

# 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;"*

I Nephi 3:187

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“... The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name.”

—John 12:23-24, 27-28

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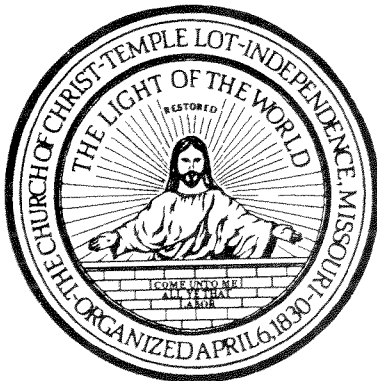
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## ZION'S ADVOCATE IS...

To promote Jesus Christ as our only Saviour;  
To promote His Teachings & His Church, the Church of Christ  
To be a voice of warning to His people; to be Zion's advocate.

# What is the LAW of CONSECRATION?



By Apostle Roland Sarratt

There are several questions that pertain to the "law of consecration" that need to be asked and answered before the above question can accurately be answered. Research has brought out some facts that will help to answer the questions.

## **1 Where do we find the term, "law of consecration?"**

The term "law of consecration" (singular) is not found in the Bible, Book of Mormon nor in the revelations given through Joseph Smith, Jr. The term

"laws of consecration" (plural) is found in one revelation given through Joseph Smith, Jr., June 22, 1834, at Fishing River, Missouri. In part it reads,

*"...for it is my will that these lands be purchased, and after they are purchased that my Saints should possess them according to the laws of consecration which I have given..."* (R.L.D.S. Doctrine & Covenants Sec. 102:8b). This revelation was not printed in the 1835 edition of the Doctrine & Covenants.

In a revelation given to the elders in Kirtland, Ohio, in February, 1831, found in the Book of Commandments chapter 44, verses 26-32, 54-57, instruction was given concerning the consecration of properties:

*"If thou lovest me, thou shalt serve me and keep all my commandments; and behold, thou shalt consecrate all thy properties, that which thou hast unto me, with a covenant and a deed which can not be broken; and they shall be laid before the bishop of my church, and two of the elders, such as he shall appoint and set apart for that purpose.*

*"And it shall come to pass,*

The term "law of consecration" (singular) is not found in the Bible, Book of Mormon nor in the revelations given through Joseph Smith, Jr. The term "laws of consecration" (plural) is found in one revelation given through Joseph Smith, Jr.....

*that the bishop of my church, after that he has received the properties of my church, that it can not be taken from the church, he shall appoint every man a steward over his own property, or that which he has received, inasmuch as is sufficient for himself and family:*

*"And the residue shall be kept to administer to him who has not, that every man may receive according as he stands in need:*

*"And the residue shall be kept in my storehouse, to administer to the poor and needy, as shall be appointed by the elders of the church and the bishop; and for the purpose of*

*purchasing lands, and the building up of the New Jerusalem, which is hereafter to be revealed; that my covenant people may be gathered in one, in the day that I shall come to my temple:*

*“And this I do for the salvation of my people.*

*“And it shall come to pass, that he that sinneth and repenteth not shall be cast out, and shall not receive again that which he has consecrated unto me:*

*“For it shall come to pass, that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate the riches of the Gentiles, unto my people which are of the house of Israel.*

*“The priests and teachers, shall have their stewardship given them even as the members; and the elders are to assist the bishop in all things, and he is to see that their families are supported out of the property which is consecrated to the Lord, either a stewardship, or otherwise, as may be thought best by the elders and bishop.*

*“Thou shalt contract no debts with the world, except thou art commanded.*

*“And again, the elders and bishop, shall counsel together, and they shall do by the direction of the Spirit as it must needs be necessary.*

*“There shall be as many appointed as must needs be necessary to assist the bishop in obtaining places for the brethren from New York, that they*

*may be together as much as can be, and as they are directed by the Holy Spirit; and every family shall have a place, that they may live by themselves. And every church shall be organized in as close bodies as they can be; and this for a wise purpose: even so. Amen.”*

There was another revelation given in May, 1831, to Edward Partridge, who had been ordained bishop of the church in February, 1831. This revelation gives directions to the bishop of the church on how to organize and appoint unto the people their portions according to the laws given. For some reason this revelation was not recorded in the Book of Commandments, but it was recorded in the Doctrine and Covenants:

