

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 the power of the Holy Ghost...."*

1 Nephi 3:187

VOLUME 79

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O remember my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God; yea, and cry unto God for all thy support; Yea, let all thy doings be unto the Lord, and whithersoever thou goest, let it be in the Lord; yea, let thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord for ever; counsel the Lord in all thy doings, and he will direct thee for good...."

—Alma 17:68-69

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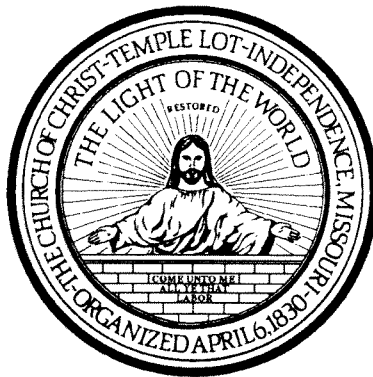
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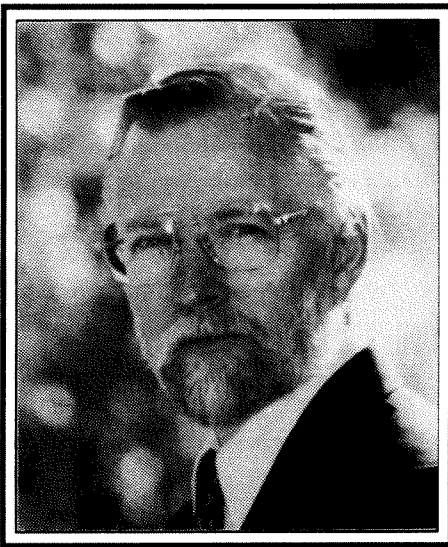
ZION'S ADVOCATE IS...

To promote Jesus Christ as our only Saviour;
 To promote His Teachings & His Church, the Church of Christ;
 To be a voice of warning to His people; to be Zion's advocate.

ARTICLE

The Matter of POLYGAMY

(As Derived From Scripture)



By Harvey E. Seibel

God instituted marriage in the beginning by providing the following word:

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Genesis 2:24).

Notice that this God given provision did not make allowance for a man to have more than one wife. It says that he shall cleave unto his 'wife,' not 'wives,' and they were to be one flesh.

Yet we know this injunction was ignored or lost not long after the creation, because we have record of men having more than one wife even as early as Cain's grandson Lamech, who had two wives, Adah and Zillah. By the time of Abraham, Abraham not only had his wife Sarah, but her handmaiden Hagar, plus concubines.

This practice continued down to Moses and was permitted to continue under the Mosaic law, but with certain added rules. And so we come to the days of David and Solomon who had many wives and concubines, David being told, on one

occasion, that God could have given him as many as he wanted, that he need not have taken another man's wife as in the case of Bathsheba.

There was one stipulation in the taking of multiple wives. They were forbidden to marry outside of the house of Israel, or to make affinity with the strangers round about them, because, if they did so, they would fall into the snare of worshipping the gods of those strange or foreign wives. And this is what did happen with Solomon. In his old age his heart was turned away from the Lord and he permitted those idol gods of his wives to be put in the temple.

But why did the Lord permit this practice? It was because of the ignorance of the people. From Matthew we read:

"The Pharisees also came

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unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matthew 19:3-9).

This, of course, is speaking of divorce. But divorce was permitted in the days of Moses because of the hardness of their hearts, and so it was written in the law of Moses despite the fact that it was not so in the beginning, nor according to the plan of God. But notice the language here. He says to them, Have ye not read that he which made them in the beginning made them male and female? For this cause shall a man leave his par-

ents and cleave unto his wife (singular) and they TWAIN shall be one flesh. 'Twain' means 'two' not 'three or more.' The truth is even more pointed than this. Consider the following requirement which is made to the ministry of Christ.

"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach" (1 Timothy 3:2).

Bishop is another word for elder. He is to be the husband of 'ONE WIFE,' not two or more. It is not the intent of the Lord that a man should have more than one wife, and certainly this holds true for one who holds the ministry of Christ. The same is true of the lesser ministry, as we see from the following:

"Let the deacons be the husbands of one wife, ruling their children and their own houses well" (1 Timothy 3:12).

In addition:

"Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6:15-20).

tion sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6:15-20).

This shows that the very act of sex (or the sexual union between two people) is what causes two bodies to become one body, or one flesh. So it is confusion for a man to cleave unto his wife in lawful marriage, becoming one with her, and then to cleave or have sexual union with another woman. How can he be one with this second woman and at the same time be one with his wife? (Or first wife, as the case may be?) It is confusion. The two women cannot be one with each other, so the result is a distorted condition of two with the man being divided. But there is also a spiritual dimension here that has been overlooked. We read of this in Ephesians.

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave

himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband” (Ephesians 5:22-33).

Notice that the husband is the head of the wife, not wives, even as Christ is the head of the church, not churches. In the last verse it instructs every husband to so love his wife (not wives) as himself, and let the wife (not wives) see that she (not they) reverence her (not their) husband. As Christ is the head of the Church, so also should the man be the head of the wife. This is the mystery mentioned by Paul here, the marriage of husband and wife is a shadow of the union of Christ and the church (His bride). And

so we again read,

“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly” (Titus 1:5-6).

