

Zion's Advocate

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

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"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

"Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isaiah 55:1, 2, 6-11)

CONTENTS

	Page		Page
Editorial	2	Greater Love	7
Prayer and Patriotism	3	Bible Scripture Proving Restoration	9
Zion and the Temple of the Lord	4	Reunion (Phoenix, Arizona)	11
Faith	6	Children's Hour	13

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EDITORIAL

In Luke 18:8 Jesus asks the question, "Nevertheless when the Son of man cometh, shall he find faith in the earth?" In Isaiah 55:11 the Lord tells us, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please."

Wherewith then do we doubt? Has not God's word been amply verified and fulfilled through the ages? In short, what prophecy has not or is not now in the process of being fulfilled? And if the answer to this is none then why our hesitation to believe and yield more full obedience to God so that his promises may be fulfilled unto us? **"Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow."** (Isaiah 1:18) And again, **"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob."** (Isaiah 41:21)

Whatever strong reasons we may offer, none can compare to those that God has put forth to us in these last days. "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." (Revelation 14:6) "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." (Isaiah 29:11-12) And again, "Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder." (Isaiah 29:14) "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." (Isaiah 29:17-18)

The foregoing is a very few of the strong reasons put forth of God to us. Strong because they were written centuries before the fact showing unto us that God's words do not return unto him void but that his promises are always fulfilled. How much more ought we then to pay heed to the admonitions given to us in these latter days?

The key to these prophecies in point of time is the one speaking of Lebanon becoming a fruitful field. This event along with the coming forth of the book are tied in together, the one preceding the other by a short while. We know from history that the former and latter rains returned to Palestine in 1853, an event which was to have occurred after the coming forth of the book. What book other than the Book of Mormon could possibly qualify? Certainly no book since 1853 for the second blessing was to follow the first.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their

lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept." (Matthew 25:1-5) "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcized and the unclean." (Isaiah 52:1)

Are we able? With God the answer is yes, only if we are willing. But then what is holding us back? Is it because the arm of the Lord is too short that we cannot hear or see or understand? Or rather is it because of our own failings that we come short of the glory of God? I am persuaded it is the latter for the Lord is not slack as some men count slackness. Brothers and sisters, the time is late and the day is hastening and there is much work to be done.

As a man thinketh so is he, sayeth the scriptures. "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." (I Nephi 3:187) Does our thinking bear any evidence to the fact of Zion or is it rather a negative testimony in that Zion is not yet? Surely there is some correlation otherwise we would have succeeded. What then is our failing? The scriptures say, study to show thyself approved, a workman unto God that needeth not to be ashamed. What do we do with our spare time? Do we put it to constructive use or do we fritter it away with the cares and pleasures of the world? In other words what do we seek for most, God and his kingdom or world concerns? What really is important? The latest in sports? The late movies? The comic strip or some novel or one of the myriads of other time consuming but spiritually unprofitable pleasures? Not that these are in themselves all wrong but how much time do we devote to the service of God in contrast to that spent on ourselves? Where a man's treasure is there is his heart also. Finally, how many times are we guilty of gossip or of backbiting or of criticizing our brother? At best we are unprofitable servants. So let us study to show ourselves approved, a workman unto God. Let us have faith and not be found wanting but prove all things and hold fast to that which is good and above all seek to bring forth Zion and then we shall be filled with the Spirit of the Lord and then we shall be able to do all things required of us.

Harvey E. Seibel

PRAYER AND PATRIOTISM

(Taken from "Life-Line" and submitted
by Paul Johnson)

To whom should we be grateful for such things as the flowers, the food we eat, the birds, and everything? Is it right that children should be taught that God made these lovely things?

I think it is! And I think you think it is too!

Since the abolishment by the supreme court of prayer in public schools, teachers have been careful not to overstep the mark and mention "God" in short morning

recitations by their pupils. However, even the remote chance that the word "God" would fit happily into a line of thankfulness in a poem is enough to produce court proceedings.

There is a verse, patterned after E. Rather Leathan's "Bless This Day", which goes like this:

We thank you for the flowers so sweet;
We thank you for the food we eat;
We thank you for the birds that sing;
We thank you, God, for everything.

Most teachers have been most careful to eliminate the word "God" from the last line of this poem, and the recitation is made voluntarily in most schools. Even so, the suggestive property of this verse—that we should be thankful to the Deity who bestowed these lovely things upon us—was cause for a case brought before the U. S. Court of Appeals in Chicago.

A kindergarten pupil was attending school in De Kalb, Illinois. The issue of reciting this verse had previously been taken to the U. S. District Court under Judge Edwin A. Robson. Judge Robson refused to issue an injunction against the kindergarten. The parents of this child, determined to get the verse banned from further recitation, took the case higher. So it went to the U. S. Court of Appeals in Chicago, where the verse of thanksgiving was deemed "UNCONSTITUTIONAL."

Judge Edwin Robson felt that the poem was innocent of infringing on religious freedom. He said, "It is guilty only of giving the children an appreciation of a gratefulness for the world about them—the birds, the flowers, the food and everything."

However, the appellate court disagreed, saying that the verse "was a religious act of praising and thanking the Deity." And so, the De Kalk Kindergartens must now abandon it.

To whom, I wonder, should children be taught to be thankful for these wonderful things? If not God, to whom should they turn in thankfulness for the wonders of nature and the intangible qualities of this world?

Surely no parents can claim credit for such things. Is it the state to whom we're meant to be grateful? That's what communism teaches—there's no God there.

We think it to be the greatest disservice to little ones to be brought up with the idea that man made everything, and that gratitude to God for the wonders of this earth need not be remembered at the beginning of a day. The disappointment will be catastrophic when they realize the limits of man's creativeness with God, let alone the sterility of man's creative powers without God. For no man ever made the flowers, the food we eat, or the birds that sing. No man can ever claim to have made everything!

Look upon Zion, the city of our solemnities: thine eye shall see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. (Isaiah 33:20)

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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. Even though some articles may in some cases be interpreted as controversial in nature, we believe that such articles if written in an affirmative manner in which a belief or an opinion is expressed, and evidences presented to support that belief, said articles should be presented to the readers.

ZION AND THE TEMPLE OF THE LORD

Part Two

by

William A. Sheldon

Having canvassed references from the Bible and Book of Mormon on Zion, it should not appear strange that the Lord would reveal further light "at evening time," or the latter days, as well.

Very early in the history of this Church, in April of 1829, Joseph Smith was told:

"Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and **establish the cause of Zion.**" (Book of Commandments 5:3)

And what is this cause of Zion? We have already found that it would be "redeemed with judgment, and her converts with righteousness" (Isaiah 2:27), so here is the cause— righteousness. The people of Zion are "the poor in spirit: for theirs is the kingdom of heaven; the meek: for they shall inherit the earth; the pure in heart: for they shall see God", etc. (Matthew 5:3-16) The cause of Zion is the pure love of God and of all men.

In the Book of Mormon, I Nephi 3:183-189, we are informed of the Lord's efforts in the last days to bring forth His gospel in power, including the coming forth of the Book of Mormon. Concerning His ministry, He said:

"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." (Verse 187)

Joseph Smith, and others in his day, **did have the gift and the power of the Holy Ghost** despite their human frailties, and so also will those who yet seek to bring forth Zion!

In August of 1831, the early elders were told (Book of Commandments 59:7-8):

". . . For this cause I have sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come;

"And also that you might be honored of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand."

I believe that this was God speaking, and that they **did** bear record of the land upon which Zion should stand, and **did** lay the foundation thereof!

Have we built upon this foundation and continued to bear the same record? Or in others words, have we sought to bring forth the Zion of God? Perhaps the answer is found in the magnitude of the gift and power of the Holy Ghost enjoyed, compared to that of Joseph Smith and others of his time.

Not only was it confirmed to Joseph that this was the land of Zion or the New Jerusalem, but the very center place was appointed: the city of Zion was to be at Independence, Missouri.

"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 of Missouri, 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 for the courthouse . . ." (Doctrine and Covenants 57:1)

This is the place of which Isaiah spoke, saying: ". . . Out of Zion shall go forth the law."

And he described the location in this manner:

". . . The mountain of the Lord's house shall be established in the top of the mountains . . ." (Isaiah 2:2)

The term, mountain, manifestly refers to the place of His government, and being "in the top of the mountains", would be in the midst of other governments, evidently of the world. It is not unreasonable to presume it refers specifically to the place of the central government of all the United States governments— the State of Missouri! That is should be within the confines of the United States of America, rather than another of the Americas, may be logically assumed from the fact that the Church of Christ, the nucleus of the kingdom of God, was organized and "established agreeable to the laws of our country, **by the will and commandments of God . . .**" (Book of Commandments 24:2)

Having established Zion's location, let us examine more closely the purpose of her creation.

We have found that her inhabitants must be saints in the true sense of the word, and that "the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem . . . by the spirit of judgment, and by the spirit of burning." (Isaiah 4:4)

Who are the "daughters of Zion" if they do not include the divisions of this great Restoration Movement, at least? Their filth is to be "washed away".

Jesus alluded to this latter day cleansing process, saying:

"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 13:41)

"All things" refers to false doctrines which destroy the faith of the saints.

Going back to Isaiah 1:25, 26, we read:

"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, W.A.S.)."

Here we see the power bestowed upon Christ's ministry, in word and in deed, even as it was in the beginning, in the days of the first apostles. Consider the judgment exercised by Peter, leading to the deaths of Ananias and Sappira, his wife, because of their sin of lying to the Holy Ghost, or to God (See Acts 5:1-10).

There is to be a physical cleansing of the whole land of Zion, together with that of the spiritual, for the Lord comforted the early latter day saints, even after their expulsion from the center place of Zion (Missouri). They were told of her wasted condition at the time of the saints future return. Now this was not so at the time of the return of the Church of Christ in 1867, but it will not be so at a future time! Note the language:

". . . Zion shall not be moved out of her place, notwithstanding her children are scattered (expulsion from Missouri, W.A.S.), they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion." (Doctrine and Covenants 98:4)

After this cleansing, both spiritual and physical, the return will be accomplished in earnest. The great gathering of saints, of the gentiles and of Israel, shall confound the nations, and none shall hinder, for the mighty arm of the Lord shall be revealed, and Zion shall be built in troublous times; Jerusalem, too, shall be rebuilt. The Lord shall go before His people, and be their rearward, and gather them from the four quarters of the earth to the lands of their inheritance (I Nephi 7:23); the seed of Joseph, for the most part, being gathered in America, and the remainder of the house of Israel to Jerusalem, or more explicitly, the land of Jerusalem.

During this time, the Lord shall not have gone to fight against the nations. The destruction having been accomplished shall be that of the wicked fighting the wicked; the days of tribulation and trouble spoken of by Christ and Daniel. This is another study not intended here.

The gathering of the saints with the building of Zion upon this land shall be completed before the redemption and gathering of Israel to the land of Jerusalem, and shall be the result of the fullness of the Gospel having been proclaimed in power among the Lamanites.

The endowment of greater power to the priesthood, and a consecrated mission to the "Indians", who are of the seed of Joseph, the son of Jacob, must now become the object of diligent, consistent prayers by all saints everywhere!

Jerusalem, or the land of Jerusalem, is not "trodden down of the gentiles" (Luke 21:24), nor has it been for

some time (though some will differ on this). We are presently living in the "time of the heathen" (Ezekiel 30:3), and the great "day of the Lord is near"; and soon, very soon, will be Israel's day!

We have previously quoted from III Nephi 10:1-4 relative to the gentiles assisting the remnant of Jacob to build the New Jerusalem (Zion). It goes on to say that:

"At that day shall the work of the Father commence among all the dispersed of my people." (Verses 5-7)

First shall repentant gentiles and those of the remnant of Jacob on this land be gathered in to build Zion, there to be preserved and taught by the Lord, and given power to go forth to the remainder of Israel. His servants shall go forth as "hunters" and "fishers" to bring forth the house of Israel from whithersoever the Lord had scattered them. Read Jeremiah 16:14-18. Then, Jerusalem, too, shall be inhabited only by a righteous, dedicated people of Israel—after the Lord has taken up the battle of Zion against Gog (Russia) and those who will be with her.

A careful reading of Zechariah 14:1-3, coupled with chapters 38 and 39 of Ezekiel, will reveal a time (though relatively short) of heathen domination, carrying away many into captivity and coming against "the people that are gathered out of the nations" (the U.S.A.).

Then will the Lord's fury come up in His face and He will be sanctified in Gog before all nations in wreaking His vengeance upon them, and in the deliverance of Israel.

"Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

"Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God." (Ezekiel 39:28, 29)

But, before this, while all nations are embroiled in devastating conflict,

". . . When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard (the fullness of the gospel, W.A.S.) against Him.

"And the Redeemer shall come to Zion . . ." (Isaiah 59: 19, 20)

The righteous of the gentiles and of the Lamanites shall recognize this standard, and come as a flock to it, and build the Lord's Zion; where they shall be saved with a temporal salvation, too, for they shall be hid in the shadow of His hand. See Isaiah 51:16; 26:20, 21.

". . . For upon all, the glory shall be a defense." (Isaiah 4:5)

"And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it:

"And it shall be called Zion:

"And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety.

"And there shall be gathered unto it out of every nation under heaven:

"And it shall be the only people that shall not be at war one with another.

"And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible:

"Wherefore we can not stand." (Book of Commandments 48:60-66)

Thus shall the Lord bring again Zion, and be her rock of defense, and the glory and salvation to all who will trust in Him.

Much, much more has been revealed, but trusting that this covers much of the highlights, we will leave this consideration, and in part three, seek to substantiate our belief in a literal, physical temple of the Lord as an integral part of the Zion of God.

FAITH

by

Apostle Don W. Housknecht

"Now faith is the substance of things hoped for, the evidence of things not seen." (Hebrews 11:1)

From this we understand faith is an assuring power within the heart and mind of man that enables him to have confidence of the existence of things that he has not seen but hoped for down deep within himself. It is faith and that alone that motivates our every action. Sometimes this is not readily discovered, but when it is finally apparent to us, we are moved to do many things which without faith, would be impossible to do.

If we were to go back and reflect upon the history of our lives from the time of our first recollections and ask ourselves what it was that moved us to action, that gave us the energy to react to fulfill our calling and vocations, what would be the answer? Would it not be that we had assurance of our hopes being realized in spite of our inability to physically see the exact object we seek for? It was the hope which we had in consequence of our belief in the existence of things unseen which stimulated us to action to obtain them!

So it is quite apparent that faith is the first step we take in any endeavor and most assuredly in Christian endeavor. Let us examine just how dependent we are on faith and belief in our acquiring knowledge, wisdom and intelligence.

What effort would you put forth in trying to obtain intelligence and wisdom if you did not believe that you could obtain them? Would the farmer have sown if he did not have faith that he would also reap? Would you sow if you did not believe that you would gather? Would you ask for something if you did not expect to receive? Would you seek if you did not have faith that you would find? Would you knock on the door if you thought that it would not be opened to you? Consider then, just what you would have done up to this point in your life if you had not believed or exercised faith!

We see then the absolute necessity of faith, first of all in God our Father. We believe that He is, that He speaks, that He gives, and also takes away. It must be faith that makes us believe in Him. For no man has seen God at any time. We have faith that He speaks though we don't physically hear His voice. It must be so or we might as well throw away His word (scriptures). Men of old claiming to be prophets of God, say that they have heard His voice and have thus recorded what He told them to say. This we believe, but why? Well, whether we realize it or not, it was faith.

We not only did not hear His voice personally but we never have seen the person through whom He delivered His message. Yet we say we believe? We may not completely understand His every word but we believe that it is His word nevertheless.

If we apply ourselves fully to obey His Word which we say we believe, then we will do as He asks in Matthew 7:7; "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Likewise through James 1:5, "If any of you lack wisdom, let him ask of God."

We believe that He gives! Else what of Jesus, His Son! "For God so loved the world, that he gave His only begotten Son." (John 3:16) "Ye believe in God, believe also in me." (John 14:1)

"And that He taketh away." (Job 1:21) Our greatest thanks be to Him, that He does not only give but He takes away also. "For this is my covenant unto them, when I shall take away their sins." (Romans 11:27) Thus, all our labors of spiritual endeavor are performed by faith in Him to this end, that He will keep His promise to the faithful.

We say that we believe His Word wherein He says, "Thou shalt have no other Gods before me." For if for a moment we thought that the God that we trust in was not the supreme being, that another more powerful than He could set aside His plans, we, like the heathen, would worship in vain. But we do believe that He is God over all, and we have no fear of it being otherwise. So, we see that faith and doubt can not exist in our hearts and minds at one and the same time. Had God deceived us at any time we might have reason to doubt, but more than likely the shoe is on the other foot.

We rather believe that God is merciful, gracious, longsuffering, abundant in goodness and truth. (Exodus 34:6) That His mercy is everlasting. (Psalms 103:17, 18) That in Him is no variableness neither shadow of turning. (James 1:17) That He does not change. (Malachi 3:6) That He does not lie nor does He need to repent. (Numbers 23:19) That God is Love. (I John 4:8) That He is no respecter of persons. (Acts 10:34)

So when we think of these divine attributes of His nature and character can we not have a complete trust in Him that our faith be unwavering and so deep that we have hope of salvation by obedience to His laws, which laws, once given, have not changed?

In the course of our endeavor to carry out a certain part of God's commandments, i.e., "Study to show thyself approved . . .", we will find the course we are to pursue. If we pursue that course it is because we feel it is His divine plan and His will, and we thus exercise faith in Him unto life and salvation.

It is necessary that we have knowledge that we are pursuing the course of life according to the divine will of God to enable us to have full confidence and trust in Him, which if without, no man can hope to obtain eternal life. This faith that is necessary unto salvation of our souls, requires something that too often brings an end to our faith, even to many who feel themselves sound of faith. Shall we make a test?

Any faith or religion which does not require sacrifice of things or habits that we have acquired, does not have sufficient power over us to produce a faith unto life and salvation. A full and complete faith may even require life itself. There must be a complete submission to His will, not in doubt or grudgingly, but with certain joy in giving our all for the sake of truth, counting that no sacrifice is too great but rather a pleasure to do His will.

As has been the case since the first sacrifice was made (Abel's) down to our present time, men have learned that to be accepted of God, sacrifice is necessary.

When the Lord comes again (which is not far off) He will gather those who have made a covenant with Him by sacrifice as we find pointed out in Psalms 5:3-5: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

Where there is doubt and uncertainty, faith is not there, neither can it be, for doubt and faith can not exist in a person at one and the same time.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hebrews 11:6)

GREATER LOVE

by

Lovita G. Seibel

Our Lord when telling the disciples that He was the vine and they were the branches gives them a command to love one another as He had loved them. Then He explained to them that "greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

We are not all required to "lay down our life" unto death for others, but we can still "lay down our life" in life for those with whom we come in contact. By this is meant that we lay down, or cast aside, our own cherished, selfish, covetous desires, and proceed to act

toward others with that love required by the second great commandment, which is to love our neighbors as ourselves.

The command against covetousness is one of the most important in the life of a follower of Christ, for the spirit of covetousness is basic, and is behind the breaking of each, or all, of the other ten commandments. If one is covetous, or selfish, one is in a frame of mind and spirit whereby one more easily breaks all the other commandments.

Let us examine some of the scriptures in order to see how covetousness leads to these forms of evil. Being covetous is a state of mind and heart as David realized when he sang, "Incline my heart unto thy testimonies, and not to covetousness" (Psalms 119:36). He wanted his mind to be stayed on God and not on his own evil desires.

The first of the ten commandments is, "Thou shalt have no other Gods before me" (Exodus 20:3). The following shows us how being covetous causes us to break this first command, "if I have made gold my hope, or have said to fine gold, Thou art my confidence; if I have rejoiced because my wealth was great, and because mine hand had gotten much, if I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge: for I should have denied the God that is above" (Job 31:24-28). If Job (or anyone else) had set his heart thus covetously on his riches, making them his hope and confidence, he would be placing these material things as more important than God. Equally important in his reference to observing or worshipping the sun and moon, which were worshipped by many heathen peoples. So if Job had coveted wealth, and the worship of heathen gods he would have broken the first commandment, and equally so the second which commands against making and bowing down to idols in worship; and the heathen made idols that were representative to them of the sun and moon.

In this connection Paul instructs us to, "Set your affections on things above, not on things on earth . . . mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, WHICH IS IDOLATRY" (Colossians 3:2-5). He also puts forth the same idea in Ephesians 5:5, "For this ye know, that no whoremonger, nor unclean person, nor covetous man, WHO IS AN IDOLATER, hath any inheritance in the kingdom of Christ and God.

Those who are covetous, having their hearts and selfish desires set on things of this world, will as surely break the third commandment, which is not to take the Lord's name in vain, for they will have no love or respect for God, so swearing becomes second nature; and also the fourth which enjoins worship of God on the Sabbath. They will as surely break these commandments, as they have broken the first two. If we are guilty of the first four we will not honor God who is our heavenly Father, nor are we likely to give honor to our earthly

parents. This form of covetousness was pointed out by Jesus where He says, "But ye say, if a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your traditions" (Mark 7:11-13).

The next four commandments are against murder, adultery, stealing, and lying or giving false witness. The following scriptures deal rather specifically with these types of sins and how covetousness aids in causing these sins.

"So are the way of every one who is greedy of gain; which taketh away the life of the owners thereof" (Proverbs 1:19). Also consider this, "But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it" (Jeremiah 22:17). And, "In thee have they taken gifts to shed blood;" (Ezekiel 22:12). These verses make it obvious that a covetous heart precedes murders. It would also seem that if we withhold help which we are able to give to those who are destitute, we are little better than those who do outright murder, for we hold unto ourselves that which might well save the life of another.

Jesus points out that the covetous lust of the heart is adultery, "But I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her in his heart" (Matthew 6:28).

Of theft or stealing we find scriptures as follows: "And they covet fields, and take them by violence; and houses, and take them away, so they oppress a man and his house, even a man and his heritage" (Micah 2:2). Also, "in thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God" (Ezekiel 33:31).

Covetousness is also dealing falsely, by deceit and lies, ". . . for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely" (Jeremiah 8:10); also, ". . . for their mouth they shew love, but their heart goeth after their covetousness", (they speak with their mouths nicely to deceive. LGS) (Ezekiel 33:31).

The tenth commandment is against coveting anything which belongs to thy neighbor. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservants, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbours" (Exodus 20:17). This speaks for itself.

Concerning the Lord's further viewpoint on covetousness we have the following: "For the wicked boasteth of his heart's desire, and blesseth the covetous, WHOM THE LORD ABHORETH" (Psalms 10:3); and, "From within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, and evil eye, blasphemy, pride, foolishness: all these evil things come from with-

in, and defile the man" (Mark 7:21-23). This certainly declares the company which covetousness keeps! The thought against covetousness is summed up in the following words, "and he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

The exceeding sinfulness of being covetous became more apparent to me on reading the reasons given by revelation in the Doctrine and Covenants why the early saints were driven out of Jackson County in 1833. One finds in Section 98:3a that there were, "jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritance." All their jarrings and contentions, etc., would be a natural result of selfish and covetous desires.

There is great evil also in coveting that which we do possess even when rightfully acquired. Jesus pointed that out in the parable of the rich man who built bigger barns to hold all his fruits and goods, thinking only of himself and the years in which he could enjoy his wealth; but whose soul was required of him that night. Of this Jesus also said, "So is also he that layeth up treasure for himself, and is not rich toward God" (Luke 12:21). Jesus further expresses the thought against covetousness when He said, "For what is a man profiteth if he gain the whole world, and lose his own soul?" (Matthew 16:26).

How can we be rich towards God? Are we covetous, so fearful, so lacking in faith in God that we rob and cheat Him? For God hath said, "Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings" (Malachi 3:8). What is the result of this type of covetousness of our possessions? We are told in the next verse, "Ye are cursed with a curse: for ye have robbed me, even this whole nation" (v. 9). Does the shoe fit us? Then let us put it on quickly, and do what is commanded in verse 10, "Bring ye all the tithes into the storehouse, that there may be meat in my house."

Being covetous of our own possessions keeps us from loving God as we should, for we put them first. It also prevents us from loving others as ourselves. If we are covetous over our own possessions we will be slow to render the "greater love" whether it be in giving our life in "love unto death" or giving of the things of our life "in life".

In this connection I should like to mention a plea for help from our unfortunate and destitute brothers and sisters of Yucatan, who have been left in a pitiful condition in the wake of the destruction caused by hurricane Beulah some weeks ago. It is requested that money for their aid be sent to the General Church Bishopric and earmarked for Yucatan relief.

In the Book of Mormon we find concerning the rendering of aid to the less fortunate couched in the following words, "And now if God who has created you, on whom ye are dependent for your lives, and for all that ye have and are, doth grant unto you whatsoever

ye ask that is right, in faith, believing that ye shall receive, O then how had ye ought to impart of the substance that ye have, one to another? And if ye judge the man who putteth up his petition to you for your substance, that he perish not, and condemn him, how much more just will be your condemnation, for withholding your substance, which doth not belong to you, but to God, to whom also, your life belongeth; and yet ye put up no petition, nor repent of the thing which thou hast done. I say unto you, woe be unto that man, for his substance shall perish with him; and now, I say these things unto those who are rich, as pertaining to the things of this world. I say unto the poor, ye who have not and yet have sufficient, that ye remain from day to day; I mean all you who deny the beggar, because ye have not; I would that ye say in your hearts, that I have not; but if I had I would give. And now, if ye say this in your hearts, ye remain guiltless, otherwise ye are condemned, and your condemnation is just, for ye covet that which ye have not received." (Mosiah 2:36-41) While in the words of the Doctrine and Covenants, Section 85:38a, "See that ye love one another; cease to be covetous, learn to impart to one another as the gospel requires." Isaiah has a wonderful promise to those who do so, "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; THEN SHALL THY LIGHT RISE IN OBSCURITY AND THY DARKNESS BE AS THE NOON DAY" (Isaiah 58:10). What more could one desire?

So let us not forget the "greater love" but haste to impart aid to these Yucatan brethren in their pitiful plight, even if we must do as the poor widow in the Bible who cast her living (2 mites) into the Temple treasury. Because of the difference in the rate of monetary exchange between our two countries every mite (more) will be multiplied a dozen fold. We must also remember that our loved ones in Yucatan will need help for months, even until they may succeed in raising new crops.

This little poem aptly expresses where our faith and heart should be.

KEEPING OPEN HEART

Author Unknown

My home is not so great,
But open heart I keep;
The sorrows come to me,
That they may sleep.

The little bread I have
I share and gladly pray
Tomorrow may give more,
To give away.

Yet, in the dark sometimes
The childish fear will haunt
How long, how long, before
I die of want?

But all the bread I have
I share and ever say
Tomorrow shall I bring more,
To give away.

BIBLE SCRIPTURE THAT PROVES THE RESTORATION

Part 3

by

Elder Paul Johnson

"And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessings come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling on his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." (Deuteronomy 33:13-17)

In the last article pertaining of the Biblical proof of the restoration we talked about chapter 49 of the book of Genesis, where Jacob blesses Joseph and tells of him becoming separated from the rest of the family. He is to find habitation in the utmost bounds of the everlasting hills, over the wall somewhere, and that he shall be as a fruitful bough. This blessing was so important that it was repeated in Deuteronomy. Moses speaks of Joseph's blessing, and these people who were led to another place of abode were the sixteen who came with Lehi, and the people of Zarahemla. Jacob and Moses both refer to the place where Joseph would eventually go, as a place where the "deep coucheth beneath." Under the sand hills of Nebraska lies the second largest water supply in the world. There is no doubt or question of the America's ever abundant supply of food stuffs that are truly brought forth by the sun and the moon as compared with any other part of the world.

Again, both men make mention of the "lasting hills" (the chain of mountains beginning in the Aluetian Islands with the Rocky Mountains, stretching south through Canada, United States, and Mexico and as it begins its winding path through the South American countries to the tip of Argentina it goes by the name "Andes." In these "lasting hills" Moses says are precious things, and the "49ers" proved that with the discovery of gold. These things were for the benefit of him who dwelt in the bush, (the Indian) and again there is mention that they would be separated from the rest of the family.

"Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us . . . Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and

it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river." (Psalm 80:1, 2, 8-11)

Moses pushed the people together out of Egypt—but not to the ends of the earth. He was of the tribe of Levi, (Exodus 2:1-4, 10)—not of Joseph! Israel, symbolizes as a "vine" brought forth out of Egypt, whose branches extend even farther. Referring specifically to Joseph's sons, and to Benjamin, the psalm tells us that the vine shall extend "to the sea" and "her branches unto the river".

"O vine of Sibmah, I will weep for thee with the weeping of Jazer; thy plants are gone over the sea, they reach even to the sea of Jazer; the spoiler is fallen upon thy summer fruits and upon thy vintage." (Jeremiah 48:32)

Thy plants are gone over the sea! Jeremiah knew!

"Flee, get you far off, dwell deep, O ye inhabitants of Hazer, saith the Lord; for Nebuchadnezzar, King of Babylon hath taken counsel against you, and hath conceived a purpose against you. Arise, get you up unto the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them that are in the utmost corners; and I will bring their calamity from all sides thereof, saith the Lord." (Jeremiah 49:30-32)

Jeremiah prophetically saw Nebuchadnezzar plot to take Jerusalem and Jeremiah says, go to the wealthy nation, that dwelleth without care, and alone, which has neither gates nor bars. Does this not fit the land that Lehi came to? This description fits no land of Asia, Europe, or Africa of eighth century B. C.

"For the fields of Heshbon languish, and the vine of Sibmah; the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea." (Isaiah 16:8)

Again mention is made of a group going over the sea. Not only that but that they (Lehi's family) wandered through the wilderness. Read about Lehi's travels in the wilderness in I Nephi 1:26-35.

"Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

"All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. . . . In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers

have spoiled, to the place of the name of the Lord of hosts, the mount Zion." (Isaiah 18:1-3, 7)

Isaiah, standing in Palestine, speaks of a "land shadowing with wings" located "beyond the rivers of Ethiopia." Ethiopia is the ancient word for Africa. **The Land Shadowing With Wings** may logically be the two American continents outstretched as a pair of great wings. Isaiah locates the land as beyond (to the west or south) Ethiopia (Africa). This must certainly be a prophecy of the Americas. Prophecy that some day ambassadors from the Americas will go back across the sea "a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down whose land the rivers have spoiled." This is the land of Canaan and its Israelite peoples.

"From beyond the rivers of Ethiopia my supplicants, even the daughters of my dispersed, shall bring mine offering." (Zephaniah 3:10) Zephaniah also prophesies the day when suppliants (worshippers) of the Lord, identified as remnant of Israel (daughter of my dispersed) are to come back from "beyond the rivers of Ethiopia" as ambassadors of the Lord with an offering.

I want to thank the readers who sent me added Biblical scriptures from the King James version that aid the proof of the Restoration. If you know of more, send them to:

**Paul Johnson
Box 35
Moorhead, Iowa 51558**

DID YOU KNOW? ? ?

In the September 1967 issue of the Zion's Advocate there was and still is a message waiting for you on page 131, in reference to a Pen Pal Club. Was it overlooked or was it that you didn't care? The response for the the "Pen Pal Club" was just fantastic. Fantastic to say the least, all of 5 names were received through the article printed in the Zion's Advocate. It's a great record. One that we all might be proud of, especially to those whom the letter was directed and those who read the article that could have mentioned it to their children.

A request was submitted for a "Pen Pal" name. The requestee went on to say, they would like to get acquainted with the young people of the church. It was a fine thought, the purpose was right with good intent, but there wasn't a name to fill the request. Let's make a real effort this time, as we should have the first time around. Was it your name that might have filled this request?

Send full name and address, zip code, school grade, male or female, birthdate, whom you would desire to write, a boy or girl? Do you desire to write to more than one person? Send information to Elder Tony Grzincic, General Sunday School Supt, 15200 Poplar Ave., Southgate, Michigan 48192.

Elder Tony Grzincic

REUNION PHOENIX, ARIZONA

Friday, November 24, 1967, found the Phoenix Church of Christ and their guests from California, Colorado, Michigan, and Missouri assembled in the little white church on Harvard street to enjoy three days of worship and fellowship together.

The opening session, a 9:30 A. M. prayer service led by Elders Don McIndoo and Al Voorhies, began with the singing of that prayer-hymn "Guide Me, O, My Savior, Guide Me." The opening remarks by Elder Voorhies included a welcome, an invitation for all to participate freely and an assurance that if we put ourselves in the proper attitude that God's influence in our associations together would produce a beautiful harmony, comparable to the matchless music of a fine violin in the hands of a master musician. To illustrate he told the well-known story of an auctioneer trying to sell a rare old violin to the highest bidder. The bids were coming in slowly, and were far below the actual value of the old instrument until a shabby vagabond from the back of the auction arena came forward and asked to play the instrument. The indescribably beautiful music he drew from the old violin demonstrated that he was truly a master violinist, and the auctioneer then received bids into the thousands of dollars, and the scarred old violin then sold for the fabulous price it was truly worth.

Brother Al reminded us that it is the touch of the Master's hand which can transform our daily lives into harmonious beauty, acceptable to The Master Himself.

At this opening prayer service the names of ten or more people were given for special prayers. Among these was the name of Apostle Wm. Sheldon who had become seriously ill en route to the reunion and was lying in a hospital in Oklahoma City in critical condition. A special prayer service for his recovery had been conducted in the Phoenix church two days before the reunion opened, and at this first prayer meeting many more prayers arose in his behalf, as well as for the others named.

On Sunday, the last day of the reunion, word came that Brother Sheldon was improving and we thanked God for the blessing. Then on Monday a telephone call from the hospital brought the disheartening news that the patient was in a coma and in extremely critical condition. This news brought the Phoenix members, all who could, to the John Jones home for another prayer service that God would yet raise our brother up from his sick bed. Apostle and sister Archie Bell then left hurriedly for Oklahoma City to administer to and comfort our sick brother. Another prayer service in his behalf was held on Wednesday night, and in every home our personal prayers continued.

Then Thursday evening the phone rang in Brother Don McIndoo's home. It was Brother Bell calling to report that Brother Sheldon was on the mend and expected to recover! Can we ever be grateful enough to our Heavenly Father for such a blessing?

Now back to the reunion report. The first prayer meeting on Friday, the one on Saturday, and the sacrament Service on Sunday were all characterized by a quiet, sweet, comforting spirit. During the three days, 49 prayers were offered, in all, and 42 testimonies given, plus the singing of countless hymns by the entire group, and as many as 8 special numbers were sung by both children and adults. Did not the Master hear and count it worthy?

The morning prayer meetings were followed each day by dinner in the annex, served cafeteria style, and eaten on tables inside and out, as the weather, characteristically, was warm and pleasant.

As we partook of the variety and plenty of the meals, we remembered our responsibility to send aid to our less fortunate brothers in Yucatan and other lands.

The afternoon and evening preaching services brought us six good sermons by the following ministry:

Elder John Jones, Phoenix, with Priest Bob Ely, Grand Junction, Colorado in charge; Apostle Archie Bell, Independence, Mo., assisted by Elder Ed McIndoo, Preston, Mo.; Elder Ed McIndoo, assisted by local Elder Al Voorhies; Apostle Don Housknecht, Fenton, Mich., with Phoenix pastor, Elder Don McIndoo in charge; Elder Don McIndoo preaching, and Elder Dave Hinkle, Grand Junction, assisting; Elder Hubert E. Yates, Phoenix, assisted by Elder Marvin Carroll, Hayden, Colorado.

Brother Marvin Carroll is a fairly recent convert to the Church of Christ. He had been called to the office of an Elder through Apostle T. J. Jordan at the June 1967 Grand Junction reunion. This call had been officially accepted by the Orchard Mesa Local at Grand Junction of which he is a member. Brother Marvin was ordained to the office of an elder at this Phoenix reunion, on Sunday, November 26, 1967, by Elder Don McIndoo, assisted by Elder John Jones.

The 7:00 P. M. song services each day, with young sister Joye Shaw of Grand Junction, Colo., in charge, were ringing, spirited, enthusiastic feasts of harmonious sound, both young and old contributing to the harmony, as the words of joy, thanksgiving, and praise to God filled the room and escaped through the partly opened windows to spread their blessing in the neighborhood round about.

Between the afternoon and evening services, three youth groups found time for recreation. Elder Hubert Yates and Harold Gill led the junior class into such fun-fests as "Goofy Golf", the zoo, and a trip to Cave Creek for a picnic and a close look at some newly-born colts at the home of the Elder Hubert A. Yates. John and Verna Jones supervised the younger children for a trip to Encanto Park, a thrilling boat ride on the Lagoon, and treats for all at the Ice Cream Parlor en route home. The Don McIndoos and Larry Kelleys enjoyed a picnic, volley ball, and bowling with the young adults.

About 20 people from out-of-state who planned to attend the reunion were, for one reason or another, unable to come. This we truly regretted, but we were

happy to welcome the following who were here and signed the Guest Register:

The Medders family, Truman, Mary Jane, John, Dee Anna and Tommy from Madera, California.

Ed and Louise McIndoo, Preston, Mo.

Bob, Shirley and Duane Ely, Grand Junction, Colorado.

Ted and Sybil Ely, Grand Junction, Colorado.

Archie and Martha Bell, Independence, Mo.

Marvin Carroll, Hayden, Colorado.

Dave and Charlotte Hinkle, Grand Junction, Colorado.

Bruce and Marlene Cobb, with children Rod, Becky and Heidi from Tuscon, Arizona.

Joye Shaw, Grand Junction, Colorado.

Edith Downs, Grand Junction, Colorado.

Verda Shaw, Grand Junction, Colorado.

Don W. Housknecht, Fenton, Mich.

Don and Ruth Willard, Sedona, Arizona.

Allen Downs, Grand Junction, Colorado.

Don and Joanne Moser, Milton, Florida.

Among the many good thoughts expressed in the various testimonies and which I jotted down in my notebook, are the following: (The quotes are not verbatim but are the essence of the thoughts expressed.)

Apostle Don Housknecht: "The Master's hand has shaped us to where we are. Why am I here? I am here because I want to be and because God brought me through a serious heart ailment and a condition of spiritual darkness, and shaped my life for the responsibilities of the ministry. The apostles carry a heavy responsibility. It is important and most encouraging for members to uphold them."

Verna Jones: She spoke of her cousin, Doris May Sheldon, wife of our Brother Wm. Sheldon who lay so desperately ill in Oklahoma, and quoted Doris as saying to her, on the phone, that she (Doris) had great faith that God could heal her husband if it was His will, but that if it wasn't His will she was ready to say "Thy will be done."

Marvin Carroll: "I am truly grateful to have been brought to the gospel and am glad to be among those who know it. Pray for me that I may keep God's laws and be faithful."

Sybil Eli: She spoke of our need to live closer to the Lord, to become more worthy. She quoted Apostle Jordan as saying that the time will come when sorrow will be in the homes of His people, and that they will not be able to stand without God's help.

Louise McIndoo: She told of a sister at the Wisconsin reunion last summer who was healed of a painful ailment through repeated administration of the Elders. Then Louise said "This has increased our faith, and we need all we can muster. It is completely within His power to give more blessings to many. His wisdom and His power are without limit."

Donna Moser: "The special love we have for each other is the greatest thing we can give to the world,"

she said. She then told of a recent experience in which prayers were answered in bringing about a satisfactory solution to a particularly difficult business transaction. "If there is anything in our lives we can't pray about we'd better remove it."

Shirley Ely: She asked for prayers for a little girl in the hospital. The child was a stranger to her until the previous day, but her love and compassion for this little girl were beautiful to see.

Al Voorhies: "I appreciate the blessings of a family and a comfortable home, a happy home, but I appreciate most of all the fellowship of brothers and sisters in the gospel."

Bonnie Sanders: She was deeply concerned for the blessings and healing of Brother Sheldon and felt that he would recover.

Bob Ely: "Physical, temporal, and spiritual blessings are all available to us if we have enough faith and live worthily."

Velma Voorhies: (A convert to the gospel in about 1964) "I am thankful for all of you."

Ruth Willard: She reviewed the General Assembly of last summer in Independence, Mo., and testified that God's spirit, in answer to their many prayers, rested like a mantle over His people assembled there.

Jim Yates: "The Book of Mormon people lost this land of America because of wickedness. I hope and pray we may not do so."

From some of the sermons we gleaned the following thoughts:

Elder John Jones: "I was not in favor of the term 'saints' until I became converted to the gospel. Now I see a saint in these 7 terms: 1. One who loves God. 2. One who is willing to suffer for Him. 3. A praying person. 4. One willing to sacrifice for others. 5. One willing to suffer persecution. 6. One who keeps the faith. 7. One who keeps the commandments of God. We must depend upon Christ to become saints according to these 7 points."

Apostle Archie Bell: He emphasized our need to become independent of the world—of worldly ways—our responsibility to ". . . Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jer. 6:16)

"Our thoughts can be evil as well as our ways," he said. "We should have our thoughts on righteousness every hour of the day. Righteous deeds begin with righteous thoughts."

Apostle Don Housknecht: "It is the responsibility of the Church of Christ to carry the gospel to the American Indians." He then advised us to memorize John 17, "For this is the real Lord's prayer."

At the close of the last service, Sunday night, when the last strains of "God Be With You 'Till We Meet Again" died away, and the benediction prayer by the newly-ordained Elder Marvin Carroll ended in its soft "Amen", the perfect weather we'd had during the 3-day

event changed. A blustering wind came up and brought with it "the gentle rain from heaven." Good-bye's were hastily said and the lights in the little white church were turned off. Guests and home folks scattered away in their various cars, and the Phoenix 1967 reunion became a memory and a wishful look ahead to the next gathering when we may again fellowship with each other in happy gospel bonds.

Evalena Sills

BOOK OF MORMON STORIES

by

Ora Derry

6. Lehi And His Family Leave Jerusalem

The Jews at Jerusalem had become a very wicked people and God had sent many prophets among them warning them of the destruction that was coming upon them if they did not repent. But it did little good for they did not believe them. Many of the prophets were cast out, put in pits or stoned to death.

Among these prophets was a man named Lehi, who prayed earnestly to God for the people that they might repent before it would be too late. The Lord had showed him in a dream of the destruction of Jerusalem and of the people being carried away captive into Babylon. He tried to tell them these things, but it only made them angry and they sought to take his life. The Lord commanded Lehi in a dream to take his family and flee out of Jerusalem into the wilderness.

Now Lehi was a man of considerable wealth, but he left his house and lands, his gold and silver and all his precious things behind. Taking only his family, who were, his wife, Sariah, and his four sons, Laman, Lemuel, Sam and Nephi, with provisions and tents, he departed into the wilderness, traveling down near the Red Sea. After three days they pitched their tents in a valley beside a river that flowed into the sea.

Lehi's two oldest sons, Laman and Lemuel, were like the Jews they had left behind in Jerusalem. They called their father a visionary man and they did not believe the city could be destroyed. To go away and leave all their wealth behind and come down here to perish in the wilderness was sheer madness to them. So they murmured and complained against their father continually. The youngest son, Nephi, prayed often to the Lord and sought to learn more of the mysteries of God. God heard his prayers and softened his heart so that he believed all of the things his father told him. He tried to talk with his brothers but Laman and Lemuel would not listen; only his brother Sam, believed.

One day when Nephi returned to his father's tent from praying to God, his father told him he had had a dream. In the dream the Lord had commanded him to send his sons back to Jerusalem for the Brass Plates that were in Laban's possession. On these plates was a record of the creation of man and all the prophecies that God had given down from the beginning until their time. There was also the genealogy of their forefathers.

Lehi asked Laman and Lemuel to go but they commenced complaining and finding fault with their father. They said that this was a hard task he had asked them to do. But Lehi said that he did not ask them to go but that it was a commandment of God. Nephi told his father he would go for he knew that the Lord would not command them to do anything that they could not do. If they trusted in Him, He would prepare a way that they might accomplish the thing He commanded them to do.

The four boys took their tents and journeyed back to Jerusalem. When they reached the city, they discussed who would go to Laban and ask for the plates. After casting lots, they found Laman was the one to go.

Laman talked to Laban in his home for awhile and then he asked for the record of his forefathers that was upon the plates of brass that Laban had in his possession. This made Laban very angry and he thrust him out of the house, calling him a robber. Laman fled out of the city to where his brothers were waiting and told them what had happened. He wanted to go back at once to his father down in the wilderness, but Nephi said they were not going back until they had the plates to take back with them.

Nephi told his brothers that they would go to their old home and gather up all their gold, silver and precious things that they had left behind when they left Jerusalem and offer them to Laban in exchange for the plates. So they went and collected their wealth and brought it to Laban. When he saw all their gold, silver and precious things, he wanted them, but he did not want to give up the plates. So he cast them out and sent his servants to kill them. They fled out of the city and hid in a cave in the rocks, leaving behind them all their wealth which fell into the hands of Laban.

Now Laman and Lemuel were really angry with Nephi for all that had happened to them. They began hitting him with a rod when suddenly an angel stood before them and asked, "Why do ye smite your younger brother with a rod? Know ye not that the Lord hath chosen him to be a ruler over you, and this because of your iniquities? Behold ye shall go up to Jerusalem again, and the Lord will deliver Laban into your hands."

Although they still murmured and complained, Laman and Lemuel returned with Nephi and Sam to the walls of the city, where Nephi left them going into the city alone. It was night as he crept towards the house of Laban. He did not know what he was to do, only trusting on the spirit of God to lead him. As he came near Laban's house he saw a drunken man in front of him and when he came closer, he saw that it was Laban. He was wearing his sword which Nephi drew out to look at. It was a beautiful sword of fine workmanship; the blade was of precious steel and the hilt was of pure gold. As he looked at the sword, he was impressed by the spirit to kill Laban, but Nephi had never shed anyone's blood and he did not want to do it now. While he hesitated, the spirit said to him again to kill Laban, that the

Lord had delivered him into his hands and that it was better for one man to die than a whole nation to dwindle and perish in unbelief. So Nephi obeyed the voice of the Spirit and taking Laban by the hair of his head, he smote off his head with his own sword.

Taking all of Laban's clothes, he put them on and then he put on his sword. He walked on towards Laban's house and met one of his servants who had the keys to the treasury. Speaking to him in Laban's voice, he commanded him to go into the treasury with him to get the brass plates and carry them to his brethren outside the city walls. Now the servant seeing Nephi wearing Laban's clothes and also his sword thought he was Laban, his master who had been out that evening with the elders of the Jews. So he did as Nephi commanded and followed him as he went back to his brothers.

When Laman and Lemuel saw him coming, they were scared and started to flee for they thought Laban had killed Nephi and was coming to kill them too. Nephi called to them and they stopped for they knew his voice. When Nephi called to his brethren, the servant became frightened, for he knew this man was not his master nor these other men anyone he knew. So he started to flee but Nephi caught him and held him until they could talk to him. Nephi told the servant that if he would go with them down into the wilderness he could be a free man as they were free and he could go with them to the land of promise that God was leading them to.

So Zoram, the servant, returned with them to the camp in the wilderness, bringing with them the brass plates that told of God's dealings with the children of men from the creation down to their time.

"MOTHERS' PRAYING"

by

Roland L. Sarratt

"Mother's praying,"

I said in whispered tone,
As the outline by the bed
Was in solemn prayer alone.

"Mother's praying,"

I saw a letter in her hand
From my older brother,
A soldier in another land.

"Mother's praying,"

The Lord she addressed
As we together knelt
And family prayer expressed.

"Mother's praying,"

Years later, I answered an inquiring lad
Who stood by the door
As my wife knelt by our bed.

CHILDREN WHO WORKED FOR GOD

2. MORMON

Our story this time is about a usual kind of boy who did as God wanted him to, and he grew up to be special. His name was Mormon. The Samuel we talked about was a very special child. It's not often that God talks to children, or even to grown-ups, as He did to Samuel. Samuel was a special person from the time he was a baby, like Jesus and John the Baptist. His mother knew it and took him to the temple to be raised instead of keeping him at home like she would have liked to. But Mormon was special in a way that a lot of people can be. If he was a little bit extra special, maybe it was because he worked harder at it.

Mormon grew up at home, like most boys do. He was probably just as loud and lively as most boys are. The Book says he grew up to be a big man, and boys usually don't grow very well just sitting around. He studied, just like most boys do. Maybe harder. The thing that most grown-ups noticed, though, was that he was a sober child, and quick to observe. Observe means two things mostly. It means to obey and it means to watch.

What would a boy like Mormon be like if he lived today? We don't know for sure so let's just pretend a little and see what we can see. Let's pretend that Mormon lived right next to you. You would probably play together a lot, wouldn't you? Now just suppose you were building roads in the sand one day. And you had quite a few done and were starting to make a fort when his mother called. What would Mormon do? The Book says he was quick to obey. He'd probably say, "We can work on it this afternoon," and then he'd go home.

And suppose just a little ways from your house there was an old barn. Your dad and Mormon's dad had told you not to play in there. But one day you two and some bigger kids went for a walk and they wanted to play hide and go seek in that barn. What would you do? And what do you suppose Mormon would do? I just image he would say, "Nope. Not me." He'd know his dad had a good reason to tell him not to do it. And he'd seen the rotten boards, and some with holes in them, and rusty nails, and things like that. He'd know for himself that it wasn't a safe place to play. And even if everyone else went into the barn to play, I'm pretty sure he wouldn't. A boy who was quick to observe could see a lot of things for himself.

And pretend your little sister wanted a swing. You knew where there was a rope you could use, but you didn't know how to tie it so that it wouldn't come untied and she'd fall out. Maybe Mormon would say, "I watched my dad tie one once. I think I can do it." And then he'd do it and it would stay tied. Because he watched and was quick to see and remember.

Suppose one day after a big rain somebody said it would be fun to go up on the bridge and drop mud

balls on the cars going by underneath. What would a sober, thoughtful boy say about it?

Suppose one afternoon some man you didn't know offered you a ride home. Of course all of you would say, "No, thank you." But suppose he said, "Oh, come on. It won't hurt anything," and he offered your little sister some candy. Then a boy like Mormon would say, "No, sirree!" real quick, and he'd write down the man's license number. Because a sober, quick to observe boy doesn't have to be told everything to do. He can think of some things for himself.

When Mormon was just ten years old grown-ups were already noticing that he was a special boy. A man named Ammoron was the special writer for their people. He kept their records and wrote their history. He came to see Mormon. Now, he didn't come to see Mormon's father and just stop to talk to Mormon. He came especially to see Mormon. And he told Mormon that he could see that he was a serious, thoughtful boy and that he was quick to see things. Because of this, he said, when Mormon was twenty-four years old he was to become the history writer like Ammoron was then. He told Mormon where he had hidden the records and he told him which ones he was to take to write on himself. Until he was twenty-four years old Mormon was to observe his people and remember what he saw so he could write it down when he got the records to write it on.

Wouldn't that be a big job for a kid? That would be fourteen years of things to remember. He would have had to be practicing seeing things and remembering them to be able to do that. Then the next year Mormon's father moved his family down south to Zarahemla. And then a war broke out. And when Mormon was sixteen his people asked him to be the leader of their armies. So then he had more things to think about and more things to remember.

When you think about Mormon you can see that it is important what you do and what you think when you're a child. It's as important to grown-ups and to God as it is to you. Because, you see, what you do when you're a child is practice for what you'll do and what you'll be like when you're grown-up yourself.

A PLEA FOR HELP!

I am working on a project that will eventually provide all the data needed by the church to organize and put in action a camping program for the youth of the church.

I need the following information: Who of the membership of the church are either doctors or registered nurses? If you have a desire to save the youth of the church please contact me.

I need to find out some of the state of Missouri health and sanitation requirements relative to church camps. We need to know about drinking water regulations, sewage disposal regulations, and water safety requirements.

If anyone wants to help me find out these things please forward the information to:

Elder Paul Johnson
Box 35
Moorhead, Iowa 51558

I will appreciate it very much and a church camp will be just that much closer to a reality.

IN THESE LAST DAYS

by

Leora Martin

My God, the Storehouse to my soul;
My Strength, my help when in turmoil.
My Father, Friend and Help in need,
His Spirit's warnings I must heed.

In these last days there's sin and greed.
May God help us to ever heed
To put on righteousness for Him
And never let our lights grow dim.

Perilous times are near at hand;
Destruction ripe for this, our land.
We have been warned from time to time,
"Thus sayeth the Lord, Vengeance is Mine."

There is still time for us to change
To get in focus and His range,
And make restitution for mistakes
By living righteous for His sake.

This is a job we are to do
Prepare a place for Christ to come to,
Not only a place, but a people, too,
"Who are delightful and beautiful to view."

May time not find us sitting still,
But rather find us doing His will;
Unlike the ten virgins slumbering,
Time spent pleasantly laboring.

It is time for mighty prayer,
For nights and days that are grayer.
We will need the mighty powers of heaven
To help us to righteous living.

Let us not be found full of fear,
Our ears deaf so we will not hear
Of the promises to those who do
And the delights that await, even you.

So please don't be slothful and idle,
God will be there to guide all;
Let us be up and doing
As we are faithfully pursuing.

Life Is Real

by

Harry Slocum Tordoff

Life is real and life is earnest
And the grave is not the end;
But rather, it's a time of harvest
If we'll learn Christ is our Friend.

If we live life with that in mind
As we go through its trials and cares,
At long last we'll surely find
How much our Father cares.

Through Him, our Guides will meet us
On life's spiritual side;
And our loved ones there will greet us
If, with God we'll coincide.

It all depends on how we act
While traveling this road;
It all depends how we react
To life's cruel, heavy load.

If we but try to take life in stride
And not yield to the Devil's will,
Accept life's cross and be satisfied
While swallowing a bitter pill.

If we'll but ask for strength to combat
The evil that comes our way,
Being sincere in word and act
As we traverse our earthly stay,

Then I am sure, yes, very sure,
That He will hear our plea,
And furnish strength so we'll endure
To a grand eternity.

So life is earnest, life is real,
We've only to ask to learn
That it can be complete, ideal
If that reward we'll earn.

(Inspired by a favorite saying of Elder Herman F.
Burlingame, Jr.)

WHY WONDER

by

Harry Slocum Tordoff

Since God perfected the plan of life
And gave man his turn to live it,
Man, himself has made hatred rife
And now, he must live with it.

We of today, sometimes wonder
Why nation 'gainst nation must fight,
But if brother knocks brother asunder
How can nations of people do right?

SONG OF LIFE

by

Evalena Sills

Childhood:

Life is a pretty, shiny toy—
A fairy story dream—
Is childhood's chanting melody,
Is childhood's lilting theme.
We'll touch its baubles one by one;
We'll reach for sunlight's glow;
We'll frolic through fair summer's day
And play in winter's snow.
O life is all a fairyland
Of elves and nymphs and fays—
Are childhood's happy melodies,
Are childhood's rhythmic lays.

Youth:

O life is such a joyous thing,
Full vigor marks our time.
We'll conquer all that's low or mean—
Is Youth's exultant chime.
We'll mould the ways of yesterday
To something fine and new;
We'll build a glad Utopia
That others never knew.
We'll know the joy of sweet romance;
We'll find eternal truth—
These the lively canticles
Of ultra-vibrant Youth.

Maturity:

When staid Maturity sang out
To tell its story rare,
This becalmed sonata
Filled the list'ning air:
Perfection seems beyond the reach
Of man's potential gain,
Just beyond the worthy height
His efforts may attain.
O life is not to "conquer all"
Nor yet to flit away,
But just to touch with probity
Each common passing day.

Age:

The years go by and Age is here
To add its poignant strain—
Its purchased wisdom and its love,
Its losses and its gain.
Life is a song; life is a tear;
We never reach the goal,
But stretching toward its lofty mark
Expands each immortal soul.
In retrospect, a searching glance
Reveals our feet of clay,
But high above, the Evening Star
Reflects Celestial Day.