

Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3:187.

Vol. 43

Independence, Missouri, June, 1966

No. 6

Isaac and Rebekah



And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: . . . And Isaac . . . took Rebekah, and she became his wife; and he loved her.

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Zion's Advocate

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Editorial . . .

June

This is the beginning of the season for reunions. The young families will be coming home to see Grandpa and Grandma and talk will be on the past, present and future. Some of the families will try to get all together this year during vacation and perhaps, some will succeed in doing so.

There are possibly a few places where old settlers will get together but in a good many cases there are few of the old settlers left who can meet; some have passed on and others have too many years attached to them to permit going very far from the home base.

The church reunions will be starting this month. There will be one in Colorado; one in Wisconsin; one in Michigan; one in Missouri; one in Tennessee; and one in Arizona. We should say there will be these reunions if all the plans work out.

This is also the season of brides or we should say weddings, because the groom must be there to receive his bride in order for the wedding to be complete. When we think of brides we think of the writing of John in Revelation.

“Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.”

We notice in this reference, honor is given to the groom. We may say, “But see who He is.” It is just as important for the groom at a wedding to be worthy of fine linen as it is for the bride to be. And if he is worthy, then he should be honored as well as the bride. Let us consider some things pertaining to marriage.

The bride and groom each feel that they will be the perfect wife or husband and will not make the mistake that the generation preceding them did. Most of them little realize the obstacles that are found in the path of wedded bliss.

They usually think they have thought it all out and that advice on the subject would be only a waste of time. A few years later they may wish they had taken time to learn a few things pertaining to domestic life.

They suddenly realize that there is more to keeping house than knowing how to open a paper sack, a tin can, or a T.V. dinner. They notice that their appetites call for something freshly cooked, and mother is not there to do that cooking.

They suddenly realize that there must be a steady income if the rent is to be paid and there is to be plenty of food on the table. They cannot run home to mother and dad when they have quit their job. There were some things about that job they didn't like so they quit and now they are not sure of food and shelter.

It is better to give marriage serious consideration than to plunge into the sea of matrimony too young. The young person thinks of marriage as an escape from the supervision of their parents. All too soon they find it a serious life where decisions need to be tempered with more than the wisdom of youth. Marriage is not a pastime for the youth but rather it is an endurance test for adults. More time and more thought should be given to choosing a mate for life, than is given to choosing your vocation. Remember, you are choosing a mate for life and that means until death separates you.

It is good to be acquainted with the one you are considering and not to marry on a short acquaintance. By being acquainted we mean: know about the other's family; know about the other's habits, disposition; know about the other's past and hopes for the future.

It is well not to marry the young man just because he is handsome and all the girls are crazy about him, or because the girl is real pretty and so popular with the other young men. Even though the other may be what is termed good looking and popular but has habits you can not go along with, don't ever think you can reform him or her after marriage. Too many have made that mistake and all too soon, regretted it. Marriage is not a reform school.

It is much better to choose a mate who you think is as good or better than you, yourself are. And be sure to honestly judge yourself. If you believe the one you choose is better, resolve to come up to their standard. Don't try to bring them to yours. This life is a continual climb to a higher place in the sight of the Lord.

It is better for mates to have the same tastes and outlook in life. It is not good for one to be made over into the kind of life the other wants to lead. Neither one will be happy. And we are here on earth that we might have joy.

There will be misunderstandings. If one or the other should be criticized, do it in private. It is cruel to criticize another in public. Then, the criticizer may be in the wrong and if the discussion took place in private, it might save red-faced embarrassment.

Try to like the other's family. We are commanded to honor our fathers and our mothers. There might be some differences in the other's family but it is better to leave it between them. How can a person think so highly of their mate and not honor the father and mother who handed them that fine product of humanity? Surely if we think so highly of our mate, the brothers and sisters must be pretty good humans too; they are from the same cloth.

Marriage can not be considered without the question of religion entering into the mind. Fortunate is the young man or the young woman who can pick their mates from among the members of their own church. Religion is something that is close to the heart. If the young man and the young woman are quite devout and they belong to different churches, there is a serious chance that they will run into trouble. It is a natural

desire for a person to want his or her children brought up in the church that is so close to their own heart. If one or both are not devout, the danger of trouble over the church question is not so great.

There is one point we have not discussed and it is the most important of all. Full joy can not be realized unless there is love on both sides of the union. They must love one another well enough to face whatever comes into their life without grouching. They must be willing to share their joys together. They must be willing to share their sorrows together. If they can laugh together, or if they can weep together, they are on the road to a happy marriage.

We often think of a poem we read several years ago. It was telling of a day back in history when a king had called his subjects together for a day of merriment. Among the throng of merrymakers was a group of young ladies who were promised in marriage. They were extolling their young men's greatness. This one spoke of her young man as being a great athlete and fearless in the things he did.

They all were standing near the fence of the arena which had several fierce lions pacing around in it. This young lady, to prove her point in what she had said of her young man, threw her glove into the arena and asked her fiance to get it for her. He jumped into the arena and cleverly snatched up the glove and sprang back out again. But in disgust, he threw the glove in the lady's face.

The only wording we remember of the poem carried quite a lesson with it. It was:

"Well done; nobly done,
Spoke the king as he rose from where he sat.
No love quoth he, but vanity
Sets love a task like that."

A. F. B.

SILENCE

More beautiful than music is the still
Deep of silence resting on the land,
Night or day, down valley, slope, or hill,
It speaks a language hearts can understand:
A muted voice like soft winds passing by,
Bidding the pulse-throb stay its hurrying beat,
Bidding mankind look upward toward the sky
And move as stars do on unstumbling feet.

God must love quietude. He made the earth
And the vast universe move soundlessly.
He understood man's need, the vital worth
That lies in that controlled tranquility.
All growth is silent, raising from the sod,
Drawn by the unseen hand of God.

—George Sweet

"... I have none other object, save it be the everlasting welfare of your souls." (II Nephi 1:128)

LOCAL NEWS

EAST INDEPENDENCE

Greetings from the East Independence Local.

May 5th. We held our annual business meeting. The following members were elected to carry on the Lord's work.

Pastor—John L. Randall, 3805 1/2 Phelps Road, Independence.

Secretary—Gladys Nast, 132 N. Brookside, Sugar Creek.

Treasurer—Kenneth J. Smith, 209 S. Chrysler, Independence.

Auditor—Orval G. Rupe, 3005 S. Santa Fe Road, Independence.

Chorister—June Sarratt, 4305 S. Main, Independence.

Custodian—Frank Fann, Jr., 4117 S. River Blvd., Independence.

Reporter—Adair McCubbin, 2420 Lee's Summit Road, Independence.

Pianist—Jennifer Nast, 1101 W. Orchard, Independence.

Librarian—Roland L. Sarratt, 4305 S. Main, Independence.

Historian—Kenneth J. Smith, 209 S. Chrysler, Independence.

Reunion Committeeman—Orval G. Rupe, 3005 S. Santa Fe Road, Independence.

Kitchen Committee — Lorraine Welton, 19204 E. Holke Road, Independence.

May 8th. The Mother's Day sermon was preached by Bro. Wm. A. Sheldon. He brought out the importance of a mother's love; how it is treasured up in our memories throughout life. He then called our attention to the love of God; how far greater it is even than a mother's love. He stressed how we should cherish both, and not do anything that would cause love to be in vain. It was truly an inspiring sermon. We feel that the congregation was well fed.

We had three visitors from the Collins, Missouri Local: Bro. and Sr. Rhondal Shaw and Bro. Ed McIndoo.

We had our usual song service in the evening with Sr. June Sarratt in charge. We enjoy these services and get to learn a new song occasionally. Following the song service there was preaching by Bro. R. D. McCubbin. His topic and theme was "Our Wonderful Heritage, the Book of Mormon and the Bible."

Sr. Metta Anderson is still suffering and is in need of our prayers. We pray that if it be the Lord's will, He will relieve her of the affliction which has been causing her suffering for so long a time.

A farewell party was held for Jimmy Smith some time ago. He was leaving for service in the Air Force. The last report we have is that he is stationed in Texas. We understand that he has finished his basic training and is waiting orders to transfer.

Until next month I am,

Your sister in the great family of Christ,

Adair McCubbin

TEMPLE LOT LOCAL DIARY

"Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded." (II Chr. 15:7).

This new year has found our local group quite a hive of busy bees. Many Saturdays were spent together working on the building. Among the things done were the re-arranging of the seats in the upper auditorium, carpeting the aisles upstairs and the halls, laying new linoleum in the ladies' restroom, and putting soap dispensers in both rest rooms. Our thanks to Bro. W. O. Richardson for his donation of the entrance lights in the lower hall. This was a memorial to his beloved wife, Sr. Mary Lee Richardson, who passed away January 16, 1966.

Now that Conference is over, we are looking forward to the Missouri Reunion to be held on the Temple Lot.

Our Bible School superintendent and teachers are in the process of preparing for Summer Bible School beginning June 6.

The local Sunday School has established a new class consisting of the young married couples. It arose from a desire of members of the class to learn of the Book of Mormon: why we have it, how it came about, and what it contains—that they might be better able to meet questions in discussions among others of their age.

In experimentation the local has voted to try several possibilities in varying our services, to find a solution to poor attendance and other problems. The time for evening services to begin, has been set earlier with an encouragingly better attendance. Our last trial series has been with evening Sacrament services, with the exception of preaching on the first Sunday evening, with Sacrament in the morning. We have heard many worthwhile sermons, and testimonies in our meetings.

Bro. and Sr. Harvey E. Seibel and family have moved to Independence from St. Louis. We are happy they can meet with us, and also Bro. and Sr. Bob Eddy and family of Clinton, Missouri, who meet with us as often as they can. Visiting us recently was Apostle D. W. Housknecht, of Fenton, Michigan.

Our sincere congratulations to Sr. Konie Wheaton and Mr. Tom Caviness in their recent marriage on May 7. Bro. Richard Wheaton, father of the bride, performed the ceremony. Mr. Caviness is a nephew of Bro. Oren Caviness, of Preston, Missouri. Sr. Konie was honored with a miscellaneous shower on April 18, at the home of Sr. Marcia Christian.

Sr. Nellie Malnory, a long time member of our local, recently passed on. We extend our warm sympathy to those who mourn her passing. We have also received word of the deaths of Bro. Ronie Overcast of Puryear, Tennessee, and Bro. Hilmer Carlson, of Rockford, Illinois. To their families we also send our sympathy.

Summer begins a time of vacations and reunions. Let us each make an effort to plan for these events to correspond, that we might attend as many as possible. In our effort to do so, I'm sure we shall be richly blessed as we meet together.

Sr. Margret Gill, Reporter

State Reunions

Dear Saints:

This is to announce that our Wisconsin Reunion will be held on the 13th and 14th of August. The place is at the Church of Christ, 1 mile east of Sparta on U.S. Highway 16.

Those desiring sleeping accommodations please write to Isaac Brockman, Route 1, Sparta, Wisconsin 54656. If you have tents, we suggest you bring them.

We'll be looking forward to seeing you.

The Reunion Committee,

Stella Davies
Viola Petrie
Isaac Brockman

WEDDING

WHEATON-CAVINESS

The marriage of Miss Konie Lee Wheaton, daughter of Mr. and Mrs. Richard A. Wheaton, to Mr. Thomas Oren Caviness, son of Mr. and Mrs. George W. Caviness, took place at the Church of Christ (Temple Lot) Independence, Missouri, at 7:00 p.m., May 7, 1966.

Music was furnished by Mrs. Margaret Mann, organist, and Miss Janice Sprague, soloist, a cousin of the bride.

Candle lighters were Tamara Caviness, the bridegroom's sister and Richard Wheaton, Jr., the bride's brother.

The bride was given in marriage by her brother, Mr. Brad Wheaton, on behalf of her father who performed the ceremony assisted by the father of the bridegroom.

Karma Lee Wheaton was maid of honor for her twin sister, while another sister, Vanna Jo Wheaton, and Nola Kay Matthews, a cousin of the bride, acted as bridesmaids.

Train bearer and flower girl were little sisters of the bride, Patricia and Nanette Wheaton, while Kenton Kramer, a cousin of the bride, was ring bearer.

Best man for Mr. Caviness was Mr. John Boyd. Groomsmen were Mr. Stanley Melton and Mr. Joe Choplin. Clifford Caviness, brother of the groom, James Wheaton and Duane Wheaton, cousins of the bride, with Larry Melton, served as ushers.

Serving at the reception were Mrs. Margaret Wheaton, Mrs. Mildred Wheaton, Mrs. Dorothy Wheaton, aunts of the bride, and Dorothy Ann Denham, a cousin.

Miss Darl Sheldon had charge of the guest book.

The young couple are building a new home in Independence, Missouri, which will be finished in the near future.

O Golden Silence, bid our souls be still, and on the foolish fretting of our care lay thy soft touch of healing unaware!—Julia Caroline Ripley Dorr (1825-1913).

CONVERSATIONS IN INK

It is a beautiful day in our garden.

Darleen Smith: "This is one of those 'washed face' mornings. Clear. One feels to be able to see beyond sight length. Far horizons cannot stop the reach of seeing—all opens up to inner sight which is so much more comprehensive. Ordinarily we see one surface and it usually satisfies. But then comes moments clearer and we know everything has countless sides—like prisms, i.e., the side of normal seeing, the side of thought, the side of emotional reaction, the many sides of spiritual understanding, all of which may change on another less 'aware' day. Not to mention our reactions to a second individual's sight abilities. Wherein comes much of life's hurts and disappointments. But O! The joy of the times of kinships."

Speaking of kinship:

Harvey and Irene Seibel: "We just love our new home in Independence and to be able to attend church here. We have Lovita and Sylvia over every weekend along with, occasionally, other church people."

Bonnie Sanders: "I get rather discouraged living here in Branson so far from Church, but I am able to drive to Louisburg or Preston once in a while and go to church with them at Collins, so it helps."

Voice: "I feel so alone," though surrounded by family and friends.

Another voice: "I am desperate to have someone to talk to."

Third voice: "I seem to talk at people, instead of with people."

Another: "I wonder if anyone thinks as I do?"

Still another: "Have you noticed the strained tension in so many persons, signifying a searching, a hunger?"

Darleen: "My hunger to progress in learning is a driving force in me, but I had that hunger ever since I remember. So it must be others are awakening to acknowledgement of starving. It's rather frightening as where? how? am I going to know what to say to help? I know there has to be hunger in order for people to start searching, and I know that only God has the real answers to these deep hungers. If I can hold out the 'milk' of the gospel, others more qualified will bring 'meat'."

Paul: "Bear ye one another's burdens, and so fulfil the law of Christ." (Gal. 6:2).

Ella Engle
listener

REUNION

The miles might separate those of like faith,
Yet those of rejoicing are met in His place.
The strength of reuniting will build a great wall,
To shield our people in times great and small;
To further the message of the Gospel to all.
And this is important for the sinner may gain
Salvation and rest in the sunshine of His reign.

Kenneth Julian Smith

History

It may perhaps, be interesting to the readers of the Searchlight to know some of our early history as an organization; so here it is:

After the expulsion of the saints from Missouri, they scattered themselves throughout Illinois chiefly, many of them collecting at Nauvoo, and other parts of the State. In the neighborhood of Bloomington, Illinois, there were quite a number of the Church who had joined in an early day, some even at the very beginning of the Church in 1830.

Among these scattered members were those who held the priesthood and who had not attached themselves to any particular branch. The various troubles following each other after the expulsion from Missouri, had left the Church in a disturbed condition, and then following the death of Joseph Smith and the migration to Utah of a large portion of the Church, with a majority of its recognized authorities, left the members of the Church scattered throughout Illinois in a rather peculiar condition.

The country was overrun with first one man and then another laying claim to great things, some teaching one thing and some another.

Of course, the true Latter Day Saints well understood that they had been baptized into the Church of Christ, and those who had received the authority, well understood that they were empowered to act in its ordinances,

OBITUARY

Nellie Ann Malnory

Mrs. Nellie Ann Malnory, daughter of Joseph and Sarah Baker, was born October 22, 1883, at Schell City, Missouri. She was joined in marriage to Edward Francis Malnory August 6, 1913, at Clinton, Missouri, where she had lived for a number of years. She and her husband moved to Kansas City, Missouri, about 1917.

Sister Malnory and her husband was baptized into the Church of Christ at Independence, Missouri, April 3, 1932. Sister Malnory was quite active in the Stark Acres Mission of the Church of Christ near her home in the 1930's.

She passed from this life Tuesday, April 19, 1966, at the home, 1645 South Alice, Kansas City, Missouri, at the age of eighty-two years, five months and twenty-eight days. She is survived by her son, Cecil H. Malnory of the home, three grandchildren, two great-grandchildren, and four step great-grandchildren.

DEATH NOTICES

Hilmer Carlson of Rockford, Illinois passed away April 27, 1966.

Funeral services for Thursia Alice Bender was held April 21, 1966 with E. Leon Yates officiating.

Obituaries will be given in the next issue of Zion's Advocate.

but the question was: "How to act, that the Almighty might be pleased?"

The brethren in the Bloomington district had often met together to fast and pray over the affairs and condition of the Church. There were many members in that region, as well as plenty of authority or priesthood, and after much prayer and fasting, they concluded to form an organization of the members who had joined the 1830 Church.

Several of their elders had been ordained and held the priesthood as early as 1832, and had never smirched nor stained it by going into many of the false ideas and corrupt practices then extant in the Church.

Accordingly, in 1863, or almost 33 years ago, the following members of the 1830 Church formed themselves into a part of the Church of Christ as organized on the 6th of April, 1830.

David Judy, joined the church in 1831; Jedidiah Owen, who joined about the same time. Owen and Judy having been elders in the church since 1832, and were both among the Latter Day Saints driven from Missouri at the time of the expulsion; Zebulon Adams, who had been a high priest since 1833; Dennis Burns, had been a member of the church for 30 years; Jno. E. Page had been an active worker in the church for about 25 years; C. E. Reynolds had been in the church 28 years; Granville Hedrick, who had been at that time an elder in the church 24 years; G. W. Gifford, had been in the church about three years; James Bradley and J. W. Frazee, about four years.

William Eton, about twenty years; his wife about seven years; John Hedrick and wife, had been in the church about eight years; Ann M. Hess, had been in the church for over 20 years; Nancy Bradley, had been a member for about 27 years; and God had so blessed her that seven of her children were members of the kingdom at that time. There was one high priest and one of the quorum of twelve and four elders that I can call to mind now. There were a great many more members than those who held the priesthood, yes, there was Brother A. C. Haldeman, who was an elder also.

So you can see we trace our authority in a straight line back to the 1830 platform through the hands of High Priests and Elders, and did not form any new organization nor re-organization, but simply united the scattered members of the old Church into a working organization, and pledged ourselves to continue to stand upon the platform of 1830, and we have endeavored not to waiver from that position, and you today see in us a portion of the old original Church, clinging to the pure principles and discarding all ungodly impositions and doctrines that have been introduced among Latter Day Saints.

After the Church was gotten into running order, the blessings of God were manifest among it in a marked degree.

Meetings were held and a paper was started in which we lay our claims before the world. Granville Hedrick was chosen to preside over the Church and God so

blessed him that he on several occasions revealed His will unto him. In 1864, the Lord told the Church through Granville Hedrick that the way would be opened up whereby the Latter Day Saints might come back to Jackson County, and said that the year 1867 was the time to start.

At the time of the giving of this revelation, the civil war had not yet closed, and Jackson County was peopled by citizens who were rabidly antagonistic, not only to Mormons, but to Eastern people in general, and it seemed like courting certain death for a Mormon to dare to come back to their former possessions. But the little band of the Church of Christ was not to be daunted. They fully believed that the Lord could and would open up the way for their return, although at that time it seemed impossible.

And they remembered that God had said in former commandments that Zion should not be moved out of her place, though her children were scattered, and also that a Temple was to be reared "on a spot lying westward from the Court House."

Accordingly, when 1867 rolled around, it found the members of the Church on their way to the land of Missouri. Sure enough, the word of the Lord had been verified. The way was opened up, not only for the return of the scattered children of Zion, but happy thought, not only might they dwell upon this land, but before long the Temple Lot had been redeemed from the hands of the world, and was bought and paid for by our members and once more was in the hands of the Church. Thus the first steps taken by any part of the Church for the redemption of Zion, according to the plan God provided in Section 98, i.e., By Purchase.

The foregoing has been taken from the Searchlight for March 2, 1896.

JUST THE BEGINNING

"Enter into the joy of the Lord"
Reach out and touch the veil;
Long hast thou suffered among men,
Great shall be thy reward.

Enter into the door of beyonds,
Grasp not at the frailties of earth.
Hold fast to the Rod of thy Maker;
Trust in the strength of thy Lord.

Follow the way He has led you,
Lest thou trip o'er the stones in the path;
At last thou shalt arrive before Him,
To receive just reward for thy labors.

Be counted as one who has earned it,
By sweat on thy brow long the way;
And receive it with joy to thy soul;
Thy sufferings have ceased by His word.

Kenneth Julian Smith

The Measure of Creation

The oak, a forest giant, grew
And towered upward to the sky
While at its feet a dogwood stood
Sheltered by the oak close by.

The seasons came, the seasons went
The tall tree's inner heart waxed old.
Decay had entered in, and spread
A little more each year that rolled.

The wind, its strength could not withstand,
It trembled, shuddered, then it fell;
And crashing found a resting place
Though ruin spread throughout the dell.

The young and supple dogwood tree
Lay crushed beneath the old tree's length.
It could not move, nor yet be free;
E'en so the log renewed its strength.

For walking down the wooded path
A miracle before me spread.
The rotting oak tree lay inert
For it had long lain still and dead.

The dogwood's limber branches turned,
Grew upward. Full of bloom, they gave
Its prostrate youth, and heart, and strength
To beautify the monarch's grave.

A thing of wonder to my eyes,
I viewed the living beauty fair;
The bruised and crippled dogwood still
Fulfilled creation's purpose there.

Life's burdens and calamities
Oft crush our hopes both deep and low.
Fear not! With dogwood courage we
May yet in love and beauty grow.

If we but keep our faith intact
Our broken lives and hearts can heal,
And from the dust again shall rise
Our lives still beautiful and real.

Our hopes may never be realized,
But we can faithfully fulfill
Creation's measure for our lives
By doing all that is God's will.

Lovita G. Seibel.

"Behold, I am the law, and the light; look unto me, and endure to the end, and ye shall live, for unto him that endureth to the end will I give eternal life." (III Nephi 7:10)

MY TESTIMONY

By
B. C. Flint

Bro. B. C. Flint to the dear brothers and sisters in Wales. Greetings:

First of all we wish to express our deep appreciation of the very fine message of love and good will as contained in the tape recording you sent us. Be assured that we reciprocate in full measure, because that year in Wales was one of the most wonderful experiences we have ever had in our entire missionary lives. And it is now 49 years this Spring since we started out in the work of the Master as a missionary. Of course, as would naturally be expected, that experience has been quite varied, and full of both good and bad. Yet with all, a life of service to the Master has had Him and His gospel as the main theme throughout.

We always rejoice that there are still those over there who are remaining true to the restored gospel. It is a source of sorrow and grief to us that of so many who were active when we were there, some seem to have fallen by the wayside. Yet our continued prayer is that even yet, some of them will see the absolute necessity of returning to their first love in the gospel. With the continued increase of evil in the present world and when most everything is becoming corrupted, the necessity will appear to them and show them there is only one way and that is the true way of life.

This state of affairs calls to mind the story told by the Master wherein there were ten lepers healed, yet only one came back to express thanks to their Lord for His loving kindness, He said, "Were there not ten cleansed? but where are the nine?" (Luke 17:17). So we are sure that the time is not far distant when the line between good and evil will be so closely drawn that as one of old asked, who is on the Lord's side? And further he said, "As for me and my house, we will serve the Lord." (Joshua 24:15).

There is a story told about an old lady who, during a battle, arrived at the battle front with only a stove poker in her hand. She was asked what she expected to do with that, and she replied: I can at least show whose side I am on. And now we, with this wonderful restored gospel, certainly have the greatest weapon on earth with which to show whose side we are on.

ORIGINAL ARTICLES

Original Articles are the opinions of the author and do not necessarily reflect the teachings of the church or the opinions of the editorial staff. We solicit articles written in an affirmative manner in which a belief or an opinion is expressed, and evidences presented to support that belief.

Our influence at the present time may seem small, yet Christ, our Savior, came to this earth and at first He seemed to have to stand alone. Yet the time came when His life and teachings became the great influence in the world. And today stands as the one thing that has made a real civilization on earth among men; together with the coming again to the earth of this latter-day Angel's message. It certainly placed in our hands something far above anything the world outside of it can produce. The Psalmist said: As a man thinketh in his heart, so is he. This thought gives us the key to how we may best apply this great latter-day message.

Christ did not come to this earth only to die on the cross—to make the great atonement. It was His life and example that is the greatest value to mankind. It brought them into a constant contact with Divinity. It caused them to think about the real meaning of the life that God had given them. The Psalmist implied, right thinking makes right acting.

The Apostle Paul also understood this vital concept because we find him writing to the Philippian saints on this wise, "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Philippians 4:8).

Why think about them? Because thinking along right lines will cause us to act along right lines.

Now comes the application as to why God was so good to us in these latter days. He sent again the pure gospel of His dear son so that when we were led to thinking about this great gift of God as contained in this glorious gospel restored, we would also act in harmony with its teachings.

God knew full well what kind of society there would be in these latter days. He knew just what it would take to furnish His people the necessary tools with which to meet the onslaught of the evil one. And would not allow ourselves to become lax with the idea that once we had been baptized and brought into the kingdom of God that all is done. That purely puts us on the Lord's side. We are then expected to labor for the Lord and against the power of the evil one. Of course, Satan knows all this also and he is very cunning. He knew that when the gospel was restored that now his real enemy was in his place of business which is among mankind.

So the war is on. Who could fail with such a leader as we have in our blessed Savior?

Yes, I have passed the 80th milestone and it brings to a close 49 years of active service as a missionary in this great gospel. There is one thing I have learned above all others. That is: God knew exactly what we would have to meet when He sent the angel to earth with this wonderful story. So we have on our side the Maker and Finisher of our faith.

I accepted this gospel when I was only a boy. I was baptized on my 16th birthday, so it is now 64 years

that I have known about this great work. But what I did then also brought down the wrath of Satan in a very great way. My father was very bitter against this restored gospel as he was born and raised only three miles from where the Reorganized Church started in 1852 in the little village of Blanchardville, Wisconsin, a place that was then called Zarahemla, by those early leaders. As a result my acceptance of the gospel made me an outcast from my father's home, and also from my early associates.

At the time that I can remember as a boy there were no saints in that community, so I knew none of them. But father claimed to know them, yet he was one of those who were among their enemies. My early training had also made me an enemy, and when the elders began again to come into the neighborhood, I thought they were bad as I had been taught.

With an earnest desire to be a child of God and because of that text in James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not." (James 1:5). I had a good Christian mother who had made the Bible the story book for we children, and who taught us to pray so far back in my life I cannot remember when it began; with this full assurance that James understood just what would bring spiritual light, I followed his instructions and my mother's teachings on prayer.

God has not changed. On a dark February night I, as a boy, went to the old barn, on father's farm; and like the young boy, Joseph Smith, I was given the same experience. I did not see a person but I was wrapped in the same heavenly light. The light spread until the whole end of the barn was as light as at noon day. The voice of God spoke and told me that the gospel restored was true, and that if I accepted it, I would be blessed.

Even before that happened, the Devil was there in that old barn and with his power sought to destroy me. Realizing it was his power, I prayed for deliverance. It came as a burst of light from God.

With such an experience as a start, could I ever go back and deny my Lord? No! A thousand times, No! And at that, it did for me just what I should have expected it to do. I had to step out alone and meet the bitterest onslaughts of Satan imaginable. I was an outcast for embracing the gospel of Christ. Others began, in later years, to see the light and were baptized and came into the work of the restored gospel.

With a start such as I had, I was not one to be easily made to follow man. I was made to realize, by the same Divine Spirit, when the Reorganized Church began to be lead by man as its head. I decided that I could no longer go along with its leader; I was lead by the same Spirit, which instructed me of the truthfulness of the gospel, into the old original Church of Christ on the Temple Lot.

So much for my own experience.

Now I come again to you. While the church at the time we came over there was not financially able to support us like it has in these later years, we were able to do something for the Master's cause.

Our minds go back to that time when the dear ones we found, greeted us over there. Our means were such that it was necessary to walk most of the time from place to place; especially from Tonyrefail to Gilfach Goch. We will never forget our walks over the mountains between those places, going to and from church.

It seemed that every Sunday, when we got to a certain place near the top, that it would start to rain. We also will never forget the young folks that invariably met us just over the ridge. There were Cledwyn Israel, Iris Parcell, Margaret Jenkins, Jennie Allen, and sometimes others. These five were almost always there. Did we love them and all of the rest? I'll say we did!

It seemed that we were able to visit about all of the places where there were members. There were Tonyrefail, Treallaw, Skewen, Gilfach Goch, Ponredefen, Swansea, Pontyeats, Aberdare, Abercomboi, and Cearphilly. I don't recall if there were any others or not. But in all these places, we learned to love you all; and with a love that is just as bright today as it was then.

We think about and even dream about the happy and wonderful times we had over there. Our prayers have never ceased that eventually even some who have grown cold may see the necessity of returning to the old paths.

We have now reached the sunset in life. We seem to be almost on the threshold of the brighter life; yet we still try to carry on as our kind Father gives us strength.

May God bless and keep you all is our prayer.

(The above was a testimony recorded by Bro. B. C. Flint and sent to the members in Wales in 1960.)

PRECIOUS THINGS

Precious are the little things

We meet upon the way—
The twinkle of a little star.
The dewdrop's glowing ray.

The buttercup, anemone
That hide in meadow green,
Where violets in shades of blue
Are happy to be seen.

The butterfly with fairy wings,
The hummingbird so gay,
A little seed—a miracle—
Unfolding day by day.

A little word of friendliness,
A little deed of love
Are like the warming sunshine
From bright blue sky above.

Precious are the little things
A joy upon our way.
God too must love them for He gives
So many every day!

—Tabitha Marie Ritzmann

TIME OF THE END—No. 5 . . .

Zion

By

Archie F. Bell

Our last chapter had to do with the Cleansing of the Sanctuary. There would have to be purpose behind this cleansing or it might be for nought. We are going to try to show the reason for the cleansing.

The name "Zion" has been used for centuries. It has been used, no doubt, the incorrect way more than the correct. To some, the word "Zion" means a people; to others, it means a condition; and to a third, it means a place. We will try to deal with this from scriptural reference to show that Zion in its full meaning includes a people, a condition and a place.

A close study of the Scriptures will show that the word Zion was used to indicate the seat or capital of the Lord's government here on earth. Jerusalem was the center place of the Lord's government for centuries, but we find that due to the fact that the Jews had rejected Christ, He made the following statement: "Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43)

This being true, we will have to look for the Kingdom of God within the confines of a nation other than in the land of Abraham, Isaac and Jacob. This doesn't do away with Jerusalem of old, but it does give a reason for a New Jerusalem. It could not be called New Jerusalem if it was located on the foundation of Old Jerusalem.

The Psalmist had an insight into this need for a capital city. The kingdom is a territory in which a certain king lives or abides. A dominion of the Lord's Kingdom is territory that is governed by that king but the seat of his government is not there. In our study we will find these two terms used.

When the Psalmist spoke of the need and reason for Zion he used these words: "For the Lord hath chosen Zion; he hath desired it for his habitation." (Psalms 132:13)

A habitation is a dwelling place. If we follow the reasoning of the average human, we will think that the Lord will not return to earth in our time. This thought comes into mind because of different things. Some would dread the thought of Christ being among us because they feel their lives would have to be too strict. There are things of the world which they would not want to give up, and they feel down deep in their minds that this would be required. Others feel that it just couldn't happen in their time; but it, no doubt, would happen soon after they are gone.

The Lord never does any of His work without first making the proper preparation for it to be accomplished.

He has given signs down through the ages that man could see if he were watching in the proper frame of mind. And so it is in our time: He has given, in times past, the kind of signs that would indicate the preparation for His second coming. We find these words that would give us signs that His coming is near: ". . . The chariots shall be with flaming torches in the day of His preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall justle one against another in the broad ways; they shall seem like torches, they shall run like lightnings." (Nahum 2:3-4)

The chariot is a vehicle that conveys people from one place to another. These flaming torches would be jet propulsion. The automobiles justle one against another on the highways. The federal government is getting very much concerned about the loss of lives in these automobile accidents. This is one sign that indicates that the Lord's preparation is going on—preparation for His second coming. He must have a place and a people to come to.

When we look at the condition of the world today, we wonder how it would be possible for the people therein to stand in the presence of the Lord. We find that when Christ was speaking of His disciples, He said, "They are not of the world, even as I am not of the world." (John 17:16)

This indicates that if we would be the followers of Christ we cannot follow after the ways of the world. If we are going to be followers of Christ, we must know and understand what is to take place in our time. We have been preaching and teaching for a good many years that the signs are being fulfilled for the second coming of Christ. It is necessary now to know at least in part, what the Lord is going to do.

A man came in before the Council of Apostles at one of their meetings prior to the Conference of 1964. He claimed that he was going to set up a government for God. There was a man who claimed that he was going to set up a government for the Lord in April of 1966. If we don't know what the Lord has in mind, we might find ourselves following after the designs of man instead of after the plan of God. These two men we have mentioned did not set up the governments they intended to. How much of a following they have, we don't know; but we do know that any plan not of God will fail.

We want you to notice that when the Lord begins His work, His voice will be heard in no uncertain terms. For we read, "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more." (Joel 3:16-17)

We notice here that the Lord refers to His Government as a "mountain." We have noticed many times that when the word "mountain" is used, it refers to an

established government. An established government here on earth is one that is recognized by other federal governments.

We learn that when the image which Nebuchadnezzar saw in his dream was complete (all 14 kingdoms in power at the same time), the God of heaven was going to set up a kingdom.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." (Daniel 2:44-45)

To set up this kingdom would mean that it would be the same as it was before it was overthrown; it was a church. It had to flee into the wilderness to keep from being destroyed. To be set up would mean that it was returned to its completeness as a church. Nephi states it very well wherein he writes, ". . . I will establish my church among them . . ." (III Nephi 10:1)

When a church is established it is recognized by a civil government as a church. It has a right to function as a church but not as an independent government.

When the Lord establishes his government, it will not be done with the sword nor will it be done by a declaration of independence. He will redeem it to Himself by His power. It will not be any man-made plan of government, but rather, it will be a government of God, based on His principles. It will be known as Zion. Isaiah wrote of it in this manner:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." (Isaiah 2:3)

We will notice that Isaiah referred to it as a mountain the same as Joel did when he wrote, "Zion, my holy mountain." Isaiah called it the mountain of the Lord. Surely, if it were the government of the Lord established here on earth, it would be holy. Isaiah said this would take place in the last days; not latter days. This could indicate that it is later than we might think it is.

We want to notice something more. It said this mountain would be established in the top of the mountains. The top of the mountain is usually near the center in relation to the base. The original 48 states are geographically described as Joseph's land in the Scriptures. We call it the United States. States are governments. The geographic center of the United States is within 200 miles of Independence, Missouri.

Let us examine a revelation given to the Church of Christ in July 1831: "Hearken, O ye elders of my church saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land which I have appointed and consecrated for the gathering of the saints: wherefore this is

the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold, the place which is now called Independence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the courthouse; . . ."

We would say that it is not out of line to believe that Independence, Missouri, is the place that Isaiah spoke of as being the top of the mountains. He said the government would be established. He also wrote of the condition it would prosper under:

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isaiah 9:7)

This indicates that the government will not end; peace will not end; and it will be established with judgment and justice. We can see that this does not pertain to the first coming of Christ, because the government did end and peace was destroyed. There was neither judgment nor justice within a short time after Christ ascended.

When God was bringing His creation to a close, He brought into being the greatest of His creation, man. He created him ". . . A little lower than the angels. . ." (Hebrews 2:7). God made everything ". . . after his kind . . ." (Genesis 1:25) until He created man. When He determined to create man He made the following statement, ". . . Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Genesis 1:26)

We can see that man was a special creation and would be an instrument of God here upon the earth. To have dominion would not only be supervising power but also preserving power. This would not be pleasing to Satan and for that reason he set his mind upon trying to get man to destroy the creation as much he could rather than to preserve it.

The Psalmist understood to a great extent what the mind of the Lord was concerning man, for he wrote: "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." (Psalms 115:16). We would think, if we would stop there, that it would not make any difference what man would do, the earth would not be taken from him.

But this is not the mind of the Lord. He has determined that man must qualify if he is to receive the earth as an everlasting inheritance. We read, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessings from the Lord, and righteousness from the God of his salvation." (Psalms 24:1-5)

Let us examine this just a little bit: First, we find that the earth is the Lord's. It would have to be His in order for Him to give man dominion over it.

We also notice that the world belongs to the Lord; not that He approves of what the world does, but it is His and He can do with it as He sees fit. The world are the peoples and governments which are upon the earth.

Now we come to the important part of the reading: "Who shall ascend into the hill of the Lord?" This indicates that in order to get into the hill of the Lord a person must rise above something. The following readings of that scripture indicates that a person must rise above the world. He must have clean hands and a pure heart. He must have neither vanity nor deceit. The one who qualifies will have the blessing of the Lord in righteousness and salvation. The hill of the Lord is His established government. It speaks of only one hill, the same as Daniel wrote of only one mountain of the Lord.

The Lord knew what man would do here upon the earth and for that reason He caused Isaiah to write concerning the last days: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Isaiah 24:5)

We find that this is not pleasing to the Lord. Not only has the world become involved in the gross breaking of the Lord's commandments, but those with knowledge of the plans of the Lord are also guilty. And because of this the punishment from the Lord will strike those of knowledge as well as the world for a period of time; for we read: "And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him." (Isaiah 24:2)

We can see that the Lord knew that those who would be His people are following after the ways of the world, therefore they will find themselves suffering along with the world. Many of these will be living in the place where the Lord indicated in 1831 that His Zion would be built.

If a thing is defiled, it is made filthy. The earth could not be filthy of its own. We see in the reading from the 24th chapter of Isaiah that man is the cause of the earth being made filthy. Man has to be filthy if he is to be the cause of the defilement of the earth. This must come to a close in order for Zion to become a holy reality.

We read: "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." (Isaiah 4:4)

We may think that this pertains to organizations of the Restoration, but notice Isaiah 3:16. It indicates that the daughters of Zion are people who are following after the ways of the world. It describes the disposition they are developing; the way they walk; the way

they dress up and use their eyes; and the way they conduct themselves to attract attention. Christ was in the world but was not of the world.

We notice where Isaiah spoke of the washing of Zion and the purging of Jerusalem, he said the spirit of judgment would be used. He also said the spirit of burning. Burning is a term used sometimes for destroying. A burning desire for good will destroy evil in a person and a burning desire for evil will destroy good in a person.

Jerusalem rejected Christ when He was here on earth. That rejection must be purged from its thinking and deeds. There must be that condition described by Moses, "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me: and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then shall I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land." (Leviticus 26:40-42)

We also notice that Isaiah mentioned the spirit of judgment. Peter was filled with the Spirit of Judgment when he judged Ananias and Sapphira as recorded in Acts 5:1-10. Peter informed them that they were not lying to man but to the Holy Ghost, and he told Ananias that Satan had filled his heart to lie.

With this thought on judgment we want to see if there is any indication that the judgment spoken of by Isaiah could be the same as the judgment used by Peter. We read: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." (Isaiah 1:16-17)

In our previous reading we read that the Lord was going to wash away the filth of the daughters of Zion. Here we are shown that we can wash ourselves if we would, and are given some of the things we should be willing to do.

Now let us notice some more: "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." (Isaiah 1:19-20)

"Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies: and I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counsellors as at the beginning; afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness." (Isaiah 1:24-27)

Yes, we are plainly told that Zion shall be redeemed and that it shall be redeemed with judgment. This will

be the same judgment that Peter used when he judged Ananias and Sapphira. Death will be laid at the foot of every person.

In the summer of 1885, a man by the name of Elder A. White was given a vision in which he received some knowledge on the redemption of Zion. He asked what would be the requirements in righteousness for a person to abide the judgment. The answer he was given was, "All those who have been just and true, all those in whose hearts there was no guile or deceit, can abide the judgment." Then he was told those who could not abide the judgment. "He also told me that the following characters could not abide the judgment: All those that forgive with their lips; but not with their hearts; all those who have not spoken the true sentiments of their own hearts." (Zion's Redemption by Elder A. White as published in Autumn Leaves, December, 1890).

We read that the earth is the Lord's and the fulness thereof, and all who dwell on the earth are His as well. We also read that the Lord gave man dominion over the earth and things on it. Now we read that the Lord is going to redeem a portion of it. Daniel spoke of it as, ". . . Thou sawest that the stone was cut out of the mountain without hands. . . ." (Daniel 2:45)

Isaiah wrote that Zion would be redeemed with judgment and Daniel wrote that it would be cut out without hands. Both carry the same meaning. Without hands would indicate that Zion could not be redeemed by purchase. Redeemed with judgment indicates that it is out of the power of man to redeem Zion.

Most people will agree that the Gospel of Christ is to prepare those who accept it for life that is to come. There is another purpose for it in these latter days. It is to prepare a people to live in the Kingdom of God here on earth. We mean more than a church alone. The disciples of Christ had a knowledge of this but did not understand the time it was to take place. They asked Him, ". . . wilt thou at this time restore again the kingdom of Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." (Acts 1:6-7)

They, no doubt, were thinking of the writing of Isaiah where the Lord would establish His kingdom upon the throne of David. But the Lord told them it was not for them to know. He also told them that the Father had put it in His own power to accomplish the establishing of this kingdom.

The restoring of a thing to its rightful owner is called restitution. We have been considering the restoring of the earth and the people thereon back to the rightful owner, the Lord. Peter was referring to this time when he told the people at Jerusalem something that applies to our time too.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth

of all his holy prophets since the world began." (Acts 3:19-21)

We notice that this indicates that Christ will be present when the times of refreshing shall come, and that He will be in the heaven until that time. This would only be reasonable that the Lord is to be present when portions of the earth and portions of the people will be restored to Him who is the rightful owner. This would be times of restitution. It would not happen all at once, but there would be different times until all are His.

Let us examine the Book of Mormon on this subject: "And then shall the power of heaven come down among them; and I also will be in the midst, and then shall the work of the Father commence, at that day even when this gospel shall be preached among the remnant of this people. Verily, I say unto you, At that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem." (III Nephi 10:4-5)

These are the words of Christ, and He states that He will be in the midst of His people beginning with a certain time. This will be when the power of heaven is among them. The power of heaven is the same as was received on the day of Pentecost. This power came down and rested upon each one separately. But let us examine the full account in both the Bible and the Book of Mormon:

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:1-4)

"And when they had ministered those same words which Jesus had spoken—nothing varying from the words which Jesus had spoken—behold, they knelt again, and prayed to the Father in the name of Jesus Christ, and they did pray for that which they most desired; and they desired that the Holy Ghost should be given unto them. . . . And it came to pass when they were all baptized, and had come up out of the water, the Holy Ghost did fall upon them, and they were filled with the Holy Ghost, and with fire. And behold, they were encircled about as if it were fire; and it came down from heaven, and the multitude did witness it, and do bear record; and angels did come down out of heaven, and did minister unto them." (III Nephi 9:10, 14, 15)

"Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." (Luke 3:21-22)

We find several similar incidents in these references. The three cases show that they were baptized before the Holy Ghost came down from heaven. We find in all cases, that they prayed before the Holy Ghost was received. The Holy Ghost came down from heaven in all three cases. The Holy Ghost was in a different form in each instance. It was in the form of a dove when it came upon Jesus. It was like cloven tongues of fire when it came upon the disciples on the day of Pentecost. It was an encircling fire when it came upon the Nephite disciples. The apostles at Jerusalem were commanded to tarry in the city of Jerusalem until they were endued with power from on high. (Luke 24:49) The Nephite disciples were commanded to pray for the Holy Ghost. (Moroni 2:1-2)

It was after receiving this power from heaven that the apostles at Jerusalem were found judging among the people. We read that this same power from heaven would be with the Lord's people at the time when Christ would be in their midst.

We notice that they prayed with one accord. There was harmony there and no selfish motives among them. This, no doubt, would be necessary in these last days when the power of heaven is to be given. Zion shall be redeemed after the power of heaven is given. That is the only way judgment can be administered. And we have read that His government will be established with judgment and justice.

We have stated that the New Jerusalem will not be on the foundation of Old Jerusalem. We have also noticed that the Kingdom of God was to be taken from the Jews and given to a nation bringing forth the fruits thereof. We find that Ether had a knowledge of this for we read:

"For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him, who dwell upon the face thereof; and that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord." (Ether 6:2-3)

We see from the above reading that this land is not only the place for the New Jerusalem but it is also the place of the holy sanctuary of the Lord. A sanctuary is a place of refuge. The sanctuary of the Lord would be a place purified or cleansed for the service of the Lord.

We have brought to your attention in a previous writing that the time will soon come when the Lord will cleanse His sanctuary. Matthew writes of it:

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." (Matthew 13:40-41)

There will be the gathering out first, then will come about the gathering in. When we realize that the Lord has desired Zion for His habitation, we must also realize

what condition the people must be in who dwell there. It must be free of the world. It must be a consecrated place. Therefore, the people must be consecrated or holy. When we look upon things and conditions as they are around us today, we may think that condition will be impossible. Nothing is impossible with the Lord and He will help His people if they will but permit Him. For we read:

"And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." (Isaiah 4:3) A person who is holy is spiritually whole. The power of heaven must be there for this to be accomplished.

When Christ was telling of the things which would precede His second coming, He told of the condition which would take place: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (Matthew 24:21)

This tribulation is described in Ezekiel, 38th chapter, and Daniel, 11th chapter, as well as other places in the Scriptures. It is not the Lord's will for His people to suffer the tribulations that shall come. He has planned a place of safety for them:

"And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence." (Isaiah 4:5).

When He was looking forward to our time, Christ gave this promise: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21:36)

This is another reference that indicates we must be worthy to stand in the presence of Christ in order to be permitted to have a place in Zion. A worthy person is one who is morally and spiritually excellent. A person might be living a life today to where he would be considered worthy. He might turn from a life of righteousness to a life of unrighteousness, and in that way become unworthy to escape the things that are coming upon the earth. We find a scripture which warns us of that very thing:

"He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared." (Nahum 2:5)

We want to look at one more reference concerning New Jerusalem and Old Jerusalem: "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." (Micah 4:8)

This land was given to Joseph, the son of Jacob. Jerusalem was the capital city of the land given to Abraham, Isaac and Jacob. All descendants of Jacob, regardless of where they are, look to Jerusalem as the great city of their people. The people of Lehi came to this land 600 years before Christ and received it as their inheritance. They were of Manasseh, a son of Joseph.

Ephraim was also to come to this land, and he and Manasseh were to be together in the last days. This then is the land of the daughter of Jerusalem. Micah said the daughter of Jerusalem was to receive the kingdom.

Jerusalem is to receive the first dominion, or in other words, is to be subject to the government of God in this land. This is to be Zion; the Zion of the Lord.

We have tried to show that Zion is a reality and has a purpose in the plans of our Lord. We have tried to show that the Lord desires Zion for His habitation and the people who live there will be subject to standing in His presence.

We have tried to show that Zion is a place, and that place has been designated in the Scriptures, both Bible and the Book of Mormon, as being in this United States.

We have tried to show that its location in this United States is close to the geographic center.

We have tried to show that there will be a people living in Zion. It will be necessary for them to have a livelihood the same as it is necessary for other people. They will be mortals.

We have tried to show that the conditions in Zion will be different from anywhere in the world. Those in Zion must be holy and no other condition will be permitted there.

We have tried to show that Zion is to be the seat of the Lord's government here on earth, and that from there all missionaries will go into the world.

Zion will be a place for those who are spiritually minded. It will be a place where they can enjoy life in its fullest meaning. We believe the following scripture describes it well.

'And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.' (Isaiah 35:8)

BREAD OF LIFE

By the Rev. A. Purnell Bailey

Found in the fly-leaf of a Bible:

"This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers.

"Its doctrines are holy, its precepts binding, its histories are true, and its decisions are immutable.

"Read it to be wise and practice it to be holy.

"It contains light to direct you, food to support you, and comfort to cheer you.

"It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's chart.

"Here Heaven is opened, and the gates of hell disclosed.

"Christ is the grand subject, our good its design, and the glory of God its end.

"It should fill the memory, rule the heart, guide the feet.

"Read it slowly, frequently, prayerfully.

"It is given you in life, will be opened at the judgment, and be remembered forever."

Suggestions to Parents

"How could a boy with such good parents turn out so badly?" One often hears this comment, and oftener the question lays with heavy weight upon the hearts of the parents who mourn over the shortcomings of some erring child.

In vain do these sorrowing fathers and mothers ransack the chambers of their memories, searching for some cause that has made the child turn out the opposite from what was anticipated. Fathers tell themselves that they were quick to satisfy every wish of the child, while the mother can truthfully say that kindness ever ruled her treatment of her offspring. What could be the cause?

Perhaps, if we knew all, we would realize that nine out of every ten persons who go astray, could trace the source of their downfall to some unchecked act of disobedience committed during childhood. How often do parents, through mistaken feeling, let pass acts of disobedience with the thought that it is only a little thing and hardly worth correcting. One act of disobedience that passes uncorrected, paves the way for another.

The parents who would do their plain duty to their children, to society, and to their God, should insist upon the strictest discipline in the family. It has often been said that, "He who would command, must first learn to obey." And rest assured that the obedient one learns the lesson best at his mother's knee.

Teach your children that the law is the foundation of the earth and the whole universe. That obedience to the law is the sole cause of the earth's maintaining her place among the spheres. Teach them that the sun shines, the rain falls, the seasons come and go, all in obedience to law. Let their minds grasp, early as possible, the truth that laws are not framed for punishment alone, but that the chief object aimed at in their construction is the principle of preservation.

It is the unchecked and undisciplined man who possesses the ungovernable temper. The writer has watched the development of children whose temper was allowed to sway, and whose slightest wish and will was unchecked. He has seen them grow into manhood with vile and noxious tempers, from the simple reason that their parents did not exercise proper control over them when they were young. Parents who refrain from exercising their duty toward their children in not teaching them control when young, do a great injury to their offspring.

The child who is permitted to allow his passions to rule him while little, will find that as he grows older, his passions yearly become harder to control.

How few are the crimes committed by those able to control themselves. It is men who have never learned

the principle of obedience that form the majority of the criminal class.

The man who has learned true obedience grows to love it, and insensibly to require it. The man who has gained complete control of himself, has become a mighty sovereign with almost unlimited power.

It is the man who has learned to master fear who walks calmly into the jaws of death, and returns a hero.

It is the man who has learned to master the weakness of the flesh, that grasps the power to become one of the sons of God.

It is the man who has learned to overcome temptations, and conquer vices, who can best help others to win the fight. And yet none of these could accomplish their purposes without having practiced obedience.

Even our Lord and Savior learned the lesson of obedience; even by the things he suffered.

Then let fathers and mothers teach children the lesson of true obedience, for in so doing, they invest them with greater power than wealth or learning will buy.

Let the lesson be begun as soon as the child can crawl. Let the rule of the parent be firm and unchanging. Never make an unjust requirement of a child, nor let your requirements go unperformed. Never make a promise to your child that you do not intend to fulfill.

Refrain from threatening, and when you find it necessary to punish a child, select some method that will leave an impression on their minds, rather than stripes upon their bodies. If the children were properly taught and raised, the whip would become almost obsolete.

Try and realize that the child is father to the man, and the traits of the man are but the ripening of the fruits that blossomed when he was a child.

Encourage every good trait of character that your child displays. Help him to cultivate it and let him know that it affords your satisfaction for him to exhibit it.

Be careful of your own conduct. Do not get angry and rave and tear before your children and then expect them not to notice it. The child grows from without. His mind and whole nature is open to impressions he daily receives, and who is it that does not know that impressions received in childhood last the longest.

Then be careful that he is guarded from things that would teach him evil. By all means, be careful what you allow your child to read. Many a child has received his first suggestion of evil from unfit publications.

Be sure you know the habits and dispositions of his playmates. Take no risk of his moral contamination by other children. But know by your own personal investigations, whether he has the proper associates.

And let not your investigations stop at the children with whom he associates, but include all who might exercise an influence over him. Many grown people are so vile that they delight in destroying the innocence of little children.

As nature begins to stir the powers of life within your child, you should be the first to explain the secret

and warn your child concerning the gifts it bestows. Many parents, from a false sense of modesty, allow their children to learn nature's secrets from those of impure minds.

Remember that offspring are among the chiefest of God's gifts to men, and that providing them with food and shelter is the least of your duty towards them.

The child who reaches manhood without having learned the lesson of obedience is like the ship sent out to sea with no rudder to govern her course. She may ride in safety while the sky is clear, but when the winds and the waves come to try her strength, she is driven before them and left a wreck upon the rocks.

Nature has so fitted mankind that the parents may become the builders of the character of their children, and if the child be sent forth into the world ill-equipped, and wanting in the attributes that make a noble man, let his progenitors be blamed rather than him.

The above was taken from the editorial page of the Searchlight for April, 1899. John R. Haldeman was the editor.

TRIBUTE TO TOILERS

Thank God for toilers, they whose strength is hurled
Upon the ringing anvils of the world.

Without these workers what would mankind do?

How could the nations grow or dreams come true?

They write few books or music to inspire.

Instead, they build the temples we admire.

The thinker's brain brings blessings unto man

When worker's brawn can implement his plan!

Could mighty girders of our cities rise

In lacy silhouettes against the skies,

Could bridges span our rivers and our streams,

If workers did not work out dreamer's dreams?

Thank God for them, these toilers who still give

Their strength to beautify the place we live.

Thank God for workers who, with knotty hands,

Still feed and clothe the people of all lands.

They dig our coal and oil, they make our cars,

Construct our telescopes to see the stars.

They pave the highways of our countryside,

Build high-gear roads across the Great Divide.

They print the news, our books, our magazines.

They build the workshops, man the great machines.

We see their sweat on every brick and stone

In every lovely edifice we own.

The Parthenon that crowns Acropolis,

The monuments of each metropolis,

The many miles of old Cathay's Great Wall,

Construction of majestic Taj Mahal,

Egyptian pyramids, or Eiffel Tower—

Reveal the majesty of workers' power!

We honor all of whom it may be said,

"They gave us beauty in exchange for bread."

And greater still must all their work be priced

If in their labor they reveal the Christ.

Eternal values then enhance their worth—

They work with God to help redeem the earth!

—Adlair Albert Esteb