It is plain from this scripture that righteousness or righteous living is equated with the husband having one wife, along with obedient children.

There is another spiritual record which, though possessed by the Mormons, is strangely ignored by them in this matter of polygamy. The following quotations illustrate this point exceedingly well. Consider:

“And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old, desiring many wives and concubines, and also Solomon, his son” (Jacob 1:15).

This was a concern to their spiritual leader which, at the time, was a minister to them. He thus came to them and delivered the following words:

“Behold, David and Solomon truly had many wives, and concubines, which thing was abominable before me, saith the Lord, Wherefore, thus saith the Lord, I have led

this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts” (Jacob 2:33-37).

This is pretty strong language. Even though God permitted this practice in the days of David and Solomon, it was not according to His will. It also illustrates that the Book of Mormon does not condone or teach polygamy at all. But read on:

“Behold, the Lamanites, your brethren, whom ye hate, because of their filthiness and the cursings which hath come upon their skins, are more righteous than you; For they have not forgotten the commandments of the Lord, which were given unto our fathers, that they should have, save it were one wife: and concubines they should have none; and there should not be whoredoms committed among them. And now this commandment they observe to keep; wherefore because of

this observance in keeping this commandment, the Lord God will not destroy them, but will be merciful unto them; and one day they shall become a blessed people. Behold, their husbands love their wives, and their wives love their husbands, and their husbands and their wives love their children” (Jacob 2:54-57).

“And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines, and did lay that upon men’s shoulders which was grievous to be borne; yea, he did tax them with heavy taxes; and with the taxes he did build many spacious buildings” (Ether 4:48).

In each instance the practice of polygamy is condemned.

There was one occasion when, because of the great wars they had had among them, the women greatly outnumbered the men. Yet those women were cared for by the people without any man having to resort to plural marriage in order to care for those unfortunate women who had lost their husbands, sons, or brothers in the war. This would have been an excellent opportunity (excuse?) for them had they been so inclined, or had it been the will of the Lord.

Again:

“And it came to pass that when they came up to the temple, they pitched their tents round about, every man ac-

ording to his family, consisting of his wife, and his sons, and his daughters, and their sons, and their daughters, from the eldest down to the youngest, every family being separate, one from another. . .” (Mosiah 1:33).

Notice here that each man brought his wife along, not wives.

But what is the will of God in these matters?

“Let thy fountain be blessed: and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?” (Proverbs 5:18-20).

Again the word is, rejoice with the wife of thy youth (not the wives) and be ravished always with her love (not with their love).

“Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband” (1 Corinthians 7:2-3).

Both the man and the woman are on an equal footing here. Every man is to have his own wife (not wives) the same as every woman is to have her own husband.

The word to the men is:

“Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered” (1 Peter 3:7).

Notice the singularity of the relationship here. It is one wife only to which husbands are to give honor. Even though more than one wife was permitted in Old Testament times, it was not so among the Christians in the New Testament era. Except for the single mention of this practice in the days of Jacob (found in the Book of Mormon record), it was put down and was apparently not practiced again by that people.

MY CONVERSION TO THE CHURCH OF CHRIST

“Born of a strong Roman Catholic mother, I was sprinkled when just a few weeks old, after the mode of baptism observed in her church. When I was two years old, mother died and was buried on Custer battlefield, where the Custer massacre took place in 1876, under the leadership of Sitting Bull, the great Sioux Chief. My brother, who was four years old, and I were placed in a Catholic Indian mission out in the mountains of Montana, conducted by white priests and nuns. All the children there were Indians of the Crow, Cheyenne and Sioux tribes, except us two. We learned to love the Indian children and I have never forgotten their little brown faces as they huddled together in a group watching me closely whenever Father brought me a bag of candy, until I was drawn to share my candy with them. Sometimes my candy was gone before I reached all around, and I returned to Father, with my empty bag, crying. He always said, ‘If you don’t have any better sense than to give it all away, you must do without.’ As the years have passed, in memory I see the dear faces yet of those little Indian playmates of my childhood, and something

seems to be drawing me back to the land of by-gone days, to tell the beautiful story of the CHRIST and the Book of Mormon.

“When I was five and my brother seven, Father placed us in a large Catholic school in Owatonna, Minnesota, for two years, attended only by white children. Being a favorite with the nuns, I was taken occasionally to the great cathedrals and convents of St. Paul and Minneapolis. The influence of my early childhood days remained with me through life; the devotion exemplified during the hours of worship becoming a part of my very being, so that whenever I enter a place of worship or the house of God, I reverence and esteem it as a holy and sacred place.

“Two years later Father took me and my brother to California, where we attended school for seven years with children of all nationalities, Greek, Italian, French, German, Belgian, Danish, Swedish, Norwegian, Australian, Chinese, Japanese and Negroes. We learned the lesson of equality, to love all regardless of race, color, creed or doctrine. We were sent to attend Sunday School from time to time in different Protestant churches, so

that we became acquainted with the various modern religions of the day. I met wonderful people in all these churches, and often wondered why there were so many different churches.

