

# Zion's Advocate

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

Vol. 58

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No. 8

## Zion's Coming Blessings

Soon shall Restoration Glory  
Bring to Zion a blessed rest,  
And the poor, and faint, and weary  
Shall be lifted up and blest.

See beyond the time of trouble,  
See the reigning Prince of Peace!  
Lo! Christ's Kingdom now is coming  
And oppression soon must cease.

Sing! O sing! Ye Heirs of Glory,  
Shout the tidings as we go!  
Publish wide redemption's story -  
All, its healing balm, should know

Tell how Zion's bloom and beauty  
Once again shall be restored  
Making all man's wide dominion  
As the Centre Place of the Lord.

Tell who Satan's dark dominion  
Shall at once be overthrown,  
And from out death's gloomy prison  
All the Saints of old soon shall come.

O yes, sing ye Heirs of Glory  
Shout your triumph far and near,  
Let the notes of praise and singing  
Sweetly fall on sorrow's ear.

John J. Schut

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# Zion's Advocate

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Headquarters on the Temple Lot, 200 S. River Blvd.  
Independence, Missouri 64050  
Phone: (816) 833-3995 - 833-3914

EDITOR

Roland Sarratt, 15910 E. 36th Terr., Independence, Missouri 64055  
Phone 373-6605

ASSOCIATE EDITORS

Doris Ratterree, 926 S. Logan, Independence, Mo. 64050, 461-3779  
Amy Schrader, 1200 W. Maple, Independence, Mo. 64050, 356-6159

BUSINESS MANAGER OF THE ADVOCATE

C. LeRoy Wheaton, P. O. Box 472, Independence, Missouri 64051

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Church of Christ (Temple Lot)

200 S. River Blvd.

P. O. Box 472

Independence, Missouri 64051

Att.: C. LeRoy Wheaton, Business Manager, General Church

Secretary, Council of Apostles, William A. Sheldon, 1011 S. Cottage, Independence, Missouri 64050.

Secretary, Council of Bishops, Nicholas F. Denham, 4116 South Cottage, Independence, Missouri 64055.

General Church Representative in the Office, James M. Case, 1108 E. Gudgeon, Independence, Missouri 64055.

General Church Secretary, Robert W. Oldham, 13113 E. 44th, Independence, Missouri 64055.

## ORIGINAL ARTICLES

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## Editorial . . .

### WHAT ABOUT ZION?

The name of this paper being, Zion's Advocate, should it not then advocate Zion? Still it's pages seldom carry any word promoting the establishment of Zion. I don't know how or who started it but for as long as I can remember immediately under the title it has carried this verse from the Book of Mormon 1 Nephi 3:187, "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." A reading of the whole chapter plainly indicates that, that day, spoken of is this day.

Is the reason that Zion is so little taught of or spoken of because there is so much vagueness of thought as to just what Zion is and how it is to be brought about? We often hear Zion defined as "the pure in heart". I have no quarrel with that statement for surely only the pure in heart can abide in the state of perfection that the Lord's Zion will be. But, I challenge you the reader to locate the scripture from which that is taken. It should be quite an education.

The Biblical quotations can easily leave some confusion because the city of David on the hill Ophel was also called Zion, and it is a matter of dispute whether or not Enoch also built a city called Zion which was taken up into heaven. The words of Isaiah

indicate that there has been a Zion that the Lord will bring again, Isaiah 52: 8, "Thy watchman shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." To be brought again something has to have already been once, and 3 Nephi 7:43-45 specifically places the fulfillment of this prophecy of Isaiah in the future to that time, and I believe to our time too, "And when the words of Isaiah shall be fulfilled, which say, Thy watchman shall lift up the voice; with the voice together shall they sing for they see eye to eye, when the Lord shall bring again Zion. Break forth in joy sing together, ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of God".

If we interpret the statement that, "God will bring again Zion" to mean he will again bring about a Zion condition, which it could be, it still indicates such a condition to already have been, and prior to the times in which the statements were made and quoted.

If this statement is interpreted to mean that God is going to do all that is to be done to establish Zion,

strange it is that Nephi signified such a specific blessing for those who would seek to do so. And among the earliest revelations to the early church there was the repeated admonition to seek to bring forth and establish, both the cause of Zion, Book of Commandments Chapters 5:3, 10:3, 11:3, and to bring forth Zion, chapters 12:3, 41:12, and 48:59-61, this last of which I will quote here, "Go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God; 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."

Is there a distinction between the cause of Zion and Zion? And if so how long the interval between the establishment of the cause of something and that cause causing the thing it is to cause to become a reality? God being God and his promises sure it follows that man cannot complete the cause in obedience to the commandment and God withhold the result. What is the Cause of Zion? There have been a number of abortive attempts to establish some sort of a financial system which, hopefully, might qualify for Zion. Why did they fail? Was the time not right? The commandment had been given. Or did they fail because the attempt was toward gaining the result before the Cause was operative? Or did they fail because something other than the Kingdom of God was being sought first? I'm not suggesting answers, I'm posing the questions; that each and all need to search diligently through the scripture and deep within their own heart to find the answers to.

But, you say, most of the statements and commandments concerning the building of Zion are taken from latter day revelation. True. Should not the Lord speak most specifically to the people in the day that it is to be; to the people who must be instrumental to accomplish it? Book of Commandments 37:26-27, "Keep all the commandments and covenants by which ye are bound, and I will cause the heavens to shake for your good; And satan shall tremble; and Zion shall rejoice upon the hills, and flourish, and Israel shall be saved in mine own due time." Chapter 52:19-26, "For behold the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance, but it is not given that one man should possess that which is above another; Wherefore the world lieth in sin; and woe be unto man that sheddeth blood or that wasteth flesh and hath no need. And again, verily I say unto you, that the Son of man cometh not in the form of

a woman, neither of a man traveling upon the earth; Wherefore be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken; And the earth to tremble, and to reel to and fro as a drunken man; and for the valleys to be exalted; and for the mountains to be made low; and for the rough places to become smooth; and all this when the angel shall sound his trumpet. But before the great day of the Lord shall come, Jacob shall flourish in the wilderness; the Lamanites shall blossom as the rose; Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed."

Some have begun to think that perhaps there will be no Zion until the Lord comes; no premillennial Zion, for which so many of the saints have yearned and expected in their lifetimes. However the following with the foregoing seem to indicate that she is to flourish before that great and terrible day of the Lord, was well as that He expected his people to do something about it. Book of Commandments 59:7-17, "Remember this which I tell you before, that you may lay it to heart, and receive that which shall follow. Behold, verily I say unto you, 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; And also, that a feast of fat things might be prepared for the poor; Yea a feast of fat things, of wine on the lees well prepared, unto which all nations shall be invited. Firstly the rich, and the learned, the wise and he noble; And after that cometh the day of my power. Then shall the poor, the lame and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold I the Lord have spoken it. And that the testimony might go forth from Zion; yea from the mouth of the city of the heritage of God; Yea, for this cause I have sent you hither." and chapter 64:25-26, "And now, behold this is the will of the Lord your God concerning his saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence. Behold the land of Zion, I the Lord holdeth it in mine own hands;" and in chapter 65:44-46, "Behold the Lord requireth the heart and a willing mind; And the willing and obedient shall eat of the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away and shall not inherit the land;" And Isaiah seems to agree that Zion will already be when the Lord comes, 59:20, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

From these scriptures it would appear that man must be an active participant in the bringing forth and establishing of Zion, not just passively waiting for the Lord to somehow waft them into a utopian situation they scarcely know what, nor how it came about.

