

# 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 80

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NUMBER 5

**A**nd I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgement is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

—*Revelation 14:6-7*

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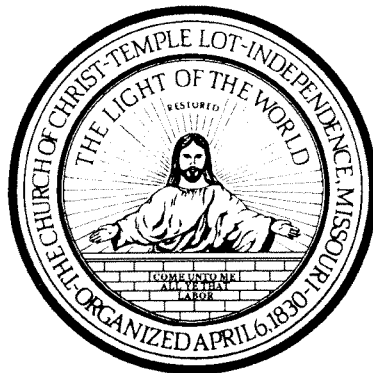
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Format of submitted material: Please type all submissions (if possible), on one side of the paper only. Please avoid overuse of

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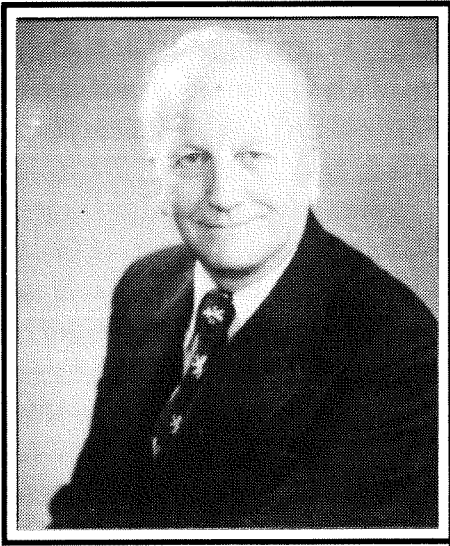
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### ZION'S ADVOCATE IS...

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.

# HISTORY of the Church of Christ



By Apostle William A. Sheldon

**F**rom a factual standpoint it is impossible to have a proper history of this Church without first touching, if only briefly, upon Bible prophecies which point to the inception of this latter day work of God. The apostles Peter and Paul warned the Church in their time of departures even then from the purity of the gospel they had taught, and which apostasy

would get worse and worse until the Church should no longer be recognizable as the body of Christ.

Paul most directly noted in 2 Thess. chapter two, that the second coming of Christ to the earth in setting up His kingdom of peace and righteousness would not occur until there was beforehand, a falling away from that faith established by Jesus Christ. Incidental to that apostasy there was to be a man of sin revealed within the body of the Church who would arrogate to himself the identity of God, or that he would be as God to the Church. Modern theologians have assumed this event to be yet future to our time, but they are over 1,400 years too late in their assumption.

The man of sin is not a single individual, but the institution of a papal system of Church government which

has continued in its most malignant form from 570 a.d. to the present, and as Paul predicted, would continue until Christ should come to consummate its ending. We have not the time nor disposition to explore this assertion here, but most of you, I feel sure, are aware of this and find it acceptable.

Revelation, chapter 12, prophetically informs us that this system, with its apostate philosophy, would continue for 1260 years; and again, we have not the desire to explore this here. Suffice it to say that while that apostate Church would continue its existence thereafter, the conclusion of that period would indicate freedom from the apostasy. In other words: something would occur which would release true believers in Christ from the bonds of religious darkness into the glorious light of the

pure gospel of Christ.

It will not do to suppose, as do the churches of men in our day, that Christ's church has existed from the time of Christ and His apostles to the present. Many, if not most of the original founders of Protestantism, were aware that their protests against the prevailing faith in their times were simply that—protests—in the hope of changing the existing abominable conditions and doctrines which prevailed. More than this, many of them predicted a time when God would re-establish the divine order of things, or to set up His Church anew.

The conclusion of the 1,260 years of apostasy was in the year 1830 a.d., the very year when this Church of Christ was organized by the will and commandment of God. This is the Church alluded to and identified as the Kingdom of God in Daniel, chapter two. This is the divine work referenced in Isaiah 29 as "a marvelous work and a wonder." To be sure, that work was only begun in 1830, and is yet in its infancy 173 years later; it will not be completed until God has fully recovered his ancient covenant people of Israel to the lands of their inheritance, and when Jesus Christ shall reign personally in the midst of His saints. In

connection with that divine work was the coming forth of the Book of Mormon, alluded to in Isa. 29, Ezek. 37 and even by Jesus in John 10:16: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

This is the only church which can truthfully say that it exists today in fulfillment of Rev. 14:6, 7: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

An angel HAS flown, having the keys of the everlasting gospel of Christ, and delivered to two young men, Joseph Smith and Oliver Cowdery, bestowing upon them the holy priesthood of God, and thus setting the stage for the establishment of the Church of Christ, which Church and kingdom shall ultimately fill the earth with the divine light of truth to the glory of God.

The inception of this work of God was in the very

appearance of God to 15-year-old Joseph Smith while earnestly inquiring concerning his eternal welfare—which Church shall I join? The different relations of this incident have occasioned confusion, but a proper correlation of them reveals no error any more than the four gospel accounts of Matthew, Mark Luke and John. They differ, but all can be reconciled. We are convinced that both the Father and the Son of God actually appeared to Joseph, and which in actuality has Biblical prophecy in support of it.

Joseph was told to join none of those churches of his day; that they were all wrong, teaching for doctrine the commandments of men. While the other churches today, in general, preach some good things of moral character, and thus advance the cause of Christ against the pagan philosophies, yet they fail in significant areas to teach the fulness of His gospel, and do blind the minds of hearers against receiving it when it is proclaimed.

A few years after this first vision of the Father and the Son, Joseph again humbled himself in prayer for his sins, at which time an angel of God visited him three times in the same night, and told him that if he were faithful God would use him for

good. At this time, he was told that there was an ancient record hid in the earth, being shown its location, and that he would be able to obtain it upon the premise that it could be had only for the glory of God and with no selfish motive of remuneration in mind. It was not until three years later that he was able to get the record.

Suffice it to say that when at last he obtained the record, there was much effort inspired by the devil to get it from him; yet, by the grace of God and through much affliction of body and spirit, he was enabled to translate the record through means provided with the record, called interpreters, or Urim and Thummim, and by the assistance of others as scribes, principally Oliver Cowdery, who was directed of God in that effort. It is called the Book of Mormon.

As previously stated, Joseph and Oliver received the holy priesthood, and were commanded by the angel to baptize each other. About a year later, after a course of preaching to others, baptizing them also, they were commanded to organize this Church of Christ on this date of April 6th of 1830, at which time they were also given authority to ordain each other and to lay on hands as elders of the Church for be-

stowal of the Holy Ghost upon those who had been baptized.

As sad as it is to say, almost from the beginning, human pride and ambition entered in, even setting aside a command in 1829 to choose out twelve disciples, or apostles, which would have set the Church on a truly scriptural course, as indicated in the New Testament Church, and also among the Nephites when Christ came to this American continent. As a result, there were human innovations and callings to offices such as high priests, patriarchs, a prophet/president, and other associate offices. Nevertheless, the holy priesthood had been given, and remained extant among faithful, courageous men who insisted upon a compliance with the pure principles of the doctrine of Christ.

Among these were men and families organized into local congregations of the Church during the lifetime of Joseph Smith, as early as 1831-32. Four of these congregations were located in the vicinity of Bloomington, Illinois and one in Vermillion, Indiana. In 1852, these five groups amalgamated and chose Granville Hedrick as their president, hence the term "Hedrickite," as we have come to be known. The "First Presidency" concept

had been in the church since 1832, so it was natural to follow that idea. Since then, of course, we have rejected this as unscriptural, and are in favor of the apostolic order as in ancient times.

Granville received a revelation in 1864, which was not the first given through him, but being of special significance. In it, the Church was directed to prepare for the year 1867, at which time the Lord would open the way before them through their prayers to come back to Jackson County, to the place where Joseph Smith had been directed was to be the land of Zion. Consider this: In 1864, when the revelation was given, the nation was having a civil war; the war was principally over the question of slavery; Missouri was politically a slave state, while the Church was opposed to slavery. At the same time, the saints had only been driven from Jackson County in 1833, and by 1838-39 from the state of Missouri. So the idea of returning here under those circumstances was a rather fearful one; but they believed they had heard from God; and so in the winter of 1866-67, about 60 of them came to Independence by wagon train, being the first body of the Church under Joseph to return.

When they reached the

Missouri River north of Independence it was frozen over, but some were hesitant about driving their loaded wagons onto the ice. George Frisbey, who was grandfather to our esteemed Bro. Nicholas Denham, took the lead, saying, The Lord directed us to come, so I'm going across. He did so, while the others fervently prayed, coming to the other shore amidst the cheers of his friends. After which all followed his tracks and crossed safely. Surely a marvelous demonstration of great faith.

Their primary intent for this area was to obtain the spot dedicated by Joseph Smith on August 3, 1831, as the spot for a holy Temple of the Lord, and they proceeded over a period of 10 years, between 1867 and 1877, to purchase the eight lots which cover that spot. In the 1890s the Church was sued by the RLDS Church to obtain possession of the Temple Lot. Ultimately, the suit was unsuccessful, and the Church retained possession through great sacrifice, and simply because we had purchased the property.

It would seem that the significance and reality of this present land upon which this building stands has diminished or even disappeared in the minds of some. We will yet see the fulfillment of revelation as to this being

the spot for the Lord's Temple (see Malachi 3:1), and to which He shall come in the New Jerusalem to be built, as we find recorded in 3 Nephi, chapter 10, in conjunction with Ether 6:1-3. The present city of Independence will be supplanted by that city.

Frequently in recent years, being in charge of our Visitors' Center, I have had visitors express to me their gratitude that the Church of Christ has custody of this sacred spot. On such occasions, I have sometimes responded with a statement of thanks, followed by: But we are not simply custodians of the spot for the Temple; we have been given a spiritual custody of the Kingdom of God. This is the reason we have been led of God to obtain this property.

Through the years since coming here in 1867, the Church has had its periods of storm and of relative insignificance. Yet many have held on faithfully. In the 1920s, because of problems in a sister church, a great many came from there into the Church of Christ, and many of us are here because of those faithful searchers for truth who came. False doctrines were faced and rightly disposed of, as we believe; and of course the human element is always present.

We had no apostolic order of significance until 1926,

when through fasting and prayer, six were called and ordained. From that time to the present, the number of apostles has dropped to as low as six again (though there has been a full complement of twelve at times), we being willing to wait upon the Lord.

We regret to say that one of the apostles began receiving messages which he said were given by John the Baptist, given in 1927, and successively for about two more years. Some of these were accepted by the Church, especially as there began to be messages concerning the building of the Lord's Temple, and which the Church was eager to see accomplished. These messages were rejected when, according to the last at that time, the 12th message, the Church was commanded to baptize all those who came into the Church, pertaining to all those who had previously been transferred from the RLDS Church. This would have been a serious disruption, and the Church rightly refused such, at least until a special conference could be held upon the matter. Fetting, who was that apostle, and others, refused to abide in that decision, left the Church, and about a third of the membership with him, forming another Church in 1930.

It is well to note here that while one of the messages which had been accepted gave the dimensions of the Temple as 90' x 180', yet these figures were not totally based upon the message through Fetting. A building committee had been chosen, which committee had prayerfully considered the matter. They came privately to the same conclusion, aside from that message. Also, others of the apostles, especially C. L. Wheaton and A. M. Smith, received spiritual direction on important details of the Temple, which were included into the plans developed by the architect. It is also significant that when excavation was begun for the Temple in 1929, they found two corner marker stones with inscriptions upon them which identified both the northeast and southeast corners of the Temple. They were approximately 90' apart, indicating the width of the building. These stones are of historical significance to the 1831 dedication of the spot by Joseph Smith, and are presently on display within our Visitors' Center.

(This enclosed item regarding the plans for the Temple were overlooked in the oral presentation of this document in a preaching service of the April 2003 conference.

Apostle T. J. Jordan pub-

lished in the September 1931 issue of Zion's Advocate his reason for coming into the Church of Christ. In it he related a spiritual dream he had in 1914, seeing the Temple in great detail, even seeing himself as though he had entered the building and to see hundreds there he did not recognize.

He later saw the Temple issue of the *Zion's Advocate* [Nov. 1930], which displayed the architect's rendering of the Temple, and declared it to be exactly as he had seen in his 1914 spiritual dream.)

Another serious defec-tion was occasioned in the 1930s with the advocacy of a One-person God doctrine, but which was successfully repudiated.

Aside from missionary activity among those of latter day saint persuasion, we have made a few attempts in Europe which were only partly successful. However, the work opened up in Yucatan, Mexico, in 1951 through the zealous work of our late Apostle C. L. Wheaton in meeting the last king of the Mayas, in which the Book of Mormon was presented and looked upon with awe as their own record. Men from among them have been called to the holy priesthood, and several are diligently working in their ministry up to this time, as well as those

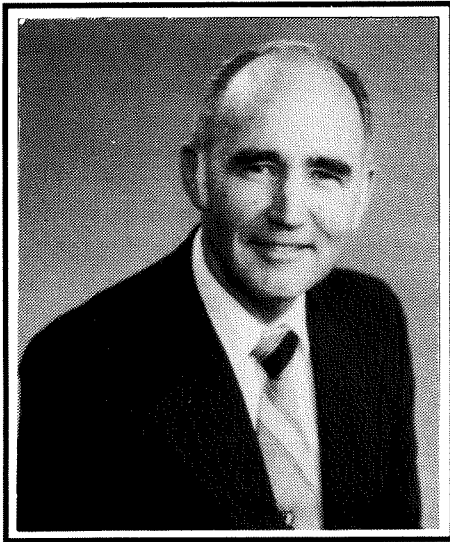
of the apostles and others from the United States.

In the last few years, the work has opened up in Africa, Honduras and the Philip-pines, with members also in Mexico and Canada, and the present membership exceeds 2,500. We think it unfortu-nate that many members are isolated from Church fellow-ship, and that it should be a personal goal for such to find areas of association and wor-ship in a united form. Would it not be best if, under pre- vailing circumstances of un- certainty and general wicked-ness, that the saints should be gathered together, prefer- ably at the center place of Zion, which is presently Inde- pendence, Missouri?

Having only lightly touched upon certain histori- cal matters, and having ig- nored a vast quantity of oth- ers for the sake of brevity, we affirm the divinity of this lat- ter day work of God, declar- ing that the Lord will yet use this remnant of the Church of Christ of 1830, a restoration of the ancient Church under Christ and His apostles, to establish the Kingdom of God throughout the world with a reign of peace and righteous-ness under Jesus Christ for 1,000 years.



# THE REVELATION OF JESUS CHRIST TO THE APOSTLE JOHN



By Apostle Don McIndoo

## CHAPTER SIXTEEN (CONTINUED)

**A**gain, I will present the classical *historicist* viewpoint of the third and fourth vials of God's wrath as it is poured out upon the world and, especially, upon those who **"...worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God,"**

## SECTION EIGHTEEN

### THE THIRD AND FOURTH VIALS

(Revelation 14:9, 10).

Verse four of chapter sixteen tells us, **"And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood."** The next two verses say that this was a righteous judgment because **"...they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."** The language of these verses does, indeed, indicate that it was to be those nations that supported the Papacy that shall suffer the curse of this vial. It shall be the headwaters and streams of their rivers that shall become bloody.

Barnes sees the fulfillment of this prophecy in the invasion of Italy by Napoleon

and his French legions in 1796 and successive years. Great and bloody battles took place along the headwaters of the Po and Rhine Rivers **"...from which Rome has never recovered...."**<sup>1</sup> Barnes writes, **"...this was the very region where the persecutions against the Waldenses and Albigenses had been carried on - the valleys of Piedmont."**<sup>2</sup> How well this fits the description of those who **"shed the blood of saints."**

Njeim, the RLDS commentator, has a different perspective about this third vial worthy of consideration. In his interpretation of the second vial, Njeim made the point that the **"sea"** referred to those nations and tongues which had come out of the Roman Empire, the nations of Europe which later composed the Holy Roman Empire.<sup>3</sup> As their populations, commerce and industrialism grew, these nations were no longer self sustaining. They had to have colonies and dominions from around the



**Remove from the Advocate and make copies as needed**

TO REGISTER FOR THE CLASSES YOU WANT, YOU MUST COMPLETE AND RETURN THE FOLLOWING 2003 CAMP TEEN CHALLENGE CLASS SCHEDULE.

**How to fill out the Class Schedule form:**

1. Write your name, social security number, and phone number in the spaces provided on the form.
2. If you plan to ride the bus from the East Local to Camp, write **"YES"** in the space provided.
3. Mark Camp T-shirt size if you are purchasing one.
4. Mark the 9:00 a.m., 10:05 a.m., and 1:15 p.m. classes you would like to take. Indicate 1st, 2nd and 3rd choice!
5. Mail your completed Class Schedule and Registration Form to the address below.

**IMPORTANT:** We must have your registration fee before we can process your Class Schedule.

**Directions to Camp Far Westa from Kansas City:**

Take Interstate 35 north to 36 Highway west at Cameron, Missouri. Continue west on 36 for approximately 5 miles. A sign for Camp Far Westa will be on the right side of Highway 36. (The campgrounds are approximately 1 mile east of Stewartsville, Missouri.)

**Transportation:**

For those needing a ride from the Kansas City area, a bus will be leaving the East Local at 1:30 p.m. on Sunday, the 4th of August. **Camp check-in for campers is from 3:30 p.m. to 4:30 p.m.**

**Check List:**

We must have the following before we can assign your classes to you:

- Registration fee—**make check out to "Teen Challenge."**
- Class Schedule form with completed 1st, 2nd and 3rd choices for each open hour.
- Registration form with parents' and camper's signatures.
- **The form must be notarized for camper to attend camp.**

**MINISTRY:** There will be Priesthood in attendance at all times.

**CHAPERONS:** There will be one adult for every eight campers.

**LIFE GUARD:** The camp provides a certified life guard.

**FOOD:** The camp provides the food service—**SNACK BAR AVAILABLE.**

**AGE GROUP:** JUNIOR AND SENIOR HIGH, AGES 12-18.

**CAMP DATES:** July 27-August 1, 2003.

**T-SHIRT ORDER** will be sent in on July 15th. T-shirts cost \$5.00 over camp fee.

**Order and money must be received before July 15, 2003.**

**TOTAL CAMP COST: \$110.00 (\$100.00 IF PAID BEFORE JULY 1—\$125.00 IF PAID AFTER JULY 15, 2003).**

**Mail forms to:**

Michelle Oldham  
602 NW 20th St.  
Ankeny, IA 50021  
Fax: (515) 963-0984/Phone: (515) 963-0971  
E-mail: jnmham@hotmail.com

**Mailing Address for Kids at Camp:**

Camp Far Westa  
P. O. Box 257  
Stewartsville, MO 64490  
Phone: (816) 669-3359

# CAMP TEEN CHALLENGE

## What to Bring List

This is a "suggested" list. Where clothing items are listed, bring enough for the five days; packing may be in a suitcase, duffel bag or camp box.

Please see that all items are marked with your name or initials.

### PLEASE BRING:

- **Bible, Book of Mormon, book bag and notebook are mandatory!**
- Flashlight
- Lightweight sleeping bag, or 2 twin size sheets and 1 light blanket
- Pillow and pillowcase
- Tennis shoes (old and worn are best)
- Extra shoes
- 6 pairs of socks
- 1 pair of jeans/pants
- Modest shorts or cutoffs
- Short sleeve shirts
- 1 long sleeve shirt
- 1 lightweight raincoat, poncho or jacket
- 1 laundry bag/pillow case
- Kleenex
- Underclothes
- Sandals
- Modest 1 piece swimsuit

### PERSONAL ARTICLES:

- Toothpaste, toothbrush, comb, hairbrush, shampoo, soap, towels, deodorant, etc.
- Insect repellent (we recommend Cutters or Deep Woods Off).
- Please do not bring expensive jewelry which might be lost or broken.

### OPTIONAL ITEMS TO BRING:

- Camera and film
- Fishing pole and favorite lures
- Stationery, envelopes and stamps
- Musical instrument
- Day pack or knapsack
- Baseball gloves
- Money—canteen will be available for snacks

- Alarm Clock (**no clock radios**)

### PLEASE LEAVE AT HOME:

- Immodest and inappropriate clothing
- "No Fear" and concert shirts
- Alcoholic beverages and cigarettes
- Video games
- Knives of any kind
- Electronic games
- Radios, players, cell phone, pagers, etc.
- Candy or pop
- Fireworks or firearms
- Body piercing jewelry

### RULES:

- You will be expected to behave in a Christian manner at all times.
- No one is to leave the camp grounds.
- You are required to stay with the group unless special permission is granted.
- Phones will be available for emergency calls only.
- You are expected to wear modest apparel.
- You are asked to follow all safety rules.
- Each camper is required to participate in all activities.
- If cars are brought to camp you will be required to leave the keys with the camp counselor.
- There will be no pranks—any materials for pranks will be confiscated!
- All tank tops must have a minimum of 1 1/2 inch wide shoulder straps and completely cover midriff.
- No body piercing jewelry (girls may wear one pair of earrings).

# CAMP TEEN CHALLENGE

## 2003 Registration Form

**Camper's Name:** \_\_\_\_\_

Years in school, Fall 2003: \_\_\_\_\_

Age: \_\_\_\_\_ Birth Date: \_\_\_\_\_

SSN#: \_\_\_\_\_

Street Address: \_\_\_\_\_

City, State, Zip: \_\_\_\_\_

Phone number (include area code): \_\_\_\_\_

**Parent's Name:** \_\_\_\_\_

Street Address: \_\_\_\_\_

City, State, Zip: \_\_\_\_\_

Home Phone Number: \_\_\_\_\_

E-mail address: \_\_\_\_\_

Insurance Carrier & Policy Number: \_\_\_\_\_

Mark T-shirt size: S, M, L, XL, XXL

Will you be riding the bus from the East Local to Camp on Sunday at 2:30 p.m.? Yes No (If no, we need to know who will be responsible for your transportation. Campers are NOT to arrive before 3:00 p.m.)

### CAMPER PLEDGE

As a camper, I will come to Camp fully prepared to participate in all activities, unless specified previously. I understand that possession or use of any tobacco, alcohol or illegal drugs will not be tolerated. I agree not to bring video or electronic games, knives or other weapons to camp.

I agree to be respectful of other campers, staff and all facilities. I will be on time and prepared for all activities. I have read the Rules of Camp and agree to abide by them. I know that if I break the rules I may be sent home at my own expense, at the discretion of the camp director.

I understand I can only leave and return to camp for emergencies or with prior permission from the camp director.

I understand I must bring a Bible, Book of Mormon, book bag and notebook.

Camper's signature: \_\_\_\_\_

Date: \_\_\_\_\_

In the event of a medical emergency, by my signature below I give permission for Camp Personnel to administer and/or obtain any necessary treatment for my minor child. **NOTE: This form must be notarized to attend Camp.** Additionally, please list any medical conditions (allergies, asthma, etc.) that we should be aware of: \_\_\_\_\_

Parent's or Guardian's signature: \_\_\_\_\_

**MEDICAL:** Any medication brought to camp must be in the original container and given to the camp nurse to be dispensed. **Please list medications that will be brought to camp:** \_\_\_\_\_

**NOTE TO PARENTS:** Campers will be dropped off at the Missouri Reunion on August 1st. If other arrangements are needed, please specify. If parents are unable to attend the Missouri Reunion and youth is to be the responsibility of another adult for the balance of that weekend, please specify who: \_\_\_\_\_

**Those riding the bus to camp must leave on the bus unless written permission is given.**

### NOTARIZATION

Subscribed and sworn to me this \_\_\_\_\_ day of \_\_\_\_\_, 2003

Notary Public \_\_\_\_\_

County of \_\_\_\_\_

State of \_\_\_\_\_

My Commission Expires: \_\_\_\_\_

2003 Teen Challenge Information and Registration Form

## CAMP TEEN CHALLENGE CLASS REGISTRATION FORM

NAME (please print):	PHONE:			
CLASS/ACTIVITY	TIME	1st	2nd	3rd
<b>Choose 1 Daily 9:00 a.m. Class below; include a 2nd and 3rd choice.</b>	9:00 a.m.			
Basic Beliefs Defended				
Comparison: Bible Time/Our Time				
Creation/Evolution				
A Few Good Men (ages 16 and up)				
Spiritual Warfare				
Women of Excellence				
Women in the Bible				
You're baptized, or thinking about it...so now what?				
<b>Choose 1 Daily 10:05 a.m. Class below; include a 2nd and 3rd choice.</b>	10:05 a.m.			
Archery				
Art 101—Basic Drawing				
Beginning Jewelry Making				
Choir				
Emergency Roadside Survival (Basic Car Know-how)				
First Aid				
Junk with Spunk (Crafts)				
Science Experiments				
Soccer				
Volleyball				
Woodcarving				
<b>Study</b>	11:05 a.m.			
<b>Lunch</b>	12:05 p.m.			
<b>Choose 1 Daily 1:15 a.m. Class below; include a 2nd and 3rd choice.</b>	1:15 p.m.			
Aerodynamics				
Archery				
Camp Journal				
Fishing				
Flute Making				
Photography: combining artistic composition and darkroom work; <b>adjustable 35mm camera required</b>				
Sailing ( <b>must know how to swim</b> )				
Smash Ball				
Stamping and Embossing				
Survival Sewing (those little things everyone needs to know)				
Woodcarving				
<b>FREE TIME:</b> Swimming, Boating, Challenge Course, Games, Quiet Time, Etc.	2:15 p.m.			
Planned, organized <b>Group Activities</b> available if desired	3:15 p.m.			
<b>CABIN TIME</b>	4:30 p.m.			
<b>Dinner</b>	5:30 p.m.			
<b>Quest Class</b>	7:00 p.m.			
<b>Campfire (8:15 p.m. Thursday night)</b>	8:30 p.m.			

world to supply their needs.

These colonies became the "rivers and streams" which fed that "sea." Just as long as these colonial empires were acquiescent and peaceful, all was well. But that shot fired in Lexington in April of 1775 was "heard around the world." The successful American Revolution began a pattern of violent struggles for freedom and independence throughout the Americas. One by one the Spanish colonies in the New World achieved their independence through bloody revolution. Now we have lived to see the colonial empires of England, France, Spain, Holland and Germany in Africa and Asia rise up to gain their independence and turn bloody those rivers and streams that once sustained the nations of Europe.

Verses eight and nine of chapter sixteen say, **"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory."**

Barnes represents the classical *historical* interpretation of these verses. He identifies the series of wars that consumed Europe following the French Revolu-

tion as being the fulfillment of this calamity by which **"men were scorched with great heat."** He writes, **"Europe seemed to be on fire with musketry and artillery, and presented almost the appearance of the broad blaze of the battlefield. The number that perished was immense. These wars were attended with the usual consequences - blasphemy, profaneness, and reproaches of God in every form."**<sup>4</sup>

Njeim refers us to Ether 1:113 - **"And then shall my revelations which I have caused to be written by my servant John, be unfolded in the eyes of all the people."** He believes our eyes have seen the completion of the necessary steps leading to the eventual fulfillment of this vial that is to be poured out upon the earth. He then quotes the words of the angel Moroni when he appeared to young Joseph Smith and who, in turn, quoted from the fourth chapter of Malachi:

**"For, behold the day cometh that shall burn as an oven; and all the proud yea and all that do wickedly shall be stubble, and they that cometh shall burn them saith the Lord of hosts, that it shall leave them neither root nor branch."**<sup>5</sup> Now when we read this verse in Malachi, it does not read exactly like this

which was quoted by Moroni. Rather than saying **"and they that cometh,"** Malachi says **"and the day that cometh."**

Njeim explains: **"Now in the light of the fourth judgment we can see why the change was made. THEY refers to the inventions of people that will scorch men with great heat - deadly inventions in the hands of the kings of the East (verse 12) and the kings of the whole earth (verse 14).**

**Both Malachi and John are describing one eschatological (the aspect of theology that deals with death, resurrection, judgment and immortality - dem) event in different languages, and yet the meaning is the very same"**<sup>6</sup>; namely, nuclear warfare.

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1. Barnes, Albert, *Notes on the New Testament, Explanatory and Practical*, 1949, p. 364.
2. *Ibid.*, p. 364.
3. See Njeims quotation in Section Seventeen of this series.
4. *Op. Cit.*, Barnes, p. 365.
5. Flint, B. C., *An Outline History of the Church of Christ*, 1953, p. 21.
6. Njeim, George A., *Insights Into the Book of Revelation as Illuminated by the Book of Mormon*, 1970, p. 191.

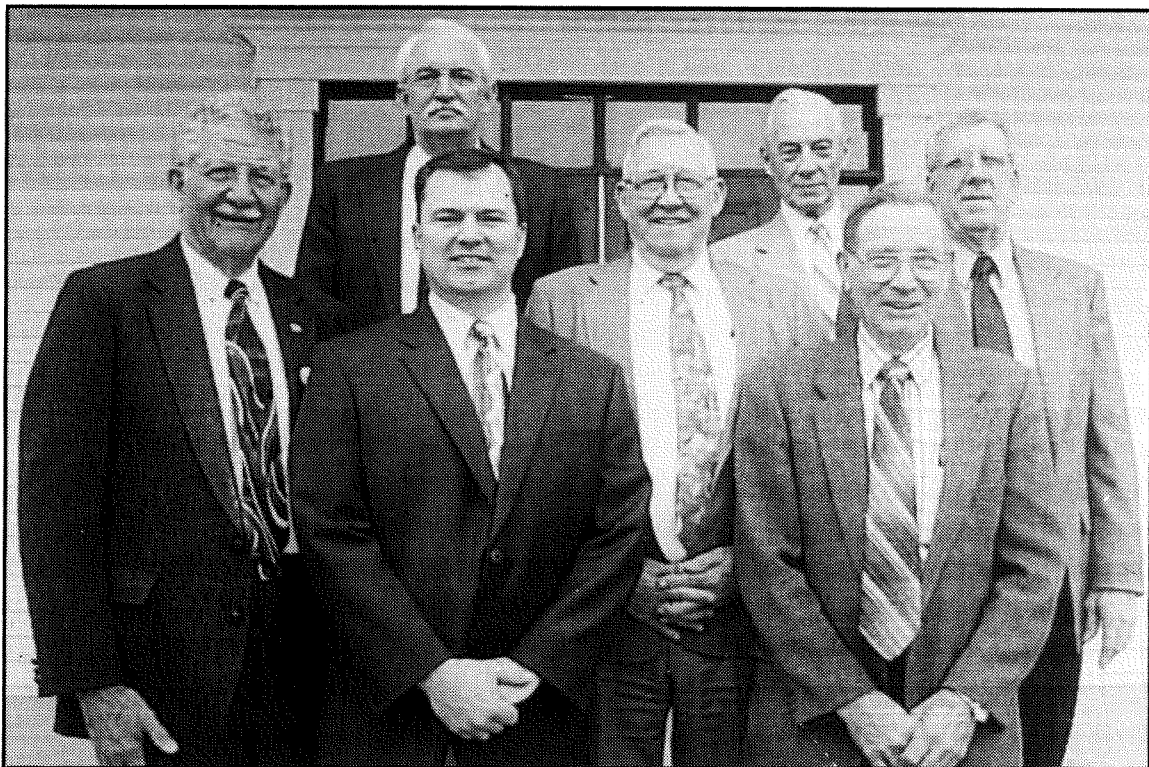
NOTICE

# New Bishop in Quorum of Bishops

**T**he Bishops and Apostles recommended Elder Rickey Olson to the General Church Conference to fill the vacancy in the quorum of Bishops, left by the death of Elder/Bishop LeRoy

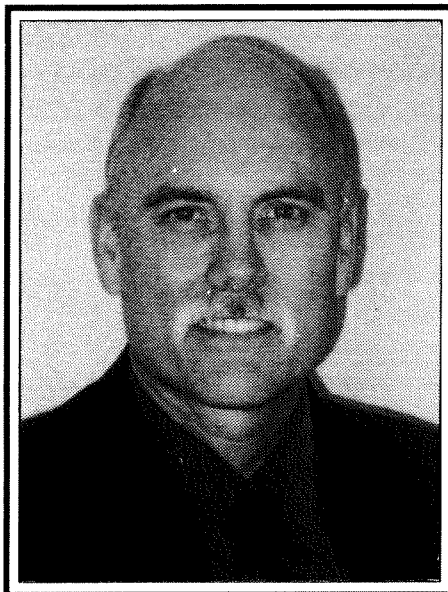
Wheaton. The Conference accepted that recommendation. At the April 7th evening service, brother Olson received the laying on of hands by Apostles Smith Brickhouse and Brian McIndoo, to set him

aside to serve as one of the seven Bishops. His willingness to serve is greatly appreciated and the talents he brings will be a blessing to the work.



► **BISHOPS' PICTURE** - April 8, 2003 - at the Church of Christ (Temple Lot), Independence, Missouri.  
**Back Row:** Elders Rodger Bruner, Nicholas Denham, Allen Kauffman  
**Front Row:** Elders Alvin Harris, Rickey Olson, Charles Brantner, Leslie Case

# Articles of Faith & Practice



(A continuation study by  
Elder Gordon McCann)

Through the strict obedience to his Father's will in all things, Jesus Christ glorified his Father by taking upon him the sins of the world. Our Savior's death upon the cross answered the ends of the law of God providing the atonement for mankind required by his Father. (John 1:29, 15:10; 3 Nephi 5:12)

The power of the resurrection of our Lord and Savior

would bring about the resurrection of all mankind. This resurrection of the dead would bring all mankind back into the presence of God to be judged according to their works in the flesh.

*"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of dam-*

## Article #5

*We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the Gospel; viz.: Faith in God and in the Lord Jesus Christ; Repentance and Baptism by immersion for the remission of sins; Laying on of Hands for: (a) Ordination; (b) Blessing of Children; (c) Confirmation and the Gift of the Holy Ghost; (d) Healing of the Sick*

*nation"* John 5:28-29.

Salvation comes first through the exercising of our faith in the testimony of the Word of God (John 1:1-18) and by the Holy Ghost. For by availing ourselves to the Word of God and listening to the Holy Ghost we can judge all things in this life whether they may be good or evil. (John 14:26; Heb 11:6; Helaman 2:72-73; Mormon 4:93-94; Moroni 7:10-15)

The next step toward salvation is repentance. Repentance



is the acknowledgment of God and the recognition that we are inherently sinful in the flesh. (Matthew 4:17; 2 Nephi 6:48-49)

*"For all have sinned, and come short of the glory of God;"*  
Romans 3:23.

Our repentant desires will lead us to seek out the true path that Christ has laid before us. We will have an earnest desire to enter in by the way that will lead us down the narrow path through the strait gate that Jesus asked us to follow (Matthew 7:13-14). The Word of God is that narrow path, and baptism (by immersion ref: Matthew 3:16; John 3:23; Acts 8:38-39; Romans 6:4-5; 3 Nephi 5:23-26) is the gate by which we must enter. Ministers performing the ordinance of baptism must be called and given the authority of God as were Christ and his disciples of old. (Matthew 3:17, 28:18-20; Acts 1:8, 2:36-39, 13:1-2, 19:1-5; 3 Nephi 5:21-22)

*"And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him"* Matthew 3:15.

Jesus said, *"My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."* Jesus promised that we would never be alone because the gift of the Holy Ghost would come into our lives as an abiding Comforter (John 14:15-26). The reception of the Holy Ghost would only come after baptism and through the laying on of hands by those ministers that have been given the authority of God to do so. (Acts 8:14-17, 19:6; 3 Nephi 8:71; Moroni 2:2)

Jesus said that "signs" would follow them that believe (Mark 16:15-18; Mormon 4:85-88). The same power and authority to "lay on of hands" by the ministry as recorded in the scriptures is in the Church of Christ today. (Ordination - Acts 6:6, 13:3, Moroni 3:1-3; Blessing children - Matthew 19:14-15, 3 Nephi 8:23; Healing the sick - Acts 28:8, James 5:14; Mormon 4:87)

*"And the first-fruits of repentance is baptism; and baptism cometh by faith, unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins; and the remission of sins bringeth meekness, and lowli-*

*ness of heart; and because of meekness and lowliness of heart, cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God"*  
Moroni 8:29.

**ANNOUNCEMENTS**

**SCRIPTURE THEME CAMP**

**May 16-18**  
"Obedience"

The 2003 Scripture Theme Camp, sponsored by the Temple Lot Local, will be held at Camp Bob White at the Knob Noster State Park, south and east of Warrensburg, Missouri. Please note that this is the newer group camp facility across the highway from the former site which will provide more comfortable accommodations. Check-in begins at 4 pm, Friday, May 16, 2003.

This year's theme is "Obedience." Please come prepared to share a scripture related to this theme. Various activities will be provided, including a song and testimony campfire Saturday night, games, sports and fellowship. Sunday morning activities will include Sunday School and preaching services.

Meals will be provided from Friday evening through Sunday noon (donations accepted). Each family is encouraged to assist in either food preparation or cleanup for at least one shift. Cabins are available with beds and mattresses. Bring sleeping bags, flashlights, bikes, games, friends and your scriptures.

Sites for campers or recreational vehicles are available at the nearby campground in the Park.

**NO PETS WILL BE ALLOWED AT ANY TIME**, so please make arrangements to have your pets taken care of during this weekend.

Plan to share this weekend away from the cares of the world, surrounded by God's beautiful handiwork.

**Directions:**

Take Mo. Hwy. 50 east from Warrensburg 7 miles to the Knob Noster State Park exit, Mo. Hwy. 23/132. Go south to DD and west about 2½ miles to the Camp Bob White turnoff on the left.

**MICHIGAN REUNION**

The Bradley, Michigan, Local would like to extend an invitation to join them for their annual Church of Christ reunion. Reserve the dates of **June 28th and 29th**, 2003, to join in fellowship and spiritual renewal with your brothers and sisters in Michigan. All are invited!!!

**ACTIVITIES AT A GLANCE**

- Scripture Theme Camp. May 16-18*
- Idaho Reunion . . . . . June 7-8*
- Springfield Rally . . . . . June 22*
- Michigan Reunion . . . . June 28-29*
- Minnesota Reunion . June 30-July 6*
- New York Reunion. . . . July 11-13*
- Teen Challenge . . July 27-August 1*
- Missouri Reunion. . . . August 1-3*
- Phoenix Reunion . November 28-30*

Please note: no fires, pets, firearms, fireworks, alcohol or tobacco are allowed anywhere on campgrounds. Families will sleep in assigned cabins with at least one adult per cabin. Parents are responsible for their family's observance of quiet hour.

**For further information, contact:**

- Elder Mark Hill** (816) 690-7887
- Jon Geier** (816) 836-0035
- Dan Lawrence** (816) 524-8420
- Paul Case** (816) 697-2323.

*"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. . ." (2 Tim 3:16).*

**For housing and questions contact:**

- Duane Lee** at (616) 795-7420
- e-mail address:**  
[duane\\_joyce@hotmail.com](mailto:duane_joyce@hotmail.com)

- Randy Lee** at (616) 948-8971
- e-mail address:**  
[allofuslees@voyager.net](mailto:allofuslees@voyager.net)

**IDAHO REUNION**

The 5th Idaho Reunion will be held **June 7-8** at the same place as last year. It will be held at the Southwest Idaho Senior Recreational Association (S.I.S.R.A.) campground just South of Donnelly, Idaho. This is a campground in a quiet wooded area, just off of Cascade Lake, and has a boat dock with an inlet to the lake. It has facilities for indoor services and on-site camping. The hall we have reserved for services will hold approximately 100 people. This year we have the kitchen reserved, next to a covered patio where we can dine.

Donnelly is located approximately 95 miles north of Boise, Idaho, on State Highway 55. To get to the campground you go to mile marker 129 on Hwy 55 and turn west on Loomis Lane. Continue west to the T intersection and turn right and follow the signs to the campground.

Electricity is at each site and shower facilities are near by. Camping sites rent for \$7.00 per day, with electricity being \$1.00 extra.

Tents are \$4.00 per day unless they are with an RV on a site. There is one motel in Donnelly approximately 4 miles from the campground, and four motels approximately 13 miles south in Cascade. Reservations should be made as soon as possible as this is a place for summer recreation.

*If you have any questions contact Roy or Mary Coon* at 3995 County Line Road, Emmett, Idaho 83617, or phone (208) 365-3410, or e-mail at [racoona21@juno.com](mailto:racoona21@juno.com), or **Valerie Kelley**: e-mail address [teknowmom@earthlink.net](mailto:teknowmom@earthlink.net).

We are looking forward to an enjoyable time with you in this beautiful place.

**SPRINGFIELD RALLY**

We are having the Springfield Rally on Sunday, **June 22**. It will be at the Chestnut Hall, 4319 W. Chestnut Expressway, Springfield, Missouri 65802. Starting time, etc. to be announced.

Contact Pastor **Matt Case** at (417) 877-9282, or Assistant Pastor **Martin Addie** at (417) 862-2255 for more details.

**ANNOUNCEMENTS**

**MINNESOTA REUNION**

The Church of Christ, Bemidji Local, welcomes one and all to join with us in a week-long Adventure along the Mississippi River at the Minnesota Reunion 2003. The dates set for this event are **June 30-July 6**.

Since the campgrounds for the Tri-State Reunion were unavailable to us this year, we have combined our week-long **Vacation Scripture School** in the weekday mornings to afternoon **Wake-Up Camp** activities and the weekend **Tri-State Reunion** events. This will provide for activities for all ages, whether you are able to attend for the whole week, or just a few special days. It will be a special time for scripture studies, mini-sermonettes, prayer and testimony services, along with physical activities like camping and swimming in the Mississippi River chain, campfires and canoeing on Three Island Lake, hayrides and hiking along the majestic Minnesota forests.

The Bemidji Local will provide for camping tents and food throughout this event—you will need to bring with you bedding and toiletries and Deep Woods Off for your own comfort.

On Sunday, July 6, we will have a special sacrament service with the dedication of our new church building. We long for the fellowship with you during this worship week in the Gospel Bonds of Jesus, the Christ.

*Contacts:*

**Peter Gould**  
(218) 586-2774

**Leah Ferrier**  
(218) 586-2367

**NEW YORK REUNION**

**Where:** Hogsburg, New York  
**When:** July 11-13, 2003

The Akwesasne New York Local welcomes all of our brothers and sisters to fellowship and worship with us starting Friday evening at 7:00 p.m., **July 11**, through Sunday afternoon, **July 13**, 2003.

In order that the proper preparation may be made, please let one of the people listed below know if you will be attending, how many, and any dietary restrictions that you may have. We have some housing available with church members, as well as some space for campers. There are also plenty of motels in the area.

*In Canada:*

**Wayne and Susan Miller**  
868 Tollgate Road  
Cornwall, Ontario  
Canada K6H5R6  
(613) 933-5469

*In the United States:*

**Paul and Debbie Grant**  
2576 Chateaugay Street  
Fort Covington, New York 12937  
(518) 358-2550  
[dgrant02@twcny.rr.com](mailto:dgrant02@twcny.rr.com)

**Eli and Gretchen Tarbell**  
PO Box 21  
600 State Route 37  
Hogsburg, New York 13655  
(518) 358-2911  
[egtarbell@hotmail.com](mailto:egtarbell@hotmail.com)

**Dale and Terry Waldruff**  
187 State Highway 37C  
Massena, New York 13662  
(315) 764-9571  
[terrwald@slic.com](mailto:terrwald@slic.com)

**MISSOURI REUNION**

The Missouri Reunion Committee would like to invite all to attend the 2003 Missouri Reunion, which will be held **August 1st, 2nd and 3rd**, 2003. All meetings will be held at the Church of Christ headquarters building located on the Temple Lot in Independence, Missouri.

We will again organize an ice cream social for Saturday evening after the final preaching service of the day. The social will be held either just outside the Visitors' Center or in the basement of the church building.

*For information, please contact:*

**Roland Sarratt**  
15910 E. 36th Terr.  
Independence, MO 64055  
(816) 373-6605

**Mike McGhee**  
18907 E. 6th Str North  
Independence, MO 64056  
(816) 796-6255

**PHOENIX REUNION**

The Phoenix, Arizona Local would like to extend an invitation to join them for their annual Church of Christ reunion, which will be held on Friday, **November 28**, through Sunday, **November 30**, 2003. If you plan to attend please notify one of the below listed members for accommodations.

*Pastor:*

**Bob Hedrick**  
2908 E. Rockwood  
Phoenix, AZ 85050  
(602) 494-9661  
[bobnliza@juno.com](mailto:bobnliza@juno.com)

*Assistant Pastors:*

**Andy Brown**  
2323 E. Rockwood Dr.  
Phoenix, AZ 85050  
(602) 569-9745

**Jim Yates, Jr.**  
1449 E. Rockwood Dr.  
Phoenix, AZ 85024  
(602) 582-4163

## OBITUARY

# Clarence LeRoy Wheaton, Jr.

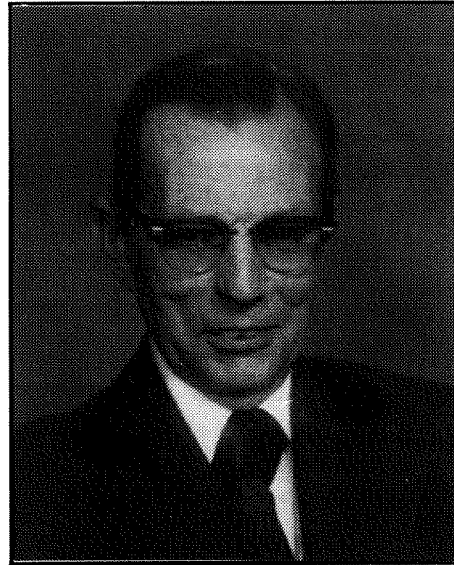
December 28, 1915 ~ March 19, 2003

Clarence LeRoy Wheaton Jr. was born the first child to Clarence LeRoy and Angela (Denham) Wheaton on December 28, 1915, in Independence, Missouri, and passed away March 19, 2003, at the Independence Regional Health Center, at the age of 87 years, 2 months, and 22 days. His early childhood was spent in Independence, Missouri, where he attended grade school and junior high school. Because Apostle Clarence Wheaton was traveling as a missionary for the Church of Christ in the western states he attended high school in Douglas, Arizona, Ogden, Utah, and Sagle, Idaho, and dropped out in his junior year because of illness. In 1936 and 1937 he was a member of the Civilian Conservation Corp serving in Idaho and was sent to the Fort George Wright Hospital in Spokane, Washington, where he was diagnosed with arthritis that was crippling to him.

LeRoy was married to Mildred E. Gunter April 17, 1938, and moved to Independence, Missouri, in May of that year. To this union were born three sons: James L., Duane A., and David J.

Lee continued his education after returning to Independence at Manual High School, Kansas City Secretarial School, and Kansas City Junior College.

During the war years he worked at the Sunflower Ordinance Plant in Eudora, Kansas, later employed by the US Army Corp of Engineers, where he mapped the Missouri River channel and the levies. He was a charter member of the ancient order of the River Rats, an organization of the people that worked



on the rivers. In 1960 he started with Howard Needles Tammen & Bergendoff, where he retired as an Engineering Technician after 20 years in 1980.

Brother LeRoy was baptized into the Church of Christ October 15, 1925, and was pastor of the Temple Lot Local for several years and a Bishop from 1943 until the time of his death, a period of over 60 years. About ten years of that time he served as Business Manager. He was very dedicated to what ever job he was given. He had been very active with the Boy Scouts Troop 233 for over 25 years.

Brother LeRoy suffered crippling arthritis early in life, and the doctors told him that he would not be able to hold down a permanent job. His determination, faith, endurance, and the GRACE of GOD provided him with not only great accomplishments, but joy and satisfaction in them. Mildred, his wife

of almost 65 years, was a great support to him, and together they taught their sons to enjoy traveling, work and the great outdoors.

One of his favorite songs show the heart and soul that he had, *An Evening Prayer*: "If I have wounded any soul today, If I have caused one foot to go astray, If I have walked in my own willful way, Dear Lord forgive! If I have uttered idle words or vain, If I have turned aside from want or pain, Lest I offend some other thru the strain, Dear Lord, forgive! If I have been perverse, or hard or cold, If I have longed for shelter in Thy fold, When Thou hast given me some fort to hold, Dear Lord, forgive! Forgive the sins I have confessed to Thee: Forgive the secret sins I do not see: O guide me, and my keeper be. Amen." This made him an inspiration to many of us.

He was preceded in death by his parents and one brother, Thomas Wheaton, and one sister who died at 1 1/2 months.

He is survived by his wife Mildred, of the home, and sons James L. Wheaton and wife Peggy, Duane A. Wheaton and wife Nancy, and David J. and wife Sheila, all of Independence, Missouri; two brothers Edward W. Wheaton and wife Dorothy of Ottawa, Kansas, and Richard A. Wheaton and wife Velma of Independence, Missouri, and one sister Katherine M. Matthews of Independence, Missouri, and nine grandchildren and twelve great grandchildren, and many other relatives and friends.

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### CHURCH OF CHRIST CONFERENCES

The **2003 Ministers' Conference** (priesthood membership) of the Church of Christ will be held Monday, Tuesday and Wednesday, August 4, 5 and 6, at Independence, Missouri.

The **2004 Ministers' Conference** (general membership) for the Church of Christ will commence Sunday, April 4. The business sessions will start at 9:00 A.M. Monday, April 5. A **Solemn Assembly** will be held prior to the conference, on April 2 & 3. All services will be held on the Temple Lot.

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	Synopsis, A (Compares beliefs of three Restoration churches)
	That Sacred Spot is Definitely Located
	What about the Book of Mormon?
	Why? (Amplifies absence of a First Presidency in Scripture)
	Zion and the Temple of the Lord

\*Note: Donations will be accepted to cover postage & printing costs. (Multiple copies available: 6-50¢ 100-\$5.85 plus postage)

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Allow adequate advance time for handling and shipping, and for your own preview of the programs. Write to the AVVAA Committee, Church of Christ, P.O. Box 472, Independence, Missouri 64051-0472.

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