“When fourteen years old, I was sent to Loretto Academy in Springfield, Missouri, a boarding school for girls. There I studied the Catechism and made plans for confession, in preparation for my first communion. When I wrote Father of my intentions, he immediately wrote and told me he would take me home from the boarding school if I carried out my plans, so I heeded his counsel.

“As years passed, the memory of my Convent days lingered, for I learned to admire and love the simplicity and the quiet life of the nuns, their wonderful devotion, unselfishness and equality, one toward another, and manifested toward us girls placed under their care. A longing came over me to some day cast my lot with them and become one of their number, but I knew I must wait in obedience to my Father’s counsel.

“At the close of the late world war, having read very little in the Bible that I understood, nothing at all in the

prophecies, and never having heard of the Restored Gospel, a neighbor in conversation with my grandparents concerning the capturing and taking of the Holy Land by the British, read some prophecies from the Bible in reference to this great event. As I listened, a great fear came over me, and these questions came into my mind: 'IS IT POSSIBLE THAT I AM LIVING IN THE LAST DISPENSATION OF TIME? IS IT POSSIBLE THAT I WILL LIVE TO SEE THE COMING OF CHRIST?'

"Securing employment in the business world, during the next few years the words rang in my ears continually, 'PREPARE YOURSELF, PREPARE YOURSELF!' I could not imagine what these warnings meant, but several times I made plans to enter the convent as a nun, being sick and weary of the world, with its vanities and deceit, temptations and allurements, but friends or relatives intervened and prevented my doing so.

"In the Fall of 1923, while in business in Kansas City, Missouri, I became so disheartened with the conditions I had to meet up with in the world, earning my living, that I made up my mind to make one final attempt to enter the convent as a nun, and not listen to any more human persuasion, as I had formerly done. I had beautiful furniture in my possession, and dearly loved it, so I had a battle in my mind trying to decide whether I could give that up and enter the convent, or remain

and bear the burdens that seemed to be torturing my very soul. While trying to reach a decision, a terrible affliction came upon me, so that I did not care to live any longer. The doctor's medicine gave no relief. For days it seemed that my brain was a blank, my memory leaving me entirely, and while walking about attending to my work, it seemed as though I was in a trance.

"One day while alone and resting quietly, a voice spoke to me in revelation by way of command: 'DO NOT WORRY ABOUT WORLDLY GOODS!' Instantly, my brain and faculties began to operate and function, and in a flash I realized I had heard THE VOICE OF THE LIVING GOD. As the truth dawned upon me with lightning rapidity, I thought, 'WHY, WE WERE NEVER TAUGHT IN THE ROMAN CATHOLIC CONVENTS THAT GOD SPEAKS THE SAME TODAY AS HE DID IN AGES PAST!' Then I felt angel hands placed under my body, gently lifting me from the bed so that under some great impulse I rushed into another room, secured my large, beautiful King James Bible, and came back to the bedside, kneeling, with my Bible on the bed. As I did so, I felt hands clasped over mine, opening the great book to the 26th chapter of Leviticus, and a voice said 'READ!'

"Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of

stone in your land, to bow down unto it: for I am the Lord your God. Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord. If ye walk in my statutes, and keep my commandments, and do them,' etc.

"I read the whole chapter, then I thought, 'I have not prayed for months; I have not gone to church in years, so that I have not revered His sanctuary. I have worked every Sunday, the same as on week days, and have not kept His Sabbaths.' Then I realized I was suffering much of the chastisement spoken of in Leviticus 26, which God says He will send upon all who disobey Him. All the sins of my past life passed slowly before me in vision, and in agony I cried out to God to forgive me for all my sins, promising to consecrate and devote the rest of my life to the assisting and building up of His work here on the earth.

"In answer to my prayer and promise these words were audibly spoken to me: 'IF YOU WILL REMAIN VERY HUMBLE, VERY FAITHFUL, AND VERY PRAYERFUL, I WILL LEAD YOU OUT INTO A NEW LIFE, INTO NEW ENVIRONMENT AND SURROUNDINGS, AND TO THE TRUE CHURCH OF YOUR MASTER HERE UPON EARTH.'

"Instantly I was converted away from my belief in the Roman Catholic church, into the WAY of TRUTH and LIVING REVELATION. In John 14:6, Jesus says: 'I AM THE WAY,

THE TRUTH AND THE LIFE:
NO MAN COMETH UNTO
THE FATHER, BUT BY ME.'

"In the days following, I applied myself diligently to prayer and study of the Scriptures, visiting different Protestant churches on Sunday, seeking that which I had been promised. Whenever I attended and listened to a sermon, as I departed, it seemed to me there was something missing in the church, something lacking which I could not explain.

"In September, 1924, I came to Independence to live and learned for the first time of the Restored Gospel. Finding the different factions of Mormonism as they then existed, I appealed to the Lord for guidance and direction. In April or May of 1926, my prayer was answered by way of a Spiritual dream, and the interpretation was given me.