This is just a smattering of what the Lord has had to say in regard to Zion and the instructions for building it up in the latter day. If what he said to those in the early days of the Church was for their direction and instruction towards establishing Zion was good counsel does it not remain so for today? or must we require the Lord to say it all over again to us before we can believe it? Or would we find ourselves kin to the brothers of the rich man who wanted Father Abraham to send someone to warn them, and of whom it was said, "They have Moses and the prophets, let them hear them, . . . . If they

hear not Moses and the prophets, neither would they be persuaded, though one rose from the dead" (Luke 16:29 and 31), that if we do not discern the truth of what He has already said and has caused to be written, we would fail to discern His voice if He sent another prophet to repeat it?

So what about Zion tarry? What think ye?

Joshua said to his people, "Choose you this day whom ye will serve, . . . . but as for me and my house, we will serve the Lord." (Joshua 24:15). And as for me, I feel to say with Isaiah, 62:1, "For Zion's sake will I not hold my peace, . . . . until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." and in verse 4, ". . . . thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee. . . ."

Amy Schrader

## LET SOMEONE AWAKEN ZION

Let someone awaken Zion, for lo she sleepeth deep  
The morning light is breaking, come the day her  
destiny must keep.

Send out the cry, Oh watchman, awaken every soul,  
Turn every heart to Jesus, march onward to that goal.  
Shake off the dust of slumber, let the faithful be  
increased

For scattered Israel cometh, we must prepare a  
welcome feast.

"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." (Mat. 25:1-5).

I feel fairly secure in saying that most students of the Bible will agree that this parable is speaking of the Church ("The kingdom of heaven is likened unto . . .") at the time of the second coming of Christ, also that the bridegroom is none other than Jesus Christ himself. What is very interesting in this first part of the parable is the fact that they were all sleeping while the bridegroom tarried.

Now the parable says that the kingdom of heaven was likened unto ten virgins so all ten of these virgins represent the kingdom of heaven, which I shall henceforth call the Church. In times past I've heard it said that the wise were the Church of Christ, while the foolish were the other churches of the world. Oh, that it were true! But not so, for all ten repre-

sent the kingdom or church, and notice that half of them were foolish.

The parable also tells us that the kingdom of heaven, or as I say, the church, will be here and established when Christ comes again. If this is true, when was it established, and by whom was it established? We cannot accept the theory that it has continued down through the ages since Christ set it up in Jerusalem, for the teachings of Paul and Peter tells that there will be a period of apostasy between the time of the Jerusalem Church and Christ's second coming. Nor can we accept the idea that just anyone can bring about the restoration of the Church, building it upon his own precepts, for in Malachi 3:1, we find this promise: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts," Lest any try to assume that this promise was fulfilled in Christ's first appearance let them read on in verses 2 through 6; these things were not fulfilled in Christ's first coming.

In all the churches of the world today I have not been able to find this messenger; among all the noted divines I have not found one who has claimed that the Lord has commissioned him to go and set up his Church in these last days; none have given us a thus "saith the Spirit". Many have made great claims of divine light and divine inspiration, but I feel they have only fulfilled Isaiah's prophecy, Chap. 50:11, "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light

of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand: ye shall lie down in sorrow."

When one looks for this messenger in these churches today he finds only that they are created by man, and not God, but reveal themselves in the light they have "kindled", not claiming God as the author of their mission, only do they claim to preach his doctrine. There was a man who claimed to have been visited by that messenger. Who said, "thus saith the spirit unto me", who also said God had told him to go forth and establish his kingdom, and in the midst of mockers and scorners proceed to do so.

God is not slack in his promises; He sent his messenger to Joseph Smith, and on April 6, 1830 the Church was restored to earth. The following is from the Book of Commandments, chapter 24:1 through 5: "The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ, in the flesh; It being regularly organized and established agreeable to the laws of our country, by the will and commandments of God in the fourth month and on the sixth day of the month, which is called April: Which commandments were given to Joseph, who was called of God and ordained an apostle of Jesus Christ, an elder of this church: And also to Oliver who was also called of God an apostle of Jesus Christ, an elder of this church, and ordained under his hand: And this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and forever. Amen."

Not only was the "Church of Christ" established in those early days, but in no uncertain terms was the purpose laid out for them to accomplish as the following from the Book of Commandments will show: Chapter 36, Paragraph 4: "Wherefore yau are my son, and blessed are you because you have believed, and more blessed are you because you are called of me to preach my gospel; to lift up your voice as with the sound of a trump, both long and loud, and cry repentance unto a crooked and perverse generation; preparing the way of the Lord for His second coming: for behold, verily, verily I say unto you, the time is soon at hand, that I shall come in a cloud with power and great glory, and it shall be a great day at the time of my coming, for all nations shall tremble." (This revelation was a calling to Orson Pratt, Nov., 1830).

The duty of those who were called to go forth and preach this gospel, was to declare repentance unto man in preparation for the coming of Christ. This can be more readily seen by searching the Book of Commandments, taking special note of the words used in the calling of men into the field of harvest; also they were to "lay the foundation of this church, and to bring it forth out of obscurity, and out of

darkness. . . ." (Book of Commandments, Chapter 1, verse 5).

You will notice that the ten virgins took their lamps and "went forth" to meet the bridegroom, thus showing they were to go to a place and await together his coming. "And ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts: wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked." (Book of Commandments, chapter 29, verses 8 and 9). Especially note this: "to prepare their hearts, and be prepared in ALL THINGS against the DAY WHEN TRIBULATION AND DESOLATION are sent forth upon the wicked." (emphasis mine JFS). This preparation is to be done by gathering together all the saints in that holy city of Zion; it is therefore a place of refuge for those whose hearts are not hardened and are obedient to God's laws. That there would be a place of refuge is in complete accord with this prophecy from Isaiah 4; 5, 6: "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. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." The beauty of his planning and the thoroughness of his preparation, is beyond our mortal conception. Compare all this to Book of Commandments 48:59 through 67.

In a revelation to the Church, given in Kirtland, Ohio, Feb. 1831, we find that the location of the New Jerusalem, or Zion, would soon be revealed. Book of Commandments, 44:8 and 9: "And ye shall go forth baptizing with water, saying, Repent ye, repent ye, for the kingdom of heaven is at hand. And from this place ye shall go forth into the regions westward and inasmuch as ye shall find them that will receive you, ye shall build up my church in every region, until the time shall come when it shall be revealed unto you, from on high, when the city of the New Jerusalem shall be prepared that ye may be gathered in one, . . ."

Again in the Book of Commandments, chapter 48, verses 59 through 61: "Go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God; 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."

In June of 1831 we find the location declared in the following; Book of Commandments, chapter 54, verse 1: "Behold, thus saith the Lord unto the elders whom he hath called and chosen in these last days, by the voice of his Spirit, saying, I the Lord will make known unto you what I will that ye shall do from this time until the next conference, which shall be held in Missouri, upon the land which I will consecrate unto my people, which are a remnant of Jacob, and them who are heirs according to the covenant." Also in the 59th chapter of the Book of Commandments, we find much information about the establishment of Zion, of special interest in verses 63 and 64.

From the History of Joseph Smith in the supplement of the Millennial Star, page 72 we find the following. "When will Zion be built up in her glory, and where will the Temple stand, unto which all nations shall come in at the last days?" Our anxiety was soon relieved by receiving the following revelation given in Zion 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 of Missouri, which is the land which I have appointed and consecrated for the gathering of my saints: wherefore this is the land of promise, and the place of 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 Court House."

Here we find the location for Zion, our place of refuge when the wrath of God is poured out upon the wicked. This then is the place of our gathering, and it is here that the work to lay the foundation of Zion was to be accomplished. Not only the laying of that foundation, but also the building of a house unto the Lord was to be accomplished. These revelations are still valid, there has been no change in God's plans. The failure to accomplish these works by those early saints does not invalidate God's purpose, nor does it necessitate any changing of His

commandments, but rather our compliance to such. The information we have gleaned from the revelations we have looked at so far reveal the following to be some of the work that was laid out for the Church to accomplish:

1. The ministry was to preach repentance and prepare man for the second coming of Christ.
2. They were to lay the foundation of the Church and to bring it forth out of obscurity and darkness.
3. In preparation for His coming, they were to gather together in one place and lay the foundation of Zion.
4. The place was to be Jackson County, Missouri, and the center place was to be Independence, Missouri.
5. There was to be a Temple built at that place.

These were some of the big events to take place in those early days; I have not included some of the lesser things spoken of in those early revelations. There were many commandments given to the Church in those early days, the obedience to which would have provided the means of accomplishing the work, not only to provide the means, but commandments were given designating the manner in which this work was to be accomplished. I have but barely touched the high points. There must needs be a careful, prayerful and concise study made, to find out all the requirements set forth for the Church, not only in those early days but also for us today.

If we today, have a hope of Zion, if we cradle in our hearts the desire of bringing forth that Zion, it must be done according to the plan God laid out in the beginning of the restoration. It will not do to go along thinking all is well in Zion, when all is not well, nor can we stand idle and wait for God to do our work for us. "But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned." (Book of Commandments, chapter 59, verse 38.

In my next article I will take up the purpose of the Temple, how the work was not accomplished, also a look at that period of time when the saints were driven out of Zion and the real reason WHY. (to be continued)

Your Brother in the Family of God  
JOSEPH F. SMITH

If thou canst plan a noble deed,  
And never flag till it succeed,  
Though in the strife thy heart should bleed,  
Whatever obstacles control,  
Thine hour will come, Keep on! go on, true soul!  
Thou'lt win the prize; thou 'lt reach the goal.

Enjoy the littles of every day. The great favors of fortune come to but few, and those that have them tell us that the quiet, homely joys, which are within the reach of us all, are infinitely the best. Then let us not cast them away, but treasure every sunbeam, and get all the light and warmth from it that the blessing holds.

## ZION AND HER REDEMPTION

George D. Cole

Taken from The Searchlight of April 1, 1896

Note: Because George Cole quoted from the Book of Covenants which we have no copy of, inasmuch as possible we have tried to identify the quotations in the Doctrine and Covenants; the first one I have not been able to locate in just that form there.

Brethren — This subject has been on my mind for some time past, so much so that I have not given other subjects much thought; seeing the contrast between the broken and scattered condition of the church, (that has prevailed since the close of the year 1833 when our brethren were driven from the land of their inheritance) and the promises of God unto her.

For the promises of God unto Zion are great, yea the covenants of the Lord unto her were more than she realized, and I believe that God cannot lie. I have prayed much to Him to know why it is that Zion is made to mourn and her children are scattered to this day; yea, I have prayed to that God that I know does hold the secret of the power of her redemption in His own hands, yea my very soul has been made to mourn because of her, and I have been made to cry out, "O Lord, show unto Thy unworthy servant and my brethren why she is not gathered and established upon the land, upon the place Thou hast appointed, enjoying the blessings which were promised unto her at the beginning" and I have been made to understand, "That she kept not my commandments, saith the Lord, and I sent a scourge upon her, to chastize her, until she repents and is clean before me, for my covenant of peace is with her; and when she repents I will remember mercy, for Zion shall be redeemed although she is chastened. I, the Lord, have suffered the affliction to come upon them wherewith they have been afflicted, in consequence of their transgressions. Behold, here is wisdom concerning the children of Zion, even many, but not all: they were found transgressors, therefore (or for this reason) they must needs be chastened. Behold, I say unto you there were jarrings and contentions and envying and strifes and lustful and covetous desires among them, therefore by these things they polluted their inheritance." (Book of Covenants). Similiar to paragraph 1a, and 3a, of Section 98 of the D & C.

Brethren this is certainly true, for the Lord has said it, and He would not bear false witness against His children. They were found transgressors before Him and their minds were darkened because of vanity and unbelief, and He has caused these things to be written and preserved, that all who seek to know, may understand why the children of Zion were driven and scattered and are not established as the Lord prom-

ised to the Church through Joseph Smith the prophet and seer to the Church.

Brethren, I would rather not speak of these things were it not for our good to know them. I say for our good. It is for our good, for if it were not for the revelation of God to the Church, revealing the cause of her perplexed condition, what explanation, that is plausible, could be made. Some may say the explanation does not concern the world, and the worldly minded; why then the explanation? because we need an explanation ourselves. Where is your hope, if God has failed to fulfill His promises in regard to Zion? And it is a plain case that either God has failed to fulfill upon His part or the Church upon it's part has failed to keep the commandments and has not observed to do what He requires of them that they might inherit the land of promise and thereby accomplish the works necessary for their salvation and eternal life. Brethren, God is truth, though the churches come short of the promises made to Zion, God has said, "I will visit her (Zion) according to all her works with sore affliction," (D & C. 94:5f). Brethren, what must have been her works? Behold her affliction! Anyone acquainted with her history from the close of 1833 up to this time is well aware of the fact that her affliction has been sore. There is scarcely a parallel to the trials and afflictions that the Church has passed through with. She has been subject to false doctrines through false teachers that has brought division and discord and subjected them to disgrace and shame; to say nothing of the loss of property, the loss of homes, the loss of life through exposure and otherwise; the sufferings of cold and hunger; being driven from their homes in the bleak winter season upon the cold prairies of Missouri from place to place, and finally the bulk of the Church driven from the states to the mountains of the west, where they found for a little season some rest. While there were many that remained behind and refused to follow their people there, because of their belief in doctrines and practices that they did not endorse, while those that remained were subjected to false teachers and false doctrines, which were not of God, until there is today at least a half a score of factions that are styled Mormons, all claiming to believe in the Book of Mormon, and that Joseph Smith was a prophet and that the Church was organized on the 6th of April, 1830.

Brethren, if the sectarian world is called Babylon because of the confusion, what are we? We are certainly a sorely chastized people, subjected to confusion for a season. They became a law unto themselves, they thought or acted as though they knew better than the Lord did, for they would not obey

Him when He counselled them for their good and told them how they could redeem Zion no more to be thrown down," . . . were the churches who call themselves after my name, willing to hearken to my voice." (D & C. 98:10c) but they would not. Read the 9-10-13 paragraphs of section 98, first edition of the Book of Covenants. Read the whole section; and there are other revelations that bear witness of the fact that they did disregard the counsel of that God who was able to deliver Zion if they were willing to be guided in a right and proper way for their salvation. What would have been the condition of Zion today if the Church would have been willing and would have hearkened to the counsel and commandments of the Lord in the days of their peace, when He was present with them to direct in all things for their good and for their salvation and the redemption of Zion? But they would not. Therefore, they have been left to themselves until they are sufficiently chastized and humbled before Him, and repent of their sins, which are unbelief and hardness of heart. Yea, when they remember the new covenant, even the Book of Mormon and the former commandments **not only to say but to do**. The foregoing revelation given in 1832. (D. & C. 83:8a&b not a direct quote).

Brethren, it is consolation to know we have a chance to repent of our sins and be forgiven and be restored back to the favor and special watchcare of that God who has promised and sworn by the power of His might, that if Zion will do the things that He says, He will be her salvation and her high tower. For there is a promise to Zion, and it is on condition, and that condition is repentance, that they may bring forth fruit meet for their Father's kingdom.

The 8th paragraph of section 4 is my text and should be the tert for everyone in the Church until the conditions named in it are reached, viz: fruits meet for their Father's kingdom. I will quote the 7th and 8th paragraphs of section 4 in full as many of the saints do not have the Book of Covenants. I will quote it exactly as it is.

"And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life. for you shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ; and the Spirit giveth light unto every man that cometh into the world; and the Spirit enligheneth every man through the world that hearkeneth to the voice of the Spirit; and everyone that hearkeneth to the voice of the Spirit cometh unto God, even the Father; and the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only but for the sake of the whole world; and the whole world lieth in sin, and groaneth under dark-

ness and under the bondage of sin; and by this you may know they are under the bondage of sin **because they come not unto me; for whoso cometh not unto me is under the bondage of sin; and whoso receiveth not my voice is not acquainted with my voice, and is not of me; and by this you may know the righteous from the wicked**, and that the whole world groaneth under sin and darkness even now." (D. & C. 83:7a-i).

Notice the above is written in bold type, it is applicable to the Church, as well as the world, it is to them that are in unbelief, and they that neglect to do what they know to be "the word of God unto them;" as we can see from paragraph 8, for this unbelief was in the Church almost from the beginning, notwithstanding God warned them of it and pointed it out to them, it prevailed, and proved the destruction of the Church as we shall see further on, for the 8th paragraph reads: "And your (Bro. Joseph Smith and 6 elders) minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole Church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they (the Church) shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom. Other wise (if they don't there remaineth a scourge and a judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay." (D. of C. 83:8a-c).

The 7th paragraph offers an explanation to show how you can discover the righteous from the wicked, and the explanation is applicable to the Church as well as to the world today, and has been in all ages and dispensations of the gospel to men, and was the cause of the condemnation that rested upon the children of Zion: and they did not come out from under the condemnation of the scourge and did not repent, and they have not repented yet, for the condemnation has not been removed and will not (be) until we repent and put away our unbelief from us and cease to be vain, so says the Lord God. Oh that Zion would repent and humble herself before the Lord, for His promise is to her when she repents: for He says until they repent, signifying that repentance would be the end of the condemnation that had come upon her because of unbelief and disobedience.

In section 85, paragraph 8, the Lord says, "But verily I say unto you that I, the Lord, will contend with Zion and plead with her strong ones, and chasten her until she overcomes and is clean before me; for she shall not be removed out of her place. I, the Lord have spoken it. Amen!" (D. of C. 87:8d). And



again, "Verily I say unto you, all among them who know their hearts are honest, and are broken, and their spirits contrite, and are willing to observe their covenants by sacrifice; yea, every sacrifice which I, the Lord, shall command, they are all accepted of me. For I, the Lord, will cause them to bring forth as a very fruitful tree which is planted in a goodly land, by a pure stream, that yieldeth much precious fruit." section 82: paragraph 2, (D. & C. 94: 2f&g.) and again in paragraph 5, the Lord speaking of the scourge that shall come upon the ungodly, says, "And who shall escape it? The Lord's scourge shall pass over by night and by day; yet it shall not be stayed until the Lord comes; for the indignation of the Lord is kindled against the abominations and all their wicked works; nevertheless Zion shall escape if she observes to do all things whatsoever I have commanded her" (D. & C. 94:5d-f).

"And again I say unto you, If ye observe to do whatsoever I command you, I the Lord will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you." Section 86: paragraph 4. (D. & C. 95:4c). And again the Lord says, "And now behold, if Zion do these things she shall prosper, and spread herself and become very glorious, very great and very terrible, and the nations of the earth shall honor her, and shall say; Surely Zion is the City of our God, and surely Zion cannot fail, neither be moved out of her place, for God is there, and the hand of the Lord is there, and He hath sworn by the power of His might to be her salvation and her high tower; therefore verily, thus saith the Lord, Let Zion rejoice, for this is Zion, the pure in heart; therefore, let Zion rejoice, while all the wicked shall mourn." Section 82: paragraph 5. (D. & C. 94:5e-c).

Brethren, the above passages of scripture that I have written are but a part of the covenants and promises of the Lord, contained in the Book of Covenants that are made to Zion upon the conditions of hearkening to His counsel. The Lord, knowing what was necessary for their eternal salvation, gave instructions to His Church and people accordingly. And as you will observe from the teachings of the Bible, Book of Mormon and the Book of Covenants what was necessary for them to do to obtain that eternal salvation, you will see that they neglected and rejected it through disobedience and unbelief, as I will show you here-

after from the above named books, by the help of God that knows all things and is able to reveal the secret of her redemption, and has revealed why she did not come up to the standard of her promised greatness in glory.

Brethren, I want to continue this subject, and by the help of the Lord I will and I ask every true believer in the Book of Mormon and all they that love Zion and look for her redemption and have her welfare at heart to pray for me, and I am not laboring for money, I am laboring for Zion and her redemption, and I ask all that believe in the revelations of Jesus Christ to pray to the Lord day and night that He will remember Zion in mercy, for her set time has come **when she repents and calls on Him for deliverance**. Oh, that repentance would be granted unto us and the honest in heart among the scattered saints would call on the Lord and say, "Oh, Lord, wilt Thou remember Zion in mercy? Oh Lord help us to see our sins and transgressions before Thee; help us to see and understand that Thy immediate help us needed for our deliverance; Oh Lord wilt Thou hear our cry and come and guide us to Zion, yea, come and set us in the way. Oh Lord, we desire to renew our covenants with Thee, and we will walk in Thy ways and keep Thy commandments; yea, we will renew our covenants with Thee by sacrifice, every sacrifice that Thou shalt require of us for Zion's redemption and deliverance: Of Lord, see, we beseech Thee, we humble ourselves before Thee and acknowledge that Thou only can guide us aright, that Thou only know the secret of her redemption and Thou, oh Lord, holdest it in thine own hands. Is not our chastizement enough? Do not forsake us always because of our weakness. We desire to be gathered together according to Thy plan and receive our inheritance according to Thy laws that Zion may be built and we will consecrate of our substance unto the Lord according to Thy requirements: we will bring our offering into Thy storehouse, that there may be meat for the needy of our brethren; and we will build unto Thee an house as Thou shalt direct us, and purify ourselves before Thee that Thy presence may be with Thy people to direct them and save them from the destructions of the burning today; Oh Lord, hear the cry of Thy people. We ask Thee, Oh God, the Eternal Father, in the name of Christ. Amen.

### KNOWLEDGE

Certain things I have come to know:  
That honor must contain valor,  
That justice is the noblest mercy,  
That peace is the greatest good,  
And that Life in man is God  
Determined to be understood.

Humble before Life

I slept and dreamed that life was beauty;  
I woke and found that life was duty.  
Was thy dream then a shadowy lie?  
Toil on sad heart, courageously,  
And thou shalt find thy dream to be  
A noonday light and truth to thee.

Ellen Hooper

## TO SCATTERED MEMBERS AND FRIENDS

In the perusal of the simple gospel of Jesus we find that many of the things He taught were predicated upon some preparation on our part to insure that we might enter into the kingdom of God. Thus it has been pointed out that faith is required as well as repentance; that water baptism for the remission of sins has a counter part in the gift of the Spirit to be received by the laying on of hands by the ministry.

This brings up a peculiar problem that vexes the minds of many who believe in the Bible. There is little said today about the ministry of the laying on of hands; yet it was prominently expressed many times in the days after Pentecost. After that outpouring of the Holy Spirit, the disciples were ever seeking to establish the church, always teaching the gospel by word of mouth and confirming the gift of the Holy Spirit on all who would believe by the laying on of hands.

Paul in Hebrews 6:2, relates this as a principle of the doctrine of Christ. This gives it equal importance with faith as a principle; therefore, we should expect to find it used today in the church. Indeed it is to some extent, and it is not surprising to find that it is often done in the ordination of the ministry. But in the primitive Christian church it was available to everyone at the time of baptism most assuredly, in the time of sickness for the gift of healing, always with prayers and the blessing of children, as well as the ordination of the ministry of elders, teachers, deacons, pastors, evangelists and apostles.

There is an overlapping of Bible quotations since there is a relationship of one principle to another. If you have read the previous articles with your Bible as a reference, you will note the interweaving of the principle of faith, for nothing that pleases God is done without it. Our hands are the most useful and dexterous of all the parts of our anatomy. Created in the image of God we have hands with which to work and are thus blessed above all creatures. All that we need is faith in God.

In Habakkuk 3:3, 4 we read, "God came from Temen, and the Holy One from Mount Paran, Selah. His glory covered the heavens, and the earth was full of

his praise. And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power." In prophetic language "horns" mean power, or government. We are not surprised then when aside from his constant teaching, we find Jesus using His hands to touch, to life, to bless the ones who came under the sphere of His ministry. He taught His disciples to do the same.

For examples of the laying on of hands by Jesus, read the following: Mark 8:23-26; Luke 5:12, 13; Luke 4:40; Luke 13:11-13; Mark 6:5.

For examples of the apostles laying on of hands read: Acts 5:12; Act 14:3; Acts 19:11; Acts 28:3.

For examples of others (elders, pastors) read: Acts 9:17; James 5:14, 15.

The last is a splendid example and is often quoted because it shows the application of the oil as a part of the laying on of hands for the healing of the sick. Note that it is the prayer of faith that shall save the sick; the oil is symbolic and the laying on of hands is also symbolic of the power of God. The healing is not all to the body; even the forgiveness of sins is promised. Here we have the principles of faith, repentance, and the laying on of hands as applied to the believer.

This is not to be unexpected. In Mark 16:17, 18, there is related the instructions given to the disciples just before Jesus was caught up into heaven. "And these signs shall follow them that believe; in my name they shall cast out devils they shall speak with new tongues they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

What a marvelous God we have who has not only provided us with eternal life as a reward for our obedience here in this life, but who has compassion on the infirmities of both body and soul. His love extends to us so abundantly that our every need is supplied; the warmth of His Spirit covers us here and assures us that He cares for us forever.

Your brother in Christ,  
Elder Arthur G. Smith

### SMALL JEWELS

Because the road was steep and long  
And through a dark and lonely land,  
God set upon my lips a song  
And put a lantern in my hand.

Joyce Kilmer

The busy world shoves angrily aside  
The man who stands with arm akimbo set,  
Until occasion tells him what to do;  
And he who waits to have his task marked out  
Shall die and leave his errand unfulfilled.

The art of life is to know how to enjoy a little and  
endure much.

## THE EXPULSION OF THE MORMONS FROM NAUVOO

This is the first of a three part series. The first article is a biography of General Thomas L. Kane. Some of the following information was published in "The Ensign" which is a Utah Mormon Publication and revived "Times and Seasons" of which only four issues were printed in 1971.

Thomas L. Kane was born in Philadelphia, Penn., on January 22, 1822. He attended school in Philadelphia until he was 17 then visited England and France remaining some time in Paris. Upon returning to Philadelphia he studied law with his father and was admitted to the bar in 1846. He rarely practiced. At heart he was an Abolitionist and contributed numerous articles on this subject to various publications.

Upon the passage of the Fugitive Slave Law he resigned his position as clerk of the U. S. District Court for the Eastern District of Pennsylvania because he felt the duties of the court conflicted with his anti-slavery views.

General Kane met his first Mormon in his native Philadelphia in 1846. Almost immediately he was arranging for the federal call of the Mormon Battalion during the War with Mexico in 1846-1846. He was soon riding his horse into the Camp of Israel (Mount Pisgah in Southern Iowa). This was following the expulsion from Nauvoo and where many of the Saints were fighting illness and exposure as they endeavored to prepare for the perilous trip West.

In the Camp of Israel Thomas Kane also fell desperately ill. A medical officer was summoned 200 miles from Fort Leavenworth in an effort to save his life. The patient asked for a blessing by the Elders, received it, and credited it with his recovery. For several months he convalesced while living among the Saints observing their devotion to the Gospel of Jesus Christ despite their hardships and primitive living conditions without adequate food and shelter. He received a patriarchal blessing which provided encouragement for him the rest of his life. Here too he formed his legendary friendship with Brigham Young which grew stronger with every passing year.

Following the end of the War with Mexico, he returned to Philadelphia and became active in land development. He founded the town of Kane, Pennsylvania and when the War Between the States broke out he organized a regiment known as the "Bucktails".

He was elected Colonel of the regiment wounded at Dranesville, Virginia, appointed Brigadier and later Major General for gallantry in action after the Battle of Gettysburg. He was severely wounded and retired from the army in 1863.

A close friend of Brigham Young since 1846 he had made a strong financial comeback following a period of both physical and financial distress following the close of the War. In 1872 he again fell seriously ill

and his family despaired of his life.

Upon receiving news of his illness Brigham Young invited him and his family to come to Utah and be his guest. Upon receiving approval of his physician General Kane together with his wife and two sons started across the United States on the recently completed transcontinental railroad (1869) and arrived in Salt Lake City on November 26, 1872, just in time to accompany Brigham Young and his family to St. George, Utah to spend the winter.

For three months General Kane rested, soaked up the warm sun and improved and regained his health. The three-month period in St. George was the last personal visit the two long-time friends shared.

Both General Kane and his able wife kept detailed daily journals, as well as copies of all correspondence. Their papers are priceless and make delightful reading.

Returning to Salt Lake City with Brigham Young, the Kane family bade him farewell on February 27, 1873 and returned to Pennsylvania.

When Brigham Young died in 1877, General Kane immediately shelved his personal business and hurried to Utah. After visiting with the Young family, he journeyed to Ogden with President John Taylor and was present at the laying of the cornerstone of the temple in Ogden. He then returned to Pennsylvania.

Concern for his Mormon friends was evident also during the last few hours of his life. He died on December 27, 1883, in Philadelphia from a siege of pneumonia and was buried in the chapel at Kane, Pennsylvania. Mrs. Kane wrote the following report to his Utah Mormon friends:

"Your friend suffered intensely until a few hours of his release. In one of his lucid moments, he said: 'My mind is too heavy, but do send the sweetest message you can make up to my Mormon friends — to all my dear Mormon friends.' There is no record that he ever joined the Church. This article will be continued next month.

## CONCERNING OUR SALVATION

Dear Brothers and Sisters:

We have a wonderful Lord; a Lord who came to earth to suffer terribly upon the cross and die for our sins, **in our place for our sins**, that we can be forgiven when we repent and call upon Him asking for forgiveness. There is no hope for any of us without His forgiveness, and we have His promise that we will be forgiven when we repent; but we too must forgive others of their sins against us just as we would have Him forgive our sins. In the Lord's prayer we pray, 'Forgive us our trespasses as we forgive them who trespass against us' and the Lord goes on to expound, 'For if ye forgive men their trespasses, your heavenly Father will also forgive you; But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.' Matt. 6:14-15. We each must ask

ourselves, Where do we stand, forgiven or unforgiven? Jesus has fulfilled His part in every detail, and because of it has made us this promise. Now it is up to us to fulfill our part if we would be forgiven.

Jesus' death and resurrection has brought life; Eternal Life, for all mankind, if we accept Him and the Life which He has prepared for us. It is a gift which He has prepared for us at a great price, it is a gift He offers us FREE; if we will accept Him, and the Life He offers by obedience to His teachings and commandments. He has prepared this for each one individually, and each must accept individually. Sometimes it may be hard to grasp that Jesus suffered and died and rose again for each one of us as well as for all mankind, in order to free each one from the bonds of sin and death, thus opening the way of Eternal Life with Him for each and every person who is and who ever was (or ever will be) upon this earth. But each must receive the Gift that He so freely offers, so lovingly holds out to all mankind ever calling; "Come and lay your heavy burdens at my feet, and take my life upon you that ye might live". He will give us this life more abundantly right now if we will surrender our all to Him; if this is the desire of our hearts His Holy Spirit will come into our hearts and make this complete surrender of our heart and life to Him. We cannot do this of ourselves, we must have the work of the Holy Spirit to accomplish this in us. Of ourselves alone, there is nothing we can do to bring salvation to ourselves, we are helpless aside from what Jesus has already done to bring salvation to us. But we do have to surrender ourselves in order to accept the wondrous gift which He has prepared.

Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me; . . ." John 14:21. So we must find out what His commandments are, and we will find them if we seek and knock and ask with much study and prayer. The first and greatest of His commandments is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And the second is like unto it, ". . . thou shalt love thy neighbor as thyself." Matt. 22:37 & 39. Jesus also said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one other. By this shall all men know that ye are my disciples, if ye have love one for another." What else is there to say? If we do not have this love for one another what does all else we can do avail us, Do we truly believe in Jesus Christ and His saving grace? If so we must follow Him (we must live as He lived) and if we do not love Him with all our heart, might, mind and soul; and our neighbor, our brothers and sisters as ourself, how can we serve Him? Are we not only fooling ourselves if we think that we can?

We have been given the fullness of the gospel;

the light life and truth as it is found in Jesus; but have we truly believed? Have we wholly and completely let Jesus into our lives, letting go of self and all self-will, that He can fill us with His wil, that He can fill us with Himself? Do we let the mind and love and Spirit of Jesus possess us or do we still cling to our self unable to let go of our own wills and ways.

If there is any enmity in us towards a brother or a sister, can we have the Spirit of the Lord abiding in us? And if He cannot so abide in us how can we be directed by Him? If we are filled with the Spirit of Christ we will love our brothers and sisters whether they agree with us or not. Our only desire will be that they follow Him and that we also follow Him, and when we truly follow Jesus we will put down all disagreements for in Jesus we will find no disagreement. Each one then will be lead by His Spirit until all come to a unity in the faith.

If we hope to abide in His kingdom here on earth (or in heaven, for that matter) or to be used to help build up His kingdom here on earth; to build the Zion that He will come to, we will need to get down on our knees and plead for forgiveness, for Him to take away every bit of our self-will, our self-esteem, our self-wisdom, our pride, that we may be humbled. How else can He fill us with His Spirit? How else can He use us for the building up of His kingdom? For His kingdom we must become that peculiar people of broken hearts and contrite spirits so that He can abide in us and make us **One in Him**. This will take mighty prayer and fasting. He calls to us to, 'Awake, as saints, to Mighty Prayer'.

"Awake ye saints of God awake!  
Call on the Lord in mighty prayer,  
That He will Zion's bondage break  
And bring to naught the fowlers snare.

Awake to union and be one,  
Or saith the Lord, ye are not mine!  
**Yea, Like the Father and the Son**  
**Let all the saints in union join!**

Yes, this means all of us, you and I and everyone who hopes for a place in His kingdom. But this union must be becoming One in Jesus Christ our Lord and Savior and not on any other level. We must forsake the world and it's follies, seeking to be loosed of every fetter that binds us to self and sin. What a battle there is to wage in order to be freed from self. This is the sacrifice He asks, the broken heart and contrite spirit of the one who has broken from self, that carnal self that is at enmity with Him. Then He can make us whole and we can truly abide in Him.

Lovingly

Your sister in Christ  
Stella Winegar

## JESUS CHRIST, THE SAME YESTERDAY, TODAY AND FOREVER

Many years ago in England, a very, very aged man by the name of Simon Pottinger made the following observation to a small lad; "My boy, if you live to be as old as I am, you will learn that there are only two sets of things in life. There are the things that change and they are wonderful, and then there are the things that never change and they are more wonderful still." And we might add, "And there is the Maker of both and He is most wonderful."

Professor Romanes has said, "The most extraordinary thing about Jesus is the fact that twenty centuries have failed to find a single flaw in Him." And likewise Doctor Young has said, "The most amazing thing about Him is the fact that twenty centuries have failed to suggest any respect in which the central figure of the gospels can be improved." And F. W. Boreham has written "There He stands—absolutely perfect and therefore absolutely changeless. To change perfection is to shatter it."

Jesus; the same today as then, the same forever as today. Jesus the Christ, all that is perfect Godliness, in the human situation. The Christ offers us the same personal fellowship in Spirit as when He walked the streets of Jerusalem and the roadways of Gallilee. Those who did not recognize the Sonship in Him had no fellowship with him though seeing or brushing elbows with him. Communion with the Christ is spiritual and is the sublime reality; and come what may He will always be present to the world He died for; always the same; and however things appear to our poor limited human vision He will be in control. He paid for that privilege with His broken body and spilled blood.

We are among the things that change; that can change, thank the Lord that it is so. Were it not so we would have no hope. He has told us to preach nothing but repentance to this generation. Book of Commandments 6:4. Repentance is change, the opportunity for repentance is the means of our hope. Jesus Christ is the Way. He gave himself for us, and His steps are waiting for any or all to walk in by the simple act of choosing to do so. He set us at liberty to change.

If we are not yet what we would like to be we needn't stay as we are. We are among those things that can change, and that is wonderful. We are offered grace to become even as He is, not a Christ, but, a replica, if you will. This is the opportunity and the hope that repentance gives; to become perfect in the human situation even as He was perfect in it, so then to become perfect in the Eternal situation even as the Father in heaven is perfect, as He commanded.

The ultimate is the goal offered to that made by He who is their Maker. We needn't acknowledge any

limitations short of that when He who offers is the same who "worketh in you both to will and to do of his good pleasure." Philippians 2:13. There are no obstructions in the way save the quality of the desire within the heart.

We will change. We are not today just what we were yesterday, nor will we be tomorrow just what we are today. We are in the process of becoming; of being made. For better or for worse life will change us. Thank the Lord we can choose what those changes will be, we can by His grace choose what He intended us to be when in the beginning He created us. He made us in His image, but we must choose to be remade into His likeness, pure in attitude, action and reaction. Oh blessed privilege!

## LORD, TEACH US TO PRAY

From the Sunday School Newsletter)

How to pray, to really pray is perhaps the most important lesson that Jesus ever taught. It is not too hard to teach rote prayer, the mere letter of it; to teach the spirit of prayer is quite a different matter. It can probably be done only by those who have learned it; can only be taught by showing. And yet because of its importance in each person's life it should be a part of every gospel learning experience. It is probable that praying their own prayers should be a part of each child's Sunday School hour.

It has been said, "The first object of prayer is the giving of one's self to the Lord." One sees the reason for this need lest our prayers remain a monologue, as only through a yieldedness are we able to hear the Spirit's whisper. Using the prayer the Lord gave as an example, our speaking to the Lord can be simple, brief and direct. Surely in any communication with the Lord the importance of what we have to say is only a fraction of the importance of hearing what He has to say. It should not then take more of our prayer time, the rest to be spent in listening.

The Lord counseled us to pray always. We are to be both constant and instant in prayer, which includes listening as well as speaking. But our listening should be active, not passive. The Spirit of prayer includes a waiting on the Lord; attentive listening.

A deep study of all that He has had written about himself, and his word can be a part of active listening (God often speaks in answer to some heart felt plea for understanding, through his scriptures); and in regard to the Sunday School learning can be presented as such if we have guided well, and have awakened minds and hearts to desire to know his truth. Trying to force feed when there is no appetite is a losing proposition.

Moroni puts prayer for the indwelling of the "Pure love of Christ" in our hearts as of first priority, Moroni 7:52-53) possibly until that prayer has been granted,

AND ONLY TO THE PROPORTION THAT WE HAVE RECEIVED OF THIS LOVE, will we know how else to pray as we ought.

Taking the prayer our Lord gave as a pattern, we have first a salutation to the Lord, a rendering of praise, a hallowing of His name. Second is the pleading that his kingdom come, for his will to be done on the earth; which surely implies that we are offering ourself to it's accomplishment, surrendering our wills that his will and purpose reign supreme over us and all that effects us; that at least in this little part of he earth that we occupy the laws of his kingdom will be established to govern as they do in heaven. Truly, alone in the coming of that kingdom into and over our everyday living lies the answer to all our desires, the answer to all our heart's cries of need or distress.

Next we are allowed to pray for our needs, our daily bread. Our physical bread, yes, but surely for the spiritual bread also; for without daily feeding the spiritual bread also; for without daily feeding the spiritual life dies as quickly as does the physical.

Our prayer for pardon of our sins must be as constant and perpetual as that sinning; whether the sin is act, reaction or omission, including the forgiving of the same in all others, upon which our own pardon is assured, even unto seventy times seven or ad infinitum.

Alone left to our human weakness we cannot hope to escape the cunning and subtlety of the evil one, who can dress his temptations in such innocent looking, interesting things. Only by procuring through prayer the defenses of our Lord's power about us can we hope to be delivered and remain true to our covenant of discipleship.

It is by diligence unto prayer that we are enabled to keep from 'leaking' away the spiritual growth made; for truly it can be leaked away, bit by bit when we fritter our time, thoughts and strength on innocent seeming but equally futile and fruitless occupations and pastimes.

It is always needful for us to recognize and acknowledge that we of ourselves, alone in ourselves are nothing, (Alma 14:91-92, Moroni 7:50-51) so that from the depths of our beings we can acclaim all to him; all praise, all thanksgiving, all power and glory for that we through his love and saving grace are his along with the kingdom. It would be sad for such as we to claim merit for loving and obeying such as He.

Lord teach us to pray, that we might help teach others to pray; and to make all learning of Thee a matter of praying with listening; a matter of communication with You, mostly from you to us.

Sunshine of the heart is a necessity in the lives of children.

## A MORE SURE KNOWLEDGE

I chance, as "they" say,  
Determines our destiny,  
When we die, all ends;  
No spirit, no memory.

If this is true, as "they"  
Have assuredly said,  
When this life is ended  
And we're dead, WE ARE DEAD!

Shall I hope vainly in  
A life beyond the grave?  
With all our intelligence,  
Ourselves we can't save?

How short is our life span!  
How purposeless our ways!  
If chance has brought us here  
Then chance numbers our days.

Who says that this is true?  
Who makes this assertion?  
How do "they" know that we  
Aren't of God's creation?

The truth of the matter  
Must come to light someday;  
If by faith we live now,  
Our trust in God will stay.

"If in this life only  
"We have hope," as Paul wrote,  
"We are of all men most  
"Miserable," we quote.

On his testimony  
I can truly rely,  
The truth of God's Spirit  
I dare not to deny.

So when modern science  
Declares itself most true  
And flaunts its deception,  
Do not let it fool you.

There's a more sure knowledge  
From God's word you can gain;  
If you study you will prove  
That God's truth will remain.

Roland Sarrat

Down in the human heart,  
Crushed by the Tempter,  
Feelings lie buried  
That grace can restore;  
Touched by a loving heart,  
Wakened by kindness,  
Chords that were broken  
Will vibrate once more!

## EAST INDEPENDENCE LOCAL NEWS

We have had a nice month with many spiritual blessings. We are thankful to the Lord for watching over and protecting our loved ones who were able to attend the reunions and camps that were held this month. They came back with renewed faith and uplifting testimonies to relate to those of us here.

We were so fortunate to hear our Brother Alvin Harris speak to us. His sermon shed new light on the gospel and helped us to understand and prepare for the things ahead.

We are a lucky people to have so many in the ministry who are willing to make the effort to speak to us, that we might draw nearer to our Lord and Saviour. Whether they drive across town or across the country we want them to know how much we appreciate them.

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### To Our New Arrival

For a Mother's Love is fashioned  
After God's enduring love,  
It is endless and unending  
Like the love of Him above . . .  
For God knew in His great wisdom  
That He couldn't be everywhere,  
So He put His Little Children  
In a Loving Mother's Care.

excerpt from a poem by  
Helen Steiner Rice

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We have a new little one to welcome in our midst. On June 4th Bruce and Teresa Kidd became the proud parents of a baby boy. David Jacob Kidd was born weighing 8 lbs. 3 oz.

We also want to congratulate our Brother and Sister Sam and Helen Kidd. We all share in their happiness over the arrival of this their first grandchild.

We had two weddings this month. On June 12th Brian Geier, son of Brother and Sister Paul and Sharon Likeness, and his wife Susan were married in a family ceremony performed by Brother Isaac Brockman. A reception was held at two o'clock the following day.

On June the 19th Dale Hoganson, son of Sister Barbara Hoganson, and Pam Larison, were joined in marriage by Brother Roland Sarratt. We wish both of these couples many years of happiness.

We had many visitors this month. Our Brother and Sister Ray and Darl Hunholz had a visit from his sister, Pearl Mager, and Pearl's sister-in-law Marie Mager. We're very sorry Pearl became ill while she was here and hope she enjoyed her stay anyway. We certainly enjoyed having them.

Our Brother and Sister Harry and Doris Hutchison had a wonderful visit with their son Harry Jr., his wife Faye, and their two children Jeff and Tina. We know they're loved and missed very much. We all enjoyed seeing them and wish their visit could have been longer.

Our Sister Louise Yates, her children, Joel, Ron, Annette, and Patricia, were here to attend the Camp for All Ages, and with her was Neva Housknecht, her son Oliver, and Tammy, and Gerald Gill. They were able to attend several meetings with us before returning to Arizona and their prayers and testimonies added special love and closeness to our services.

We also would like to welcome our Brother Ronnie Sheldon who is here from Arizona for the summer. It's nice to have him back.

This has been a month full of fellowship and love both here and around the country. We're thankful to our Heavenly Father for the kinship we've shared and the blessings he has given. Thank you all for sharing with us your time and love. Til next month.

Your Reporter,  
Melissa McGhee

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## TRI-STATE REUNION

The Tri-State Reunion (Minnesota, Wisconsin and Iowa) will be hosted by the Minneapolis Church of Christ at Lake Shetek Group Camp near Currie, Minnesota (same location as last year) on the Labor Day weekend, September 4, 5, 6, 1981. Bring sleeping bags, blankets and warm clothing. For more information contact Thomas Maley, 615 Sheridan Ave. No., Minneapolis, Minnesota 55411. Phone 612-521-9423.

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## MISSOURI REUNION

The Missouri Reunion will be held at the East Independence Local Church of Christ on September 4, 5, 6, 1981, Labor Day weekend. For more information contact:

Lawrence D. Beem            816-737-0686  
4400 Blue Ridge Blvd.  
Kansas City, Mo. 64133

Alvin L. Harris            816-833-2779  
3405 S. Leslie  
Independence, Mo. 64055

Roland L. Sarratt        816-373-6605  
15919 E. 36th Terr.  
Independence, Mo. 64055

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In order for faith to come to flower, it must be planted in the soil of gratitude. Selected.

**CHURCH OF CHRIST CONFERENCES**

The 1982 Ministers' Conference (general membership) for the Church of Christ (Temple Lot) will commence Sunday, April 4, 1982. The business sessions will start at 10:00 A. M. Monday, April 6. A Solemn Assembly will be held prior to the conference, April 2 and 3, 1982.

The 1981 Minister's Conference (priesthood membership) of the Church of Christ (Temple Lot) will be held Wednesday, Thursday and Friday, August 19th, 20th and 21st at Independence, Missouri.

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**AUDIO VISUAL MATERIALS**

The following materials are available on loan from the Audio, Video, Visual-Aids and Archeological Committee:

"Mexico, Land of Contrast" — A 50 minute slide program with taped narration about how archeology supports the Book of Mormon.  
"Out of the Dust" — A 55 minute slide program with taped narration about the story told within the Book of Mormon.

"A Lamp Unto My Feet" — A 35 minute slide program with taped narration about the story within the Book of Mormon (directed toward Indian viewers).

"Light at Evening" — A 35 minute slide program with taped narration about the bringing forth of Book of Mormon and the Restoration of the Church of Christ.

"We Sing and We Talk About Jesus" — A series of Sunday School lessons, each with a teaching outline, and illustration and a taped song to be learned by primary or intermediate age children.

Send all orders to the Office Secretary, Church of Christ (Temple Lot), P. O. Box 472, Independence, Mo. 64051. Specify cassette tape or reel-to-reel ("We Sing and We Talk . . ." is available only on cassette). Slide projectors and tape players are not provided.

We also provide a Sermon-by-Tape service. There is no charge for the issuing of a cassette tape on a loan basis. Please refer to the January 1981 issue of the Zion's Advocate for a complete listing, or write to Harold Gill, 18848 N. 30th Street, Phoenix, Az. 85024.

**SUNDAY SCHOOL SUPPLIES**

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