the two records.

As to the fact that the Book of Mormon has been translated from metal plates, written by prophets, and preserved by God, to be revealed to a future generation, there are eleven eye-witnesses that had seen the plates. Three of them were especially chosen by God, to whom the angel himself appeared with the plates in his hands. All of these witnesses, especially the three, Oliver Cowdery, Martin Harris, and David Whitmer, held true to these testimonies to their last breath. If the work were not of God but a fraud, it would seem that these witnesses at the point of meeting their Maker, would have repented and confessed that it was false, rather than still witness to its divinity and genuineness.

Thus said the prophet, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7). In case you believe, like Professor Anthon, that God no longer works through angels and prophets, read Malachi 3:6 and Hebrews 13:8. "Jesus Christ, the same yesterday, and today, and forever." God always did and always will work the same way.

When God undertook to lead Israel out of Egypt, He sent an angel to call Moses to be His prophet (Exodus 3:2).

When God needed a servant to do a special work for him, he sent an angel to a woman to announce that

she was to be the mother of that special servant whose name was Samson (Judges 13:3).

When He needed a servant to prepare His advent to earth, He sent an angel to Zacharias, announcing the coming prophet, whose name was John (the Baptist) (Luke 1:11).

When He was ready to come into the world, He sent an angel to a virgin, to inform her that she was the chosen vessel to be the Lord's mother (Luke 1:28).

When the Lord's time came to restore again the fullness of the gospel and His church, He sent an angel to Joseph Smith to be His prophet, (the instrument in his hand to do the work).

The Church of Christ (restored), mentioned in this letter, is not the Reorganized Church of Jesus Christ of Latter Day Saints nor the Mormon Church. This Church had its beginning in 1830 A.D.

The Reorganized Church of Jesus Christ had its beginning in Amboy, Illinois.

The Mormon Church began when Brigham Young went to Utah about 1848 or 49 A.D.

The Church of Christ is in name, organization, and teaching the same as when it was organized in 1830 (that is, not embracing the Presidency, High Priesthood, Patriarchy, baptism for the dead, nor many other unscriptural doctrines).

We hope to have continued opportunities to discuss the church and its doctrines. A thorough investigation will prove to you that this church is the one that God has caused to come into being, and which was then and still is uncontaminated with the many false doctrines and contradictions which you have referred to in your letter.

Emil Heeb

THE DOUBLE STANDARD

Sermon by Priest Larry Shaw
4-27-63, Phoenix, Arizona

(A Reprint from August 1963 Advocate)

I am happy to be here this morning and I do indeed hope that the prayer that was offered in my behalf and in your behalf might be answered. It is this prayer and the fulfillment of this prayer, that enables me to stand before you in this pulpit, unworthy as I am.

Today, I would like for us to examine and review a few things in our normal everyday life, and the lives of those about us, that affect us spiritually. I would like to compare the laws of God, and the violation of those laws which are called sin, with the laws of our land, the civil laws, and their violation which are classified in three specific groups.

First, and most common of all, we have what is called the misdemeanor, which is a violation of a law against society, but is not of too serious import.

The second law violation in import, is called the felony. This is one of the most serious crimes that a man or woman can commit. In this class are robbery,

burglary, kidnapping, murder and so on.

The third classification of civil law violation is called the capital crime. Capital crime is deliberate physical murder, treason, and in recent years, kidnapping.

I believe that the laws of God might also be classified similar to the above-named civil law violation classes. Let us examine them.

The capital crime or sin, we are told in the scripture, is that thing which would make us blaspheme God after having known God. That would be the only spiritual capital crime. That crime is unpardonable, the same as in our civil laws.

We also have a felony, which is a serious transgression of God's laws. Felonies would be the breaking of the specific Ten Commandments that have been given to us. "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not bear false witness. Thou shalt not steal, etc." These, I believe, would be comparable to the felonies in our civil laws.

Then we have the most common of sins which might be called the misdemeanors—those things actually contrary to the laws of God, but perhaps not too serious. These nevertheless are transgression and sin.

In the 13th chapter of I Corinthians we have one of the most beautiful passages of scripture that has ever been written, or ever will be written. It contains Paul's definition of charity. We have always looked at the definition of charity in a positive manner. In verse 4 we read: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up." In trying to compare these things to the misdemeanor class in civil law, I would like to approach them from the negative aspect.

"Charity suffereth long." In other words, from the negative standpoint, if you are not able to be long suffering, it means you are too impatient. It means that you will be the type of person that has no patience with the family, those in the church or the people of the world. "Charity vaunteth not itself, and is not puffed up." This in the negative aspect, would indicate pride. You would seek praise and reward. You would be unrelenting. This would be a misdemeanor against God.

We go on through—still speaking of charity—"Rejoiceth not in iniquity. . . ." If we DO rejoice in iniquity, in iniquity proving ideals, then we would not possess charity, and would be guilty of a misdemeanor. "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." These things, Paul points out, are of no avail without charity. Then Paul goes on to say that when he was a child, he spoke as a child, and he understood as a child, and he thought as a child. But when he became a man, he put away childish things and put on the ways of a man. In other words, he thought he had been able, when he became spiritually mature, to put away from him those

things which would cause him to be a misdemeanor law breaker, according to the laws of God.

The Gospel means many things to different people. There are those who go to church for various reasons. Some go to church for political reasons, some for business opportunity, some for prestige. And then there are people, naturally, who go to church to renew their covenant with God; to renew their faith in God. The Gospel of Christ, we are told, was designed to help us live without these transgressions, and to live in a happy manner too. Christ said that he came to give the abundant life. He came not to destroy the law, but to fulfill and complete the law.

Some of us feel that we go church to rediscover God. Every time we enter the doors of the church, everytime we go on our knees in prayer there, we rediscover God, if we do these things in the right spirit. There we renew our faith and we bulwark ourselves against the things that would cause us to break the spiritual law of God.

In administering our civil laws, there is, regretably a double standard which results in many injustices. For example, there is a man in prison at Florence, Arizona—his picture was in the papers a short time ago—who is serving a life sentence for a fifteen cent theft. For forcibly taking from a store owner fifteen cents, he was sentenced to life imprisonment, and his sentence is so worded that he is not eligible for parole at any time during his life. In comparison, there is a man in Texas, Billy Sol Estes, who is guilty of defrauding the government and the people of twenty-five million dollars. Yet this man was sentenced to only fifteen years in prison! And he is out on bond—just as free as we are, and I seriously doubt if he will ever go to prison and serve his term. The injustice of a double standard! There is another case on record where a man who committed robbery to the amount of fifty thousand dollars was given a sentence of from fifteen to twenty years, and another man about the same time sentenced to life imprisonment for stealing bread for his family. These are not isolated cases. They are repeated all over the country, to our shame!

There is also injustice in our educational system—an injustice comparable to the double standard. It is permitted in our schools for teachers to teach atheism, if not directly, nevertheless just as effectively, by the method of teaching, subtly, those things which tend to make the student lose faith in God. There are things in our school systems, especially in our higher educational systems, that enable students to learn about communism. And yet let one teacher try to teach something about God and you hear the hue and cry "religious prejudice!" Is this a double standard? Is it double standard when a teacher may, lawfully, teach atheistic communism but may not, legally, teach anything about God? To me, this is a double standard!

In the scripture we find that there have been several men spoken of as being "highly favored of the

Lord." What does it mean to be highly favored of God? Does it mean that God is partial to these men and gives them special favors, special treatment? Or does it mean that because they obey God's commandments so fully that they earned the blessings and advantages assured in the Gospel? This last is true, I am sure. In the Book of Ether there is an example of a man highly favored of God. Also the reading contains an indictment against the inhabitants of this land (America) who disobeyed or would disobey God's commandments. It points the finger to you and to me and to all on this continent who are responsible for evil doing and unjust laws. We are told that if we do not obey God's laws we will be swept off the land, and the land will be taken away from us. In the Book of Ether referred to, we find the reason Jared was highly favored of God. It was because he was so righteous—righteous to the point of perfection—and he was given some wonderful spiritual blessings. Read Ether 1:84-85.

Is it impossible for you and me to achieve this perfection? Is it possible for us to free ourselves from these misdemeanor sins against the gospel of Christ in the sense that we become persons who no longer need faith because our faith has become knowledge? The entire purpose of the Gospel of Christ is not only to promise us that perfection, but to enable us to achieve it, IF we will put forth the effort.

If we stop and think we might see that even such a simple thing as a relatively harmless lie, or the losing of our temper, or the hurting of another's feelings, or malicious gossip—these things might keep us from attaining perfection. It is disastrous. These are things you and I are finding ourselves guilty of every day, in one degree or another.

We have just come to a mile-stone in the history of our church, in that we have had a very successful, harmonious conference—the first in many years. This can be the nucleus of something greater than our fondest dreams. It could be that with this new beginning, each of us can, if we will, put away these sins against the Gospel of Christ, and be able to take upon us the name of Christ and serve in every essence and every phase of our lives. And then we, as individuals, and as a people, may truly become highly favored of the Lord.

We have a choice. Will we ally ourselves with God and obey His commandments, or will we choose to ally ourselves with the world and continue to commit spiritual misdemeanors, felonies, or capital crimes? This choice must be made over and over again, many times each day, perhaps.

May we all choose wisely throughout our days, and become highly favored of our God.

SEARCHINGS ??

by Darleen Smith

Open hands!

Truth is so much greater than our finite minds. We

gain small portions, see faint glimpses of this ALL TRUTH! Whenever we speak a small truth in our human way, it is a tiny piece of the GREAT ALL TRUTH!

The more we can open our inner senses to TRUTH, the closer we come to God, for He is ALL TRUTH, LIFE, LOVE! It is so needful to learn to let this TRUTH, LIFE operate through us; for this is the force that speaks from soul to soul.

The mystery for all of us is how to keep the connection open constantly in our lives. Yes, we have faint glimpses, occasional flashes, but the craving of the hearts of honest ones is to have a continuous stream of this beauty of ALL TRUTH flowing through them!

* * *

Friendship is something of the "inward," that flows out in all directions, freely, naturally, sweetly!

Gadding about has little to do with this, for friendship is a "matter of the heart," an inward growing and development; then as one grows in loving fellowship and friendship, one is truly friend of all humanity. It is a GIVING not a GETTING! Friend of those they have never met; friend of those that do them wrong; friend of those who are wronging themselves; friend of all suffering mankind.

It is a flowing in love towards all, or more correctly allowing a "love" beyond human love to flow through one!

* * *

What humanity craves and most needs is the naked heart of us; the caring, the awareness; and we, because of the pain, learn when young, to put forth shields for protection, which then need to be stripped away in order to let the deep caring flow in realness to others. To be our real selves is the important thing, for then is no bluff, no pretence.

"Fellowship?"—the tie that binds! We are blessed by these; how greatly blessed! And cursed by these? A source of joy and also a source of suffering!

"Fellowship?"—inter-relationship with all humanity. Some things which are a joy to some people are a pain to us. Is this another facet of the "curse?"—a closed hardheartedness, is this also a part? And certain openness, a receptiveness, a part of the "blessing?"

We can learn from someone we may feel antagonistic toward, providing it be of TRUTH they bring. There is no need, if dwelling in God's Sunshine, to be clannish. Oh! To learn to leave a little "elbow room" between persons, especially if personalities clash. Now I wonder if the "elbow room" may be space God fills? Let God be the "buffer." Then instead of looking at each other in exasperation we leave "God filled elbow-room" between us; and all look at God.

* * *

We struggle all our lives to "open our hands of love," to allow our loved ones room to grow, to broaden their horizons, (there is great need to broaden our horizons also, to keep growing). The "clenched fist" is caused by fear, or the frantic desire to hold one's own, one's

friends just to oneself. (Like the mother who explained to her small daughter, when showing her the baby-chick; the little girl immediately closed her hand tightly on the chick, which began to struggle and kick. The mother showed her, that when she held the chick lightly, it rested freely in her hand and even when she opened her hand the chick stayed there for a while looking around with its beady-black eyes before hopping down!) Fear comes from a desperate yearning not to be left alone, not to be isolated in the loneliness of facing the "cold winds" of living. We are like people huddling over a brazier of coals, pulling jackets, blankets, tightly around ourselves, (possibly an infantile reaction) trying to draw our friends and family ever tighter by over-self concern. Where a good brisk walk in the sun i.e. the TRUTH, the GOSPEL; clad in the warm insulated windbreaker i.e. Faith; facing the fresh invigorating winds that blow, one tingles with vigor and health i.e., a racy interest in all God's family,—ALL;—How open!—How free!

So with our "hands of love" open, clad in the "shield of Faith," with true thanksgiving for freely offered friendship (how great is the rejoicing when an unlooked for kindness or thoughtfulness is given one), let us face the bitter winds with a strength that is strength only because it leans completely on God, knowing that the gentle breezes will blow again, that the isolated summits are there to broaden our horizons, enabling us to reach out in greater loving kindness to all peoples. The icy summits are there too, and often we must mount them alone with anguished hearts and quivering nerves. But even then, when we stumble, there is the "touch on the shoulder" of the unseen hand, ever ready to bear with us, burdens beyond our strength. Thus our hearts are eased (Ephesians 6:13 to 19).

* * *

FROM THE DESK OF THE GENERAL SUNDAY SCHOOL ASSOCIATION EDITOR

Excerpts from letters, too good to be kept for one's self alone.

. . . when just a girl walking through a cluster of trees, I remember the fear and a sort-of-horror when I approached a tree whose base was pressed harshly against a jagged rock on one side; it had formed an immense warty growth in its efforts to protect itself from this tormenting sharpness. It looked like a hideous growth at first glance, yet on further consideration, I saw the tall, graceful, slender length of this tree reaching upward into pure sunlight, indeed something to admire the more for having overcome this unbearable cutting pressure it could not move away from. I know by its healthy upward-reaching length that when this tree went to a saw-mill not only would its tall growth make excellent lumber, but the great burl-knot in its base would make one of the most beautiful of

bowls, exquisite when polished to show all its delicate whorls, birdseye, and other intricate knots.

This was indeed promise and prophetic to me to encourage dedicated effort in soul growth. Only let us be sure we are making upward reaching growth, in faith, in love; else these knots might be worthless, worm eaten, rotten scabs; twisting the upward growth of the tree (soul) into useless lumber also.

When we try consciously (self-righteously) to serve God, beware lest self-ego take the credit. Greater is the service when we serve God unconsciously; our way of life so lived that He can use us instantly, whether we are aware or not of being used. The glory is then completely given to God.

The "Shade of His hand." We, under this hand, mistake the "shadowing" and in fear, stumble. It seems many of our people have not awakened to what this hovering love truly is. A wonderful experience is to become awakened to the meaning of His glorious love, though that still doesn't mean but what the growing, the "putting on of the new man," will be slow and many times painful.

To me it is most heart-breaking to realize our "bits of truth," our earnest teachings of Christ's words, our efforts are not acceptable because of us, because of our stumbling steps, our own human frailties. I'm not here considering those who deliberately misconstrue our words, or possibly the truth. God's truth stings, so they purposely twist one's actions and words. These fall into a different category. The grief is to realize our human failings prevent so much our reaching out to mankind.

To "forgive seventy times seven" is another way of saying the same thing as "forgive them, they know not what they do." To acquire the continual indwelling spirit of forgiveness would be the greatest blessing to the "forgiver" (a blessing surely for the forgiven also). The "forgiver" then can go about his work with heart's ease; at peace, open, receptive, regardless of whether the forgiven person repeats the offence again and again. The repeating is then between them and their God. The "forgiver" is thus freed, relieved of the strains, the multiplying burden that would build if one was waiting endlessly for the offender to keep asking forgiveness. Saved is the "forgiver" from the increase of hurt and consequent tendency to hardness of heart, to the bitterness against offenders who fail to ask forgiveness. Who of us is not blind at times to our trespassing on others? Let us lean fully on God and learn fully His last ultimate lesson from the cross, "forgive them, for they know not what they do."

LESSON GUIDE

STUDY OF GOD'S COMMANDMENTS

Lesson texts: Matthew 5:10-12, Luke 6:22-23, 3 Nephi

5:57-59. We will note in the study of these texts that the promise of the Lord regarding recompense to those who are abused and persecuted is based on two things; that the persecution be because of or for His name's sake, for or because of the stand for righteousness, and if the accusations against one are false. The Lord never promised His disciples that they would not be misused or suffer abuse from this world. He has promised strength to bear whatever the world throws against us, His strength through the gift and presence of the Holy Spirit.

In the writings of Peter there is that which indicates that we may suffer these things because of fault of our own, and if this be true what glory is it if we take it patiently? (I Peter 2:19-20, 3:17, 4:15). I am afraid it is the tendency of humanity that, when others treat them in an undesirable manner, to fail to see the cause which lies in themselves. We fail to search ourselves to find the fault of attitudes, or behavior, which is the irritant to which the other is reacting. We, of the church, are no exception. How often we hide our lack of Christian excellence from ourselves by the excuse that all unfavorable treatment we meet is because we are Mormons. Too often the adverse reaction we receive is not because of what we believe but because of how we act about what we believe, when our daily conduct does not equal the idealism of our statutes. This we have found true within the confines of our own ranks, so why should we not recognize that it may be true also in regard to that which comes to us from without.

If we will accept the revelation to Joseph regarding the persecution of the saints in Jackson County at the time they were driven out in 1833, we see that even though they certainly did not deserve the terrible treatment that they received at the hands of the mobs, the Lord did not intervene in their behalf because they were not obedient to his requirements in personal conduct (Doctrine and Covenants 83:7-8, 98:1-3 and 5m, also Outline History, chapter 3, paragraph 1, page 57, 102:1-2, and the epistle of the July number of the Evening and Morning Star). From these it seems there was some accuracy to the claim of their persecutors that the saints were not gathering as the Lord had commanded them, and that they were very likely boasting as their accusers claimed (Reorganized Church History, page 314, paragraph 3, also page 324, paragraph 1). In regard to Joseph's martyrdom it seems possible the Lord did not prevent it because of his lack of complete obedience to the rules of purity in the position the Lord had called him to do (Outline History, chapter 14: page 82, paragraphs 2-3). I do not recall the failings of these early peoples as a criticism of them but as a warning that neither can we cheerfully assume that all the perverse attitudes that we suffer are without some responsibility on our part. I have even thought it quite possible that Paul's ministry from and in Rome could have been accomplished just as well and without the difficulties of being a prisoner had he heeded the warnings given of the Spirit to not go up to Jerusalem, Acts 21:4.

Nevertheless when we are persecuted for righteousness' sake what is to be our reaction and attitude? Included with the texts consider the following scriptures: Matthew 5:38-48, 6:14-15, Romans 12:14, 17-21, I Corinthians 4:9-13, I Thessalonians 5:15, I Peter 2:19-25, 3:8-17, 4:8-19, Proverbs 20:22, 2 Nephi 5:82-83, 3 Nephi 5: 89-91, 107, 6:24.

These admonitions concerning our response to mistreatment certainly apply when the occasion occurs between members of the church as well as from those not of the church. However here we have an added responsibility to handle the transgression according to the Lord's command that iniquity be kept out of the church (Book of Commandments, chapter 65:1-16).

There are a few outstanding examples in the scriptures of persons, and on occasion peoples, who have had the courage to be obedient to the direction of the Lord in the face of threat of danger, in the tribulation of persecution, and examples of their beautiful response to bad treatment. First, there is the account of Joseph who was sold by his own brethren into slavery. (See portions of Genesis 37:45). Then there was Daniel and his companions (Daniel 3 and 6). Perhaps there is no greater record outside of that of Christ himself than what was written of Stephen (Acts 6:8-15, 7:51-60), and Abinadi, (Mosiah 7:28, 9:27, and of Alma, Mosiah 9:28-72, 11:1-76). Nor should we leave out the people of King Lamoni, converted by Ammon and his brethren (Alma 12:15).

As true disciples of Christ, if or when we are persecuted, we must not respond in kind. This does not mean that we can never speak in our own defense. For example, should a lie be told of us, we can if possible prove our innocence. This is not responding in kind. However, should someone being offended with us, talk maliciously about our faults among our associates, and we in turn point out theirs, we have evened the score and stooped to their level. Being reviled we have thus reviled again. Better not to even speak in our own defense than to do it this way. Rather let us emulate the example of Christ himself (Matthew 27:12-14), "And when he was accused of the chief priests and elders, he answered nothing. Then Pilate said unto him, Hearest thou not how many things they witness against thee? And he answered to him never a word; insomuch that the governor marvelled greatly."

INDEPENDENCE EAST LOCAL NEWS

At this writing our summer is half gone, and by the time this report is in print it will be harvest time again. We are looking forward to the harvest time of the Lord. May we all be prepared.

Apostle William Sheldon returned from his mission to the Eastern states and on May 30 he spoke to us at the 11:00 o'clock service. At this time we were favored with a vocal solo, "God Understands," by Sister Darl Temple. Brother Sheldon said at the beginning of his

discourse, there is nothing greater in this life than the Gospel. And we are living in the time of the end of all things, as spoken of by the prophets of old, and when we see these things come to pass we should lift up our heads and know our redemption draweth nigh. We should not let the cares of this world overcome us.

On June 13, Brother Sheldon spoke again to us on our responsibility to preach the Gospel. God's work will go on and if we want a part in it we must work, or our strength and ability could be taken from us. He talked on the destruction of the wicked, but the righteous will he spare. Our hope of salvation is only in Christ.

On July 15, Brother Sheldon and Brother Leon Yates left Kansas City by air for a Scotland mission. Their mission completed, they returned July 21 after having baptized two young men while there, adding two more to the fold of Christ.

Another member has been added to our congregation, Brother Ronald Temple was baptized Sunday, June 11, by Brother Nicholas Denham and confirmed by Apostles William Anderson and Clarence Wheaton.

Those who attended the Colorado Reunion from our Local were Brother Roland Sarratt and family, Bro. Frank Fann and family and Sister Gladys Nast.

Sister Ruth Randall spent two weeks in Sedalia with her daughter, Mrs. Lorena Wilcox and family, visiting and helping care for her granddaughter who had bone surgery on her hip June 25. She just recently returned home after being in the hospital for six weeks. She is getting along nicely.

Brother and Sister Ronald Temple are spending their vacation in Michigan visiting relatives and friends.

Brother and Sister Frank Fann and family are having their vacation in Yellowstone Park.

Brother and Sister Harvey Seibel are the happy parents of a baby boy born July 14. He has been named Aaron Benjamin.

Brother and Sister Kenneth Smith announced the engagement and marriage of their son Robert to Miss Kathy Renee Terry of Raytown, Mo. The wedding date is set for August 21.

Brother and Sister Richard Wheaton announced the engagement of their daughter Vanna Jo to Randall Sheldon, son of Brother and Sister William Sheldon. Their wedding plans are for April. No date has been set at this writing.

Brother and Sister William Nast announced the engagement of their daughter Melissa Jo to Mr. Steven McGhee, son of Mr. and Mrs. Stanley McGhee of Independence. Their wedding date will be October 16.

Sister Ruth Randall announced the engagement of her daughter Cynthia Kay to Mr. Ronald Keith Caudell, son of Mr. and Mrs. Arlie B. Caudell of Neosho, Mo. The date for their wedding is February 12.

The Harvey Seibels are enjoying their new home they moved into recently.

The Missouri Reunion was held this year at the East Local Church June 25, 26, 27. It was well attended. Several good sermons were given. The speakers were Brothers John Sweem of Cowgill, Apostle Clarence Wheaton, Brother Albert Leighton-Floyd, and Brother Howard Leighton-Floyd. At the Sunday morning prayer service many good testimonies were given. The Spirit of the Lord was truly made manifest in our prayer services.

Sunday morning, July 18, Nicholas Denham was the speaker for the 11:00 o'clock service. He talked on the importance of prayer in our lives that we might have the spirit, to say and have the things God wants us to have. We are far short of the things He wants us to have. We were told to preach nothing but repentance to this generation. We should study with prayer that we may show ourselves approved unto God, and we should rely on that which is written. Many other good thoughts were given.

At 11:00 o'clock Sunday, July 25, Apostle William Anderson was the speaker of the hour. We were all so glad to see him in the pulpit again. He gave us a lot of good council. He began his sermon by quoting this scripture, "Ye are the body of Christ, members in particular. It is our duty to keep this body healthy. It must be fed with spiritual food as well as the physical food for our earthly body. He also said the Bible is the most important book we can have in our home. It should read the same to all people. The mission of Christ was to teach the Gospel that all might hear. Brother Anderson also talked on Baptism. We as a Church have a great responsibility.

Let us pray, study and work, that we might be found doing what God wants us to do.

Your East Local Reporter,

Ruth Randall

AN APPEAL

To Members and Friends
Church of Christ (Temple Lot)
Scattered Abroad:
Greeting:

We come to you at this time to make a special appeal for assistance in pushing forward some much needed missionary work at the Center Place. To do so we need your assistance in the way of generous contributions to the Marker Fund, inasmuch as provision has been made that this particular phase of church work must be carried on in this manner.

During the recent conference year, 1971-72, we have had a very encouraging number of visitors to the Temple Lot from many divisions of the Restoration as well as others. Up to June 1st, over 8 hundred registered visitors have come to this famous Restoration spot besides an equal number of more who have not registered, and have been told the story of the Church of Christ by Apostle Archie F. Bell, Seventy J. M. Case and Elder

Richard a Wheaton, and others, who have been assigned to this special mission. These people come from every point of the States and from some foreign countries.

Since the Information Center of the L.D.S. church has been dedicated and opened to the public this number is steadily increasing by those who come to **inquire the way to Zion** (Jer. 50:5). Many of these visitors arrive in town after dark and want to see the Marker. Therefore, it is necessary to provide lights on the Temple grounds for them to see the inscription on the plaques. Another necessity is to provide this lighting for the protection of our visitors against prowlers who may attempt to use the darkened grounds as an opportunity for molesting them for criminal purposes.

Consequently I have obtained a bid of \$265.13 from a local electrician to do the work of installation of four flood lights and a timing device that will turn these lights on and off at the proper time after the visitors cease to come of an evening. Some of the work will be done by our local young men to hold the above figure to just the cost of material and labor provided by the electrical firm.

Your offerings, therefore, should be sent to either the General Bishopric, or to Apostle Archie F. Bell, P. O. Box 472, Independence, Mo. 64050, Secretary of the Marker Committee. Both he and Apostle E. Leon Yates are away from Independence at this time in their fields, which necessitates my making this appeal as being very urgent and necessary that this work may be expedited. **PLEASE HELP IN THIS SPLENDID MISSIONARY EFFORT TO GET OUR MESSAGE BEFORE MANY HUNDREDS MORE BEFORE THIS SUMMER'S VISITORS SEASON IS OVER.**

Most Sincerely in Gospel Bonds,

Clarence L. Wheaton, Chairman
Marker Committee

AN EXCERPT FROM EDITORIAL JANUARY 1964

We advance by turning our failure into victory by knowing why we failed, and how to keep from repeating our past mistakes! No failure is worth despair. God gives us a time for a new beginning with the dawn of each new day. There is no need to wait for a New Year to make a new start with fresh resolutions. What a pity if we do not seize our daily opportunity!

We are inclined to think of success or failure in terms of the spectacular—actually it is a matter of small, seemingly unimportant, daily activities. Many whom the world might term as “failures” are the truest examples of success, because of their daily life.

The Great Teacher tried to impress upon the world that “as a man thinketh in his heart, so is he,” and said that, “a good man out of the good treasure of his heart bringeth forth that which is good; and an evil man

out of the evil treasure of his heart bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh” (Luke 6:45). So because this is true, the man or woman whose speech and actions generate love and friendliness are the ones who have made a success of life though their purse be small.

W. C. Brann once wrote: “The place to take the true measure of a man is not in the darkest place or in the amen corner, nor in the cornfield, but by his own fireside. There he lays aside his mask and you may learn whether he is an imp or an angel, cur or king, hero or humbug. I care not what the world says of him: whether it crowns him boss or pelts him with bad eggs. I care not a copper what his reputation or religion may be: if his babies dread his homecoming and his better half swallows her heart everytime she has to ask him for a five-dollar bill, he is a fraud of the first water, even though he prays night and morning until he is black in the face and howls hallelujah until he shakes the eternal hills.

But if his children rush to the front door to meet him and love's sunshine illuminates the face of his wife every time she hears his footfall, you can take it for granted that he is pure, for his home is a heaven—and the humbug never gets that near the great white throne of God . . . I can forgive much in that fellow mortal who would rather make men swear than women weep; who would rather have the hate of the whole world than the contempt of his wife; who would rather call anger to the eyes of a king than fear to the face of a child.”

Once again I seem to hear the words of the Master “. . . inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Matt. 25:40).

It is our relationship with our fellowman that determines our true relationship with God. Our neighbor, our brother—the ones we should love as ourselves—they surround us on every side and there is no escaping our relationship with them. What that relationship is determines our position in relation to our goal of eternal life. We can be like the Chameleon, colored by every association as we become a part of it, or we can be in the world and not of it as we staunchly portray the Christian character we copy from the portrait of the Master

“Behold, how good and how pleasant it is for brethren to dwell together in unity!

“It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments:

“As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for these the Lord commanded the blessing, even life for evermore” (Psalm 133).