"Up until that time I had not attended the Church of Christ on the Temple Lot, but often looked over at the humble little building with a queer sense of reverence in my heart, and wondered what kind of people worshipped there, for after much experience in the sectarian world I had learned to have charity for all denominations, realizing there are some of God's people in all of them, and many are the blessings received by the honest in heart among them.

"Whenever I made inquiry about the Church of Christ people, 'Hedrickites,' as they were called, they were spoken of in

terms of slur and ridicule, seemingly a people despised and forsaken by the world. The question had always been in my mind, 'WHERE WOULD I GO TO FIND CHRIST? WOULD IT NOT BE AMONG THE MEEK AND LOWLY, THOSE WHO HAVE SET THEMSELVES APART FROM THE WORLD, WHO ARE RIDICULED AND SCOFFED AT FOR DOING SO?'

Jesus said, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.'

"During the Conference of October, 1925, of the Church of Christ on the Temple Lot, a friend invited me to attend an early morning prayer service. I had not read the Book of Mormon yet, but after the meeting was over, Brother Daniel Macgregor was quoting from the Parable of Zenos, and spoke of the tree whose roots were still alive. As he did so the Spirit rested upon me as a mantle, and these words were spoken to me with power and assurance; 'RIGHT WHERE YOU ARE STANDING IS WHERE GOD WILL ESTABLISH HIS WORK FOR THE LAST TIME ON THIS CONTINENT,' bearing witness to me that at last I had reached the destination to which the Lord had desired to lead me, fulfilling the promise of two years before, when the voice

spoke to me in revelation, and raised me from a bed of affliction.

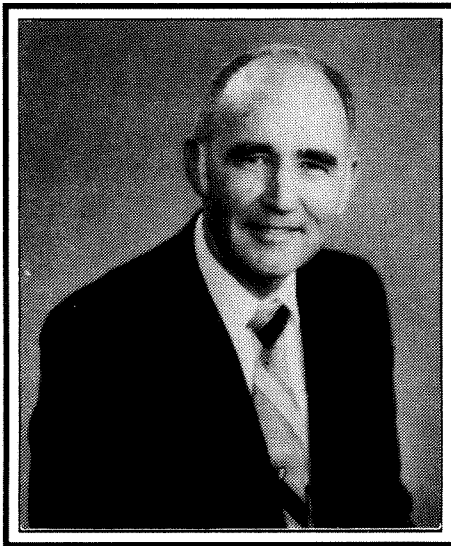
"So at last I found refuge among an humble band of people, and found the spiritual rest for which my hungry soul was starving. Everyone who joins the Church of Christ must make up their mind to brave a storm of censure and ostracism, at the hands of a world that does not know and understand. May God speed the cause of ZION, hasten the day when His TEMPLE will be built, and prepare us as a people to be ready and worthy to meet our LORD and SAVIOUR, JESUS CHRIST, is my prayer.

ALICE M. CRICK

—"January, 1935" *Zion's Advocate*, Volume 12, Number 3, March 1935, pp. 34-35.



THE REVELATION OF JESUS CHRIST TO THE APOSTLE JOHN



By Apostle Don McIndoo

CHAPTER THIRTEEN

The Roman beast that first persecuted the church had been vanquished by the successive soundings of the trumpets of chapter eight. The beast now seen rising from the sea was the second enemy of God's people seen by Nephi. He identified it as **"a great and abominable church"** (1 Nephi 3:141). We believe this beast to be the papal system of the Roman Catholic Church. As we discover when this beast of Papal Rome

SECTION ELEVEN THE RISE OF THE BEAST

rose to such heights of power, we shall know also when the 1260 years of complete apostasy began. This knowledge will further give us the time frame when we could expect the restoration of the Gospel and priesthood authority to be restored.

The Apostle Paul gave us definite direction as to when this time should be. He prophesied, **"And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed,"** (2 Thessalonians 2:6-8). Of course, we know it was the power of the Roman rulers which hindered the rise of that **"little horn"** seen by Daniel which would make war with the saints. Of him Daniel writes,

"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: and they shall be given into his hand until a time and times and the dividing of time" (Daniel 7:25). So we see that his rise to unlimited power will begin the 1260 years of apostasy.

Haldeman¹ of the Church of Christ has expressed a point of view that is common to the Protestant *historicists*. He states that ecclesiastical power was given to the beast in A.D. 538, so the 1260 years of apostasy began at that time. This would take us up to the year 1798. In this year General Berthier of France took the Pope of Rome prisoner and put an end to his persecuting powers. He identifies this also with 13:3, which says that **"one of his heads was wounded."** Seventh Day Adventist commentators say that this deadly wound was healed when papal power was restored in 1929 by Mussolini.

Because the 1260 years of apostasy shall terminate with

the Restoration of the Gospel, most Restoration commentators take a different position. It is this position we shall explore. Seibel² quotes the second century Christian writer, Tertullian, in his famous *Apology*, chapter 23, written about 197 A.D.: **"Christians are under a particular necessity of praying for the Emperor and for the continued state of the empire, because we know that dreadful power which hangs over the world, and the conclusion of the age which threatens the most horrible evils, is restrained by the continuance of the time appointed by the Roman Empire."** Seibel goes on to say that in 533 A.D. Emperor Justinian did give the pope ecclesiastical power by making him the head of the Christian church, but he was still subservient to the civil authorities of the empire.

History records this fact: **"The Justinian Code enacted Orthodox Christianity into law. It acknowledged the ecclesiastical leadership of the Roman Church...and ordered all Christian groups to submit to her authority. But ensuing chapters proclaimed the dominion of the emperor over the Church...."**³

When was this hindering power removed? MacGreggor quotes the Catholic Cardinal Manning, as saying that the invasion by the Lombards **"...extinguished utterly and destroyed the last vestige of**

the Roman empire in Italy: it was utterly swept away, it existed no longer." At that moment there was **"...one sole person who had been the father, the pastor, lawgiver, protector, head of the people... The line of the Roman pontiffs alone was left."**⁴ MacGreggor then points out that the commentators and historians **"Elliott, Junkins, Bowers, and Gibbons inform us that it occurred in A.D. 570."**⁵ This is the date that marks the beginning of the apostasy.

Many commentators, including some from the Restoration, believe one must take into consideration the eastern portion of the empire, centered in Constantinople, as well as the western portion of the empire, situated in Rome, when considering the fall of the Roman Empire and the time for the apostasy to begin. As Njeim (RLDS) points out, the great image of Daniel 2 that represented the four great empires of the ancient world showed Rome as being the image's two legs of iron, which he equates with the Western and Eastern divisions of the ancient Roman Empire.

We have shown that the western portion of the empire fell in A.D. 570 and the papacy rose to power. But what about the eastern division of that ancient empire? How does it fit into this time frame? MacGreggor quotes a Reverend Pearson: **"The Eastern apostasy had begun before or about the time that Mahomet (sic) was**

born." MacGreggor continues, **"Mohammedanism, like Christianity, centers in its founder, and the birth of each was a great day for their respective churches. Nor is it surprising that the birth of Mahomet (sic) dates from the death, the apostasy, of the church, the beginning of the papacy."**⁶ Funk and Wagnalls Encyclopedia⁷ tells us that **Muhammad was born in Mecca in A.D. 570.** This is far from being mere coincidence!

It was Satan who gave power and authority to Papal Rome. It was Satan who gave to Papal Rome its seat over the seven hills of Rome, thus inheriting the same seat of power as did Imperial Rome. This beast commanded the attention of the entire Roman Empire; thus **"they wondered after the beast"** (verse 3). The beast was also worshipped (verse 4). MacGreggor⁸ quotes Elliott, who wrote that the Sicilian ambassadors, prostrate before Pope Martin IV, cried out three times, **"Lamb of God! that takes away the sins of the world."**

In verse 3 we are also told that one of the heads was wounded unto death, but his deadly wound was healed. Seibel writes, **"When the Exarch was separated from Rome by the Lombards, it seemed the beast was wounded unto death, but another rose out of the seven former, and he was the eighth, that is, Papal**

Rome.”

Verses 5 and 6 tell us that this beast of Papal Rome has a mouth that speaks blasphemy against God. Again, we are reminded of the “**little horn**” of Daniel 7. Daniel saw that he had “**...eyes like the eyes of man, and a mouth speaking great things**” (verse 8). The Apostle Paul saw that the “**man of sin**” who would arise when the power of Rome was removed, “**...exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God**” (2 Thessalonians 2:8).

In light of these three prophecies by men of God, MacGreggor quotes a pope's words from Bolton's *The Great Antichrist*: “**I do make holy and unholy; I do justify the wicked; I do forgive sins; I open and no man shutteth.**

If these things that I do be said to be done not of man, but of God, what do you make me but God? I, being above all prelates, seem by this reason to be above all gods; whereupon no marvel if it be in my power to change times and abrogate laws, to dispense with all things, yea, the precepts of Christ.”¹⁰ These words of an early pope bring the papacy into focus as the subject of all three of these ancient prophecies.

This beast shall make war against the saints. “**The secular power of the government was used to execute the wishes of the spiritual. Thus the Catholic church used established government to continue its war against the saints.**”¹¹ We quoted somewhat about the extent and ferocity of that warfare in the last chapter.

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Religion is measured by one's faithfulness to God, rather than by one's faith in His miracles, by one's steadfastness in guarding His ways rather than by the supernatural wonders He may perform for the individual.

—Selected

My Dream Girl

I would like to share a testimony with you on how God answered one of my prayers. This testimony is for the young unmarried people of the Church. I hope it will help you.

In the year 1981 I was attending college at K.U. While there I had made friends with a girl who was not a member of the Church. We talked about our beliefs at times and one day she asked me a challenging question.

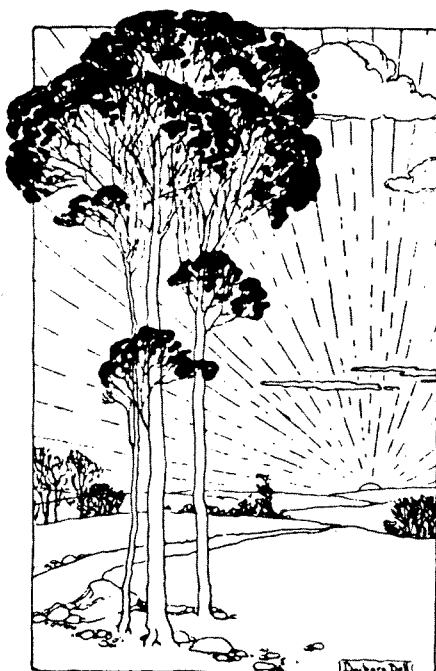
"Since you say you believe in God so strongly, and you say that He answers your prayers, then why don't you ask Him who you are supposed to marry?"

I told her that I would. That night I asked God to please show me who I was supposed to marry. Nothing happened. Two weeks later I had a dream and in this dream I was walking down a path through the woods. There were trees on either side of the path, and there were sweet Williams (a purple colored Missouri wild flower) growing on both sides also. Ahead of me walking along the path was a young lady with long hair. In my mind I commented that this was strange, and I asked what was happening. A voice in my head said, "The woman in front of you is going to be your wife."

"Well, could you please have her turn around so I can see what she looks like?" I replied. But there was no response by the voice or by the young lady.

When I awoke I remembered

the dream clearly. I did not share my dream with the young woman who had challenged my beliefs. I did not share it with anyone. This happened in the fall, and in the spring



PATHLIGHTS

of 1982 I started dating a young lady named Angelita Denham. On one of our dates we went on a picnic to Lake Jacomo. We ate our lunch at a shelter house and then we sat on the swings, talking and swinging for a little while. I asked Angelita if she would like to go for a walk down to the lake. She said yes and headed off down the path with me following behind her. The path went through the woods and as we came around a bend I looked towards Angelita.

There were trees on either side of her; her long blonde hair flowed around her shoulders; and there were sweet Williams on either side of the path.

This November twentieth we will celebrate our twentieth wedding anniversary. I am very thankful that God answered my prayer and showed me who I was to marry. I feel that the second most important decision you can make is who will be your life-long companion. To serve the Lord is the first. God says that those things we ask for that are right He will give to us. Finding the right mate can make following the path of Jesus Christ a lot easier in a person's life.

I was not told to do this by my parents but I was given an example by my dad. He told my sisters and I that when he was young he had a dream of an old man coming to the Temple Lot. The man had a young girl with him, and when he walked up to my dad he put the young girl's hand in his and told him she was his. When my dad met my mother she looked like the young girl and her grandpa looked like the old man.

Teaching our children to go to the Lord for guidance is one of the most important things we can do for them. I hope that this testimony will help all of you.

*Your Brother in Christ,
Shaughn Sprague*

TURNING POINT

TURNING POINT REPORT

Hello from Loveland, Colorado, the site of the Turning Point Ski Retreat! In total, there were 26 people at the retreat from the states of Arizona, Colorado, Kansas, Missouri, Ohio, and Texas.

Sunday, December 30, 2001, Elder Matt Case spoke concerning how we view Christ. He explained we must identify ourselves with Christ and become more like Him. If we have lost sight of the pure love of Christ, we must return to the path of righteousness. This can be done by reading the Bible and Book of Mormon, praying, and showing ourselves through acts of charity. In support of these ideas, he used Alma 10:27-30; Ephesians 4 and 5; II Nephi 13:14-32, 14:1-12; Moroni 7:50-53; and Alma 16:217-238.

In the following discussion it was pointed out that prayers are answered by dreams, a still small voice, deep-sure feeling, and visions. Other points that emerged from the discussion were: know that when God answers your prayers, He is speaking to you; keep an open mind; thank God for His answers; and look for good things and opportunities to do good.

Sunday evening, Tabitha

Case and D. A. Vogel led a song service, highlighted by Daniel Malone singing "His Eye is on the Sparrow," while D. A. accompanied with guitar, and Amy Case singing "Who am I?". After the service, many continued with music.

Monday morning, New Year's Eve, most of us hit—sometimes literally—the slopes all day. That night, Elder Gerry Case spoke concerning how living a Christ-like life should be our pleasure and not our duty. He expanded on how our life should be filled with awe towards God's creation, power, and love, and how that awe should overflow into our daily interactions. Gerry focused on endurance to the end:

"In the beginning God created the heaven and the earth" (Genesis 1:1). Things go wrong because folks leave out God. We would not be here without Him. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain" (I Corinthians 9:19-24). You cannot cop out! Run that race to win! Charity should be the center of all your motivation, your greatest joy. If you're in love with God, talking about God should

be natural, part of the clothes you wear.

He finished with the hope to see everyone individually in love with God the next time we would meet.

New Year's Day, we hit the slopes again, enjoying the fresh powder that had fallen the night before. Later that day, Turning Point came to a close after a season of prayer over Suzanna Case's injured back, Brian Mazzola's lymphoma recovery, and everyone's safe return back to their homes.

God protected everyone's travels, every dinner was excellent, and the skiing was great. Everyone kept God's Spirit in their hearts. This was reflected in our services, group and private conversations, and smiles. With this to measure by, we feel this retreat was a success.

TURNING POINT



► Daniel Malone, Zach Morgan, Lisa Case, Aubrey Case, Luke Sheldon, Megan Morgan, Barbara Case, Jared Ely, Rebecca Oar, Heather Palmer, Gerry Case, Ron Sheldon, Brian Mazzola, Matt Case, Tabitha Case, Gabe Case, Aaron Moser, Amy Case, D.A. Vogel, and Andrew Brown.
Not photographed: Joanie Larsen, Jeanie Larsen, Sarah Larsen, John Case, and Toby Case.

MISSIONARY MOMENTS

Africa

**Apostle Brian McIndoo and
Priest Duane Ely**

**Thursday Morning,
May 2nd, 2002**

We drove our course from Tarime back to Kitembe for today's services. I had convinced Michael and Moses that we should leave earlier, so we would have more time to teach. We arrived an hour early but nothing began until the same time as before, 11:30 A.M. Duane would finish his class on ministry, their duties and how they are called, then we would break for lunch.

Lunch was a slow process, as they fed us visitors first, then what we did not eat, the elder men ate; what they did not eat, the women and children ate. It was two hours and ten minutes later when we were ready to continue the teachings, beginning at 3:40 P.M., and we only had until 4:30 P.M. to complete, which stretched until 5 P.M.

We answered questions they had concerning our teachings. There are some who desire to be baptized, and I was prepared to ask them to tell us what witness they had of this. The Church of Christ, being the true church and the validity of the Book of Mormon. Before I could ask, they were up giving wonderful testimonies of their conversion. I had in the past been hesitant to baptize anyone here, not for any one reason; other than being unsure of their motivation and conversion. Today that reluctance vanished

away. I think that was an answer to my prayers that God would grant me discernment concerning this group.

As I meet in places like this, where I plan three days worth of lessons, and it takes three days to give one day's worth of lessons, I find I must exercise and pray for patience. The traits I have tried to develop in my life of being punctual, productive, and efficient all must be completely disregarded and set aside to keep from becoming anxious, discouraged, or irritated. This is the way it seems to be in almost all of Africa, and then I have to ask myself, am I suited for the work here?

Then comes the time I have to say good by to my new friends in Tanzania for the evening and contemplate the next day's activities and teachings. Then I drive a mud-stained, olive-drab Land Rover along a rough and muddy road, as the last rays of a giant copper sun sets and it casts a long shadow across the Serengeti. We pass the women clad in colorful lasos (scarves), with baskets perched upon their heads, and thatched roofed mud huts lining the road. Little black children erupting in giant porcelain-white toothy smiles frantically wave. I feel like I have Africa surging through my veins, and I am a part of it.

**Friday morning,
May 3rd, 2002**

We arrived at Kitembe at 11:30 A.M., and of course they still had to feed us breakfast.

We began our morning service at 12:40 P.M. The morning service would be a baptism service. This is the first time I have seen rain in Tanzania, but because of this blessing there was a water hole for us to use to do the baptisms.

We walked down a trail canopied by brush for a little more than a mile, until reaching the bottom of the valley. There was a small stream running, and a small pool, set among bamboo and banana trees, where Duane baptized 20 men and women into the Church of Christ. These baptisms are the first in the country of Tanzania, and the first from the Luel tribe.

We hiked back up the valley to the home of Elphas, where we had lunch and then a confirmation service. After the service, many of them came to us with requests of "please come back to see us, please pray for us, and ask our brothers and sisters in America to pray for us, can someone come again soon to give the Lord's supper?" "Yes to all the above," I said.

After saying good bye to our new brothers and sisters we made our way back out of this remote area of the world in the dark of night and returned to Tarime for the evening.

—Posted on the CCEG

ANNOUNCEMENTS

PHOENIX REUNION

The Phoenix, Arizona, local would like to invite you each to join with us in the worship of our Lord at the 2002 Phoenix Reunion, which will be held **November 29th, 30th and December 1st**. Come and enjoy the warm weather and the warm fellowship.

For information, please contact:

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2908 E. Rockwood Dr.
Phoenix, AZ 85050
(602) 494-9661
Bobnliza@juno.com

Asst. Pastor Glenn Orsted

1327 E. Wescott Dr.
Phoenix, AZ 85024-2393
(623) 780-8764

Asst. Pastor Duane Ely

18814 N. 30th St.
Phoenix, AZ 85050-3436
(602) 569-1516

WOMEN'S RETREAT

**Friday, January 17, and Saturday
January 18, 2003.**

*"Lead me in thy truth, and teach me:
for thou art the God of my salvation, on
thee do I wait all the day" Psalms 25:5.*

To the Sisters of the Church of Christ (Ages 18+): In an effort to follow the teaching of scripture as found in Titus, chapter 2, we invite all women to join us for a Women's Retreat. This will be an overnight fellowship activity and details will be announced through the CCEG.

For further information, contact:

Carrie Geier

14609 E. Phelps Ct.
Independence, MO 64055
(816) 836-0035
geiers@kcnet.com

Lana Hill

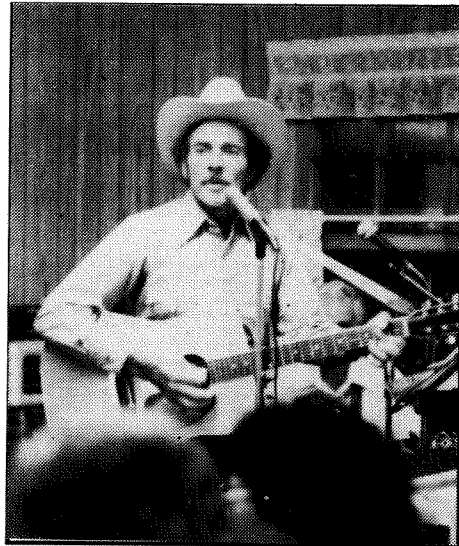
2305 Owing
Oak Grove, MO 64075
(816) 690-7887
mhill30@earthlink.net

OBITUARY

Johnny Lee Nazworthy Mathis

June 29, 1926 ~ August 2, 2002

Johnny Lee Nazworthy Mathis was born to Osie and Mona Marie Nazworthy June 29, 1926, at Cushing, Oklahoma. He leaves to mourn: his wife Peach of 48 years, his sons Kimber and Sterling Mathis, their wives Michelle and Melissa, and daughter Renaye Livingston and her husband Randy, and adopted son Mike Hendrix and his wife Donna; 13 grandchildren: Jayson, Tierra, Corbin, Indiana, Trevor, Chantel, Jensen, Jordan, Parker, Jennifer, Kelly, Sara and Kara; five great grandchildren: Samantha, Alan, Alanna, Sequoia and Keegan; one brother, J. Oskar; four sisters: Geneva, Mary Ann,



Alice and Ethel Belle. His parents and four sisters preceded him in death.

He was baptized into the Church of Christ (Temple Lot), and was a faithful and steadfast member.

His many talents included being a dairyman, mechanical and carpentry (he built his own house), a

thoroughbred horse trainer, a daring rodeo performer, and a singer, a good family man, husband, father, grandfather, brother, friend and neighbor, giving his labors freely and at a moment's notice no matter what the situation was.

He leaves behind a host of friends and family who will miss him greatly.



A Tribute to Johnny Mathis

Yesterday, July 31, 2002, our family visited our good personal friend, and a special good friend of this community, Johnny Mathis, in Cox South Hospital in Springfield, Missouri. As we stood there alone quietly watching Johnny in his suffering and his struggle for life we were reminded of our Lord's words of loving kindness in Matthew 25:34-46, "I was sick and ye visited me...Or when (Lord) saw thee sick...and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto the least of these my brethren, you have done it unto me..." We see in these words from the Lord that we truly show our love to God by actively expressing our love unto our fellowmen. This is especially true when a person or family is in a time of crisis.

Johnny Mathis is a good Christian man who has a very significant measure of kindness in his heart towards his fellowman. He loved to play his guitar and sing country, western, spiritual and love songs, so as to bring joy, peace and happiness into the lives of others. God blessed him with a good voice and the talent to express beautiful music, which Johnny has done many times throughout our community—not seeking for payment, but only to see and sense the joy it brought into the lives of

others. Johnny enjoyed singing songs by Marty Robins, and it was amazing how he sounded so much like him when he sang.

It seems that many times in our busy lives we put off going to visit or express our appreciation by sending cards or letters to a good brother or sister in a time of crisis in their life or that of their family. Yet we see that to the Lord, Who is the Author of loving kindness, that such matters are vital and of great importance in our eternal judgment; for it is the good things that we do for others that in turn express our love to Him. In both of our visits as a family to see Johnny, we were the only visitors present in that quiet hospital room. However, we were aware of the presence of his faithful, loving wife Peaches, who has sat at his side in the hospital hour by hour for many days, and who has lovingly cared for him for many months in his time of physical and mental distress. We will ever remember his dear wife Peaches' words to us when she said, 'Thank you so much for caring.' It is our hope that many have come to visit Johnny during his time in the hospital, whose lives Johnny has blessed, expressing their loving concern for him at this time.

On the morning of August 2, 2002, our good Christian brother passed away and his spirit went into that next di-

mension which in time we call Eternity; and to a place where he had attained citizenship, which we call Heaven; into the loving arms and eternal care of Almighty God Who had created him and given him life while here upon this earth.

Today on August 5, 2002, we bury his physical body; but for those of us who knew him, the memory of this good man will remain and the expressions of his love, as the pure love of Christ, in his good deeds and in his beautiful music which he gave to many will touch us from time to time in our hearts.

We say good-bye to you Johnny Mathis, until we meet you again among the Family of God, and we sincerely and deeply thank you for the loving kindness which you expressed to all of us while you were here amongst your fellowmen. May God's blessing ever be with you for the good things you have done in our lives.

*Respectfully,
The Friends of Johnny Mathis*

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The 2002 Ministers' Conference (general membership) for the Church of Christ will commence Sunday, March 31. The business sessions will start at 9:00 A.M. Monday, April 1. A Solemn Assembly will be held prior to the conference, on March 29 & 30. All services will be held on the Temple Lot.

The 2002 Ministers' Conference (priesthood membership) of the Church of Christ will be held Monday, Tuesday and Wednesday, August 12, 13 and 14, at Independence, Missouri.

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