

Permission was granted, from Lynn Bishop, to type in a large excerpt from his Winding Up Series. This segment contains the full text from Brother Arnold Shreeve's vision he was given in regards to the mine coming in. If you haven't purchased Lynn's booklets, now may be an excellent time to do so. He has taken each of the 9 part series and combined them into one book, making a perfect addition to your home library.

Lynn has done a tremendous job with all of the research he has done. It has taken years to complete all of the interviews and putting everything together. I have received comfort by Brother Shreeve's vision, that Lynn has included, as it gives hope that all will be well when the true messengers return to take charge. The following source speaks of these coming messengers:

"The two Nephites who visited Bishop Koyle, the morning of January 10, 1914, told him that later on the Lord would send messengers to help with the mine, but who would hide or disguise their identity. He was told that after a while the disguised messengers would back out of the picture, but just before the mine 'came in' they would show up again but this time in their true identity. Blaine Gardner told this to me a number of times through out the years, beginning in the mid sixties." (The Winding Up Scene p. 79)

Also, like I mentioned in a post a few weeks ago, the following vision goes hand-in-hand with the [Cardston temple vision](#) a woman had years ago. Both indicate that homes will be sold by members of the church, under the direction of inspired men, right before the chaos comes.

-----Begin excerpt from Lynn Bishop's Winding Up Series-----

The following account of Arnold Shreeve's vision is from a copy made by Raymond Steele, a former member of the Board of Directors of the Dream Mine. Before presenting this vision, one point should be discussed. Many dreams and visions of the future show persons, places, and settings that are symbolic in the current time of the individual having the prophetic experience and which are 'types' for similar persons, places, and settings that will be fulfilled in the future. The Bible is full of such 'types'. For instance, Egypt appears in prophecy to be a symbol of the United States, while a great Assyrian leader appears to be a symbol of a future Russian leader from the North. Many more modern examples could be given. Quayle Dixon, Horace Brough, Mark E. Peterson, J. Reuben Clark, and David O. McKay, all appear in significant roles in this vision, and yet each died quite a number of years ago. I feel they are 'types' of individuals who

are now living and who will fulfill similar parts as given in the vision.

Throughout this vision, I, Lynn Bishop, have included my own comments which are set apart in brackets [] and in **bold text**:

Raymond Steele: "Seven months before Arnold Shreeve had the privilege of meeting Al Sinclair he saw him in a vision. He was lying in bed one night and knew he was not asleep for he was conscious of his wife's breathing as she lay asleep beside him.

He seemed to be in the old meeting house at the Dream Mine as it was before it was remodeled and made larger as it is today. About 18 or 20 men were seated in the room, and from where Brother Shreeve was sitting he saw President Quayle Dixon enter the room followed by Brother Al Sinclair. Following him were the directors of the Koyle Mining Company. When all were seated and the meeting had been opened by prayer Quayle called on Al Sinclair to speak, who arose and looked at Brother Shreeve and said, "Brother Shreeve, you know who I am. Will you introduce me to this group?"

Brother Shreeve arose, looked over the audience and said, "I scarcely know how to begin, but it has been made known to me by the Spirit of God that Brother Sinclair is one of the three Nephites who have been on the earth for 2,000 years, administering to God's children, and he has been sent to us with a message concerning the Dream Mine."

[In part three of my Winding Up Series, the testimonies of two individuals were presented which indicate that Al Sinclair is Alma the Younger, a translated Nephite. Of course, the Three Nephites are also translated Nephites. It is very easy to assume or make the mistake of thinking that if a translated Nephite is spoken of, then he must be one of the three Nephites. In light of this, I feel that Raymon Steele, in retelling Arnold's vision, innocently made the mistake of referring to Al Sinclair as one of the Three Nephites instead of simply saying that he was a translated Nephite.]

I sat down and Brother Sinclair said, "Thank you, Brother Shreeve." Then addressing the audience he continued, "Now that you know who I am, let's get to work."

He asked, "How many of this group assembled here are willing to lay all they have on the altar to get the work started?" Every hand went up and he said, "All right then." He started down the line and told each man in the group just how much money he had, how much property he owned, and what it would sell for.

[Apparently, the Law of Consecration is going to be required.]

"And the queer thing about it," Brother Shreeve said, "when he had finished, I remembered what he had told me, but I had not the slightest idea of what anyone else was told. The reason for this, I'm sure, was that it was none of my business what the other fellows had."

The part of the program completed, he went through the group again and assigned each man his job in this great project. Air line pipe was to be laid in the tunnel, machinery was to be installed, compressors, both electric and diesel powered, were to be placed. Roads were to be built and numerous other jobs had to be done.

Where jobs did not require full time, a man was given two jobs. And again, Brother Shreeve remembered only the jobs that were given to him. He was assigned a part of helping in some way with ancient records as well as being in charge of laying the pipe.

Brother Sinclair asked if they were willing to accept these jobs and Brother Shreeve said, "I want to do all I can but I don't know whether you realize that I have a bad heart and may not be able to handle that kind of work."

Brother Sinclair said, "We'll take care of that." He told him to sit in a chair up at the front. He then asked some of the brethren to assist him and he gave him a blessing. Brother Shreeve said he felt something snap in his heart and realized it was healed.

Brother Sinclair turned to the group and said, "If there is anyone else who feels that he is not able to do his job on account of his health if he will come up we will give him a blessing." More than half the men received a blessing through the hands of God's servant and were made equal to the tasks which had been given them.

Then Brother Sinclair continued, "We will start to work early and work long hours. The men who live close enough will go home at night and others will stay on the Hill. Women will be called to cook for them at the bunkhouse. We will stockpile a thousand tons of ore and it will take about 2.5 months. Each man will make a list of his living expenses including payments he is now obligated to make and will be allowed that much each month to take care of his family. The ore is to be piled on the road between the tunnel and the bunkhouse."

[Where is all the money coming from to finance this work of getting out the first shipment of ore? Recall, that the white-haired man from the North comes with 'plenty of money' to finance the first shipment of ore from the Mine. Money is needed to pay the workers, buy supplies such as trucks and other equipment, etc.]

Brother Shreeve was shown how they were to go down in the winze. At the bottom he saw a fissure opened up into a crack, and ant-gravel- like ore, red in color, was pouring out. This was the fissure where they were to start drilling for the rich ore.

Brother Sinclair also told them that mine stock would be issued to all who had contributed of their time or money to this project since Bishop Koyle died. Then the books of the company will be closed and sealed and no more stock would be sold. (This statement was verified by Sinclair on one of this visits to the mine.)

When the ore was out, ten large trucks were purchased for hauling. Arrangements were made with the smelter to run it, as these transactions will require a lot of money.

After the trucks were loaded and ready to go, it was time to go to the authorities of the church and ask for the privilege of telling them the story of the mine. President Quayle Dixon, Director Horace Brough, and Arnold Shreeve were the men chosen to go.

They went to the Church Office and asked to see the First Presidency. When asked the nature of their business, they were referred to Apostle Mark Peterson who had been set apart for this special work of looking after the Dream Mine. They told Peterson they wanted to tell them the story and begged to see the other Brethren. They were finally admitted to another room where they greeted President McKay and J. Reuben Clark. They were given permission to go ahead with the story, so President Dixon unfolded the story of Bishop Koyle and the famous Dream Mine as some of the citizens of the surrounding towns call it.

When he had finished there was silence for a few minutes. President McKay sat with this head bowed as if in deep thought. Suddenly he raised his head, looked at Peterson and said, "Mark, what do you think about this?"

Without hesitating, Peterson answered, "I think it is all a dirty scheme to get us mixed up with the work of the Devil. It's nothing but a fraud to get money from honest people and I'm not in favor of having anything to do with it."

At this President McKay blew up and ordered the men out of the office and told them that if they ever came back to bother him about that mine again he would kick them out. He also told them that the Presidents before him had turned it down and he was through with it for good.

[Here is more evidence that the Mine comes in BEFORE the church is set in order.]

This was a disappointment to the men, and when they were outside, Horace said, "It hurts me to have the brethren act like this; I wish they hadn't done it."

"Well, what shall we do know?" Quayle asked.

Shreeve had an idea. "I have a friend in Ogden who is a reporter for the Tribune and I believe he will write the story for us."

They all agreed to call him on the phone. He said, "Sure," he would be there just as soon as he could drive down.

The story was told, cameras made ready to take pictures and word was sent for the ore-trucks to start rolling towards the smelter.

The next morning when the Tribune came out with the front page covered with pictures of the trucks and the ore running through the smelter with a stream of gold running out, and the story of the Dream Mine, there was excitement up at the Church Office. President McKay called President Dixon and asked if he could come down and see what happened.

He said, "It seemed that all Hell had broken loose, people were coming and calling up to see

what it all meant and we can't tell them anything."

They were invited to come down and see what is coming from the Dream Mine which the church has condemned for so long.

-----End excerpt from Lynn Bishop's Winding Up Series-----