*“Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions: for it must needs be that he receive directions how to organize this people: for it must needs be that they are organized according to my laws, if otherwise they will be cut off: wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his por-*

*tion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church: and if he shall transgress, and is not accounted worthy to belong in the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my church: therefore, he shall not retain the gift, but shall only have claim on the portion that is deeded unto him. And thus, all things shall be made sure according to the laws of the land...*

*“And let that which belongs to this people, be appointed unto this people; and the money which is left unto this people, let there be an agent appointed unto this people, to take the money to provide food and raiment, according to the wants of this people. And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.*

*“And let that which belongeth to this people not be taken and given unto that of another church; wherefore, if another church would receive money of this church, let them pay unto this church again, according as they shall agree; and this shall be done through the bishop or the agent, which shall be appointed by the voice of the church.*

*“And again, let the bishop*

appoint a storehouse unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop. And let him also reserve unto himself, for his own wants, and for the wants of his family, as he shall be employed in doing this business. And thus I grant unto this people a privilege of organizing themselves according to my laws; and I consecrate unto them this land for a little season, until I, the Lord, shall provide for them otherwise, and command them to go hence; and the hour and the day is not given unto them; wherefore let them act upon this land as for years, and this shall turn unto them for their good.

“Behold, this shall be an example unto my servant Edward Partridge, in other places, in all churches. And whoso is found a faithful, a just, and a wise steward, shall enter into the joy of his Lord, and shall inherit eternal life. Verily, I say unto you, I am Jesus Christ, who cometh quickly, in an hour you think not. Even so. Amen” 1835 edition D. & C. Section 23. (See also R.L.D.S. D. & C. 51.)

From all indications the term “law of consecration” has come into existence as the result of these two revelations given in 1831.

### How does the law of consecration function?

It is commonly understood that

the members of the church are to deed all their properties to the church. The bishop and his two assistants are to receive the

There is no specific commandment in the Bible or the Book of Mormon that states that the membership of the church should give all their property to the church with the expectation of receiving what they need in return.

properties and give back to each person or family that which is sufficient for them. The residue (excess) is to be given to those who stand in need or be retained in the church storehouse.

### What is the purpose of the law of consecration?

The more obvious purpose of the law of consecration is to bring about an equality among the members of the church and provide for those who are in great need. However, the meaning of the word *consecration* as found in *The Zondervan Pictorial Bible Dictionary* gives us a slightly different view that needs to be considered here: “CONSECRATION, an act by which a person or thing is dedicated to the service and worship

of God.” The act of giving one’s property to the church and having it or another property given back could be considered a process of dedicating one’s tangible property.

### Did the early church (A.D. 1830-1844) keep the law of consecration?

Although there was a practice among certain families that were converted to the church which was referred to as a plan of “common stock” (communal ownership), there is no real historical record that verifies that the church generally practiced the law of consecration as originally given in the revelation of February 9, 1831. However, there is an indication that the church did receive properties and moneys to support the poor and the missionaries. Whether or not that entailed the redistribution of properties to those who had given their properties is not clear, or if anyone had given all of their property and money with the expectation of receiving something back for their immediate needs.

It should be considered here that the revelation given February 9, 1831, and printed in the Book of Commandments in 1833 (also *Evening and Morning Star*, Vol. 1 No. 2, July 1832, front page), was changed in the wording when it was printed in the Doctrine and Covenants in 1835. There were several changes made in the revelation, but one significant change should be noted here. Book of

Commandments 44:26:

*"If thou lovest me, thou shalt serve me and keep all my commandments; and behold, thou shalt consecrate all thy properties, that which thou hast unto me, with a covenant and a deed which can not be broken...."*

In the 1835 Doctrine and Covenants 13:8 (R.L.D.S. 42:8a,b) it is written thus:

*"If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken...."*

The use of the words *all* or *of* could make a significant difference in the practice of the law of consecration, in that a person could give part of his properties rather than to make the big sacrifice of giving all his properties to the church. From 1835 on, the church observed the revelations as they were printed in the Doctrine and Covenants. It wasn't until the early 1900's that this Church of Christ made a comparison of the changes and reprinted the Book of Commandments. The ready use of the original revelation made it possible for the church to study and reconsider what is known as the law of consecration and various efforts have been made to adopt it as a law of the church.

## **5 Was the law of consecration observed in ancient times?**

Although we have a limited amount of knowledge as to the way people lived in ancient times, which includes Abraham's time, King David's time, the time of the Jaredites, the Nephites and the Christian era both on this land and in Palestine, there is no mention of a practice where individual members were expected to give all their properties to the church, a bishop or a priest, and then expect to receive property in return as a process of consecrating their property.

There is no specific commandment in the Bible or the Book of Mormon that states that the membership of the church should give all their property to the church with the expectation of receiving what they need in return. However, in answer to a certain ruler who was very rich and who felt to gain the approval of Jesus by asking what more he might do to inherit eternal life, Jesus told him to sell all that he had and distribute unto the poor (see Luke 18:18-27). There was no indication that his wealth was to be given to the church to be distributed; the ruler was to do the distributing himself. It should also be noted that in all instances in the scriptures where individuals gave to the poor, etc., that it was a one-way giving; they were not expecting to receive anything in return.

## **6 Did the law of consecration replace tithing during the Christian era?**

The practice of tithing goes back to the time of Abraham and possibly beyond. It clearly indicates the giving of a tenth of one's increase. Abraham did not give all of the spoils that he had gained to Melchisedec the high priest. The scriptures tell us plainly that he gave one-tenth part of all that he possessed. (See Alma 10:8.) This practice continued among the Israelites wherein all the other tribes paid tithing to the Levites who were the priests for the nation of Israel. The practice of tithing did not have its beginning in the Law of Moses, and, therefore, it was not done away with when Christ came and set up His church, but rather He endorsed the continuation of tithing. (See Matthew 23:23, Luke 11:42, III Nephi 11:11-15.) According to latter day revelation, tithing is to be practiced in these last days:

*"Behold now it is called today, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned; for after today cometh the burning..."* (Book of Commandments 65:30, 31).

## **7 Is the law of consecration directly connected or directly responsible for "all things common" mentioned in the scriptures?**

Both in the Bible and the Book of Mormon we are told there

was a time in which the people enjoyed all things common among them. In both instances it was after Christ's resurrection and his visits among the people. Again there was no indication that this desired accomplishment was a direct result of obeying a law which caused the people to deed all their property over to the church with the expectation of receiving some property in return. It was said that those at Jerusalem "...sold their possessions and goods, and parted them to all men, as every man had need" (Acts 2:45).

**8 Did Jesus Christ or his disciples or apostles teach the law of consecration?**

As already stated, the term "law of consecration" is not found in the Bible or the Book of Mormon. Also, the procedure of consecrating one's property as given in the revelation of February, 1831 (Book of Commandments, chapter 44), was not taught by Jesus Christ or his disciples or apostles in the Bible or the Book of Mormon.

**9 Is the law of consecration a law of God?**

This is the all important question and it is not easily answered, except that the law of consecration as we understand it has no precedent. We have no example to follow in the scriptures nor former practices in the church by which to pattern ourselves. To say that it is a law

of God is to say that it was given for the church in these latter days only for a special purpose. If that be true then the church

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...We must be willing to give all that we have of this world's goods if indeed we are to be a part of Zion. An obedience to the law of consecration, however, is not necessarily the means of developing the needed dedication to the cause of Zion.

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from Joseph Smith's time to the present has failed to obey that law.

**10 Is the law of consecration the way that the Lord has provided for us to have all things common and establish the cause of Zion in these latter days?**

Considering the world conditions today and the prophecies pointing to events yet to happen, we should be aware that the Lord is likely to use some unusual and unexpected means to free His people from Babylon's grip, primarily the dependence upon money, and save them from the mark of the beast

(see Revelations chapters 13 & 14). The initial effort to become independent of a monetary exchange today could be disastrous unless we are guided entirely by the hand of the Lord as when the Lord led the Israelites out of Egypt. However, the law of consecration makes no real provision to become independent of a monetary exchange, but would likely draw unwanted attention to the church by our government's agencies, particularly the Internal Revenue Service, if an effort was made by the church to implement the law of consecration today.

The Church of Christ has made efforts in the past to adopt the law of consecration. It appears that there has been no actual implementation of that law, or at least, there has not been a church-wide participation. The church membership in general has not felt to give all their properties to the church and trust in the church to give back only what they need. Of course, that would be a great responsibility far beyond the normal duties of our present General Bishopric. It is doubtful that anyone in the church today could adequately receive personal properties for the church and redistribute them according to the needs of the membership without there being a great upset within the church. Under certain circumstances, however, such a thing could happen and might very well be the case sometime in the

future. For that reason we should not dismiss the possibility from our minds entirely.

To answer the question, *What is the Law of Consecration?* we might say that it is a principle or a commandment given in latter day revelation which requires giving all of one's property to the church with the understanding that the bishop of the church will give in return that which is needed to the one who has given all his property, and that the residue will be given to others as they stand in need or be retained in the church storehouse. It is not stated in the revelation how often one is to give all his property to the church, but some have concluded that it is to be done once in one's lifetime.

There is no precedent of such a practice in the church in recent or ancient times by which we can pattern ourselves, nor is there any other commandment given in the scriptures other than the two quoted in this article that will clearly verify such a practice is to be of general use in the Church of Christ today. There is no indication in the scriptures that the law of consecration is to supersede the practice of tithing, but rather, tithing was established as a scriptural precedent in ancient times by Abraham, Jacob and the Israelites, and endorsed by Christ himself during his ministry here on earth.

The "law of consecration" is a term that has been used frequently by certain ones in

the church with the thought usually presented that the failure to obey and observe that law is the reason that Zion has not been established. In response to that premise this writer is caused to state that we must be willing to give all that we have of this world's goods if indeed we are to be a part of Zion. An obedience to the law of consecration, however, is not necessarily the means of developing the needed dedication to the cause of Zion. The law itself takes away the personal stewardship and responsibility of sharing of one's property and goods with those who stand in need when they give everything they own into the hands of the bishop of the church. This is not consistent with most other scriptures concerning the attitude of giving.

It is true that we have hardly known real sacrifice in this day of plenty as compared to what will be expected of the saints in the literal establishment of Zion. On the other hand, the complicated process of the consecration of properties according to the various interpretations placed upon the revelations referring to it down through the years is hardly a true guide to follow. Without further clarification of those revelations through the guidance of the Holy Spirit, we could lose the true spirit of giving entirely by following a school-master type of law implemented by the reasoning of men. Taking the more basic attitude of shar-

ing with others away from the people and placing the entire control of distribution in the hands of a few men is much like the tax and welfare system of this country: it can never succeed in bringing the desired result. The development of the true attitude of love and concern for others as given in the scriptures can bring about the desired state of Zion without robbing the people of their personal initiative to provide for themselves and still assist others as much as they can.

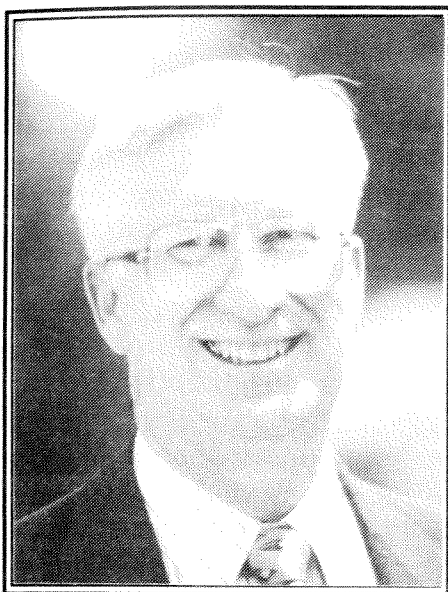
In closing we might consider the following scripture as a word of counsel in our consideration of the law of consecration:

*"Think of your brethren, like unto yourselves, and be familiar with all, and free with your substance, that they may be rich like unto you. But before ye seek for riches, seek ye for the kingdom of God. And after that ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted"*  
Jacob 2:22-24.



# Conflict Resolution

## ACCORDING TO THE WORD OF GOD



By Elder Glenn Gill

**T**o understand the resolution of conflict we must first envision how God intended the followers of Jesus to relate to each other. The basic concept is really quite simple. As God, by His grace has shown love to us in providing for our salvation, we also are expected to honor that grace by our love for each other. Peter put it this way: *"and above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another*

*without grudging. As every man hath received the gift, even so minister the same to one another, as good stewards of the manifold grace of God"* (I Peter 4:8-10). We are acting as stewards of the grace of God when we replace our sinful ways with charity (the pure love of Christ). We are stewards of the grace of God when we set aside the simmering anger of a grudge and replace it with hospitality toward those toward whom the anger was felt. We are stewards of that grace when we show mercy and forgiveness toward others as God has done toward us.

Paul put it this way: *"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye, and above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts..."* (Colossians 3:12-15).

The bond of perfectness

We are stewards of the grace of God when we set aside the simmering anger of a grudge and replace it with hospitality toward those toward whom the anger was felt.

comes only from God. Human beings do not naturally have it. This is why Moroni related to us the words of his father Mormon saying: *"...pray unto the Father with all the energy of heart, that ye may be filled with this love which he hath bestowed upon all who are the true followers of his Son Jesus Christ..."* (Moroni 7:53). When we forget about this admonition; when we let our carnal nature take over; when mercy, kindness, meekness, longsuffering, forbearing and forgiving are pushed aside by our desire to win a point or get our own way or to alleviate our fears by controlling the will of others; that is exactly when we find ourselves in con-

flict—engulfed by a worsening spiral of bad feeling. *“For to be carnally minded is death; but to be spiritually minded is life and peace”* (Romans 8:6).

So the choice is clear and simple. Conflict and discord are in direct opposition to that love Mormon told his son (and us) to pray for. *“For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that we cannot do the things that we would”* (Galatians 5:17). If we are to function in this world as the true followers of Christ we must have the will to develop a habit of choosing to possess and exercise the attitudes of character that are born of charity through the spirit of God dwelling in us. It means we often don't get to do what we want. However, those who strive to live by the Spirit soon discover that this is the way to love, joy and peace for themselves, while those who walk in the path of selfishness will suffer disappointment, strife and guilt. *“...He that persists in his own carnal nature, and goes on in the ways of sin and rebellion against God, he remaineth in his fallen state, and the devil hath all power over him”* (Mosiah 8:77). If you are caught in this downward spiral it is time to stop and look at the fruits of your actions and desires. God's grace is held out to you through repentance. Renew the spirit of your mind by choosing to react with kindness and love, with tenderness and

compassion; just as God offers His grace to you so offer your love to those who seem to stand in the way of your carnal will. Only through your Godly effort will there be any chance for a Godly response.

It becomes, for us, a matter of decision—which spirit do we respond to and which course do we take? When conflict arises do we let Satan have his way with us, or do we dig deep into our reservoir of love and act like true followers of Jesus Christ? To reply in kind when a spouse, child, parent, friend, work or school associate or fellow believer does us harm is more serious than just getting even or winning our point. It is stepping onto the path that leads to destruction. *“But if ye bite and devour one another, take heed that ye be not consumed one of another”* (Galatians 5:15).

Jesus gave instructions for dealing with conflict one on one: *“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother”* (Matthew 18:15). Notice that the focus of this loving action is to “gain thy brother,” not to make a point, punish or secure an apology. It is meant to be an attempt to resolidify the bond we should all have between us as children of God. Notice too that if this attempt fails we are not to give up. There are two more levels of effort to be carried out before we are free to walk away. *“But if he will not*

*hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican”* (Matthew 18:16-17). Unfortunately, it is an all too common practice when carnal pride and “hurt feelings” are allowed to rule for people to turn this procedure up side down by making the trespasses of others against us the subject of gossip or confidences among associates, failing to go first (and privately) to the one who has offended as Jesus instructed.

Much of the conflict we see in the world today is found in the original unit of human association—the family. God created man and woman to form a functional and loving unit. As such they teach their children, by example, what it is to be a husband, a wife, a mother, a father. When conflict arises (as it will) between parents the children will feel the tension and see the anger. No one can successfully hide these things from children. Many studies have shown that children feel personally threatened and somehow at fault when parents allow selfishness and anger to drive a wedge between them. What the children most need in such a situation is a demonstration of how mature and loving fathers and mothers resolve conflicts that arise between them and an

example of how to bring peace and comfort to the home.

The scriptures are clear in placing the responsibility on husbands and fathers for leadership in the establishment of proper love in the home. Children need to see a father who knows and desires to live the admonitions of Paul to the Ephesians and Colossians: "*Husbands, love your wives, even as Christ also loved the church, and gave himself for it...*" (Ephesians 5:25). "*Husbands, love your wives, and be not bitter against them*" (Colossians 3:19). Children also need to see a mother who knows the caring position of a wife in response to a husband who behaves as Christ would behave toward the church. "*Wives submit yourselves unto your own husband, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church...*" (Ephesians 5:22-23). Husband and wife together must take the responsibility for modeling the mature loving relationships God intended the family to have. Even when tempers have flared and a rift has formed, the parents, by their loving behavior after the strife, can model for their children the path to peace.

King Benjamin taught his people saying, "*And ye will not suffer your children, that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel with one another...but ye will teach them to love one another,*

*and serve one another...*" (Mosiah 2:25-27). Children learn by the example they see in their home. They will learn to cope with conflict well and respond to it properly if their parents are demonstrating the pure love of Christ in their behavior toward each other.

It is the same in the church. Here we are also a family and Jesus is our example. Jesus loves the church and offers us inheritance with him forever if we will love one another. "*By this shall all men know that ye are my disciples, if ye have love one to another*" (John 13:35). His prayer for us is found in the 17th chapter of John: "*Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one*" (John 17:20-22). We have a mission in the church to show the world the pure love of Christ in action. Why? "*That the world may believe.*"

It is our "oneness" in love that will accomplish this mission. It begins in the home between husband and wife and expands to our church relationships. There it must be expressed as Paul beseeches us: "*...that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering,*

*forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace*" (Ephesians 4:1-3). What this means is that each of us must put aside selfish desires and make this mission God has given us (the vocation wherewith we are called) the goal and objective of our lives that we, as a church, may have this oneness: the unity of the spirit in the bond of peace.

Let us each take our loved ones and our fellow servants by the hand and pledge to help each other overcome the temptations of the flesh. Let us work and pray for the unity of the Spirit in the bond of peace in our homes, in our social gatherings, in our work places and in our duties of leadership, that we may be worthy of God's blessing and direction; that each home and each church congregation may become a microcosm of the Zion we now only study and hope for.

Conflict resolution should not be just a method for patching up bad situations. It should be a proactive process of prevention characterized by humility and charity reigning in each heart; a daily effort and desire to serve in the vocation to which we are called as members of the Church of Christ; a way of life that prevents conflict by leaving no door open through which it can enter.



## ARTICLE

# T H E S E T T I M E F O R Z I O N ' S R E D E M P T I O N



By Harvey E. Seibel

**A**t the inception of this latter day work revelations were given commanding men to seek to bring forth the cause of Zion. It was the hope then and is the thought today that Zion could or should have become a reality in that early day, and perhaps it could or should have been. But because of the weaknesses of men and God's foreknowledge of them it did not become a reality. It is much like the children of Israel in the days of Moses. When

they had opportunity to enter the promised land, the report of weak men caused the children of Israel to reject the blessing and so they were condemned to wander for 40 years in the wilderness. Latter day Israel lost the blessing also because of the weakness of men and have wandered, so to speak, for 167 years, though the Lord did command his remnant to return to Jackson County in 1867. Since then we have been, more or less, in a holding pattern, progressing but little. The Lord, knowing the end from the beginning, knew this, of course, and therefore prophesied Zion's redemption, not at the beginning of this work, but at the time of the end. Consider the following:

## INDICATOR #1

*"And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?"*  
(Luke 18:7-8).

This rhetorical question is

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The Lord, knowing the end from the beginning,  
...prophesied Zion's redemption, not at the beginning of this work, but at the time of the end.

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asked, not because faith shall have altogether ceased from the earth, but because of its increasing scarcity, because when the Lord shall come again the love of many shall have waxed cold, and the wickedness of men shall have waxed worse and worse, with the world fast ripening in iniquity. The simple faith of mankind has waned since the advent of 'so-called' modern science, and the wide acceptance of the evolutionary origin of life and things. Luke also tells us that when the Lord returns it shall be as it was in the days of Lot; such monstrous wickedness, confined then to five cities of the plain, has today become worldwide in scope.

*In speaking of faith we read, "Behold I say unto you...it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; Wherefore if these things have ceased, wo be unto the children of men, for it is because of unbelief, and all is vain; for no man can be saved, according to the words of Christ, save they shall have faith in his name; Wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man; for they are as though there had been no redemption made" (Moroni 7:41-43).*

Though faith has not altogether ceased in the church, yet we can see evidence of a serious weakness in that area within the body of Christ. This is compounded by the condition existing in the world *and the church* as found recorded in 2 Nephi 12:16-17:

*"They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, they have all gone astray, save it be a few, which are the humble followers of Christ; NEVER-THELESS, THEY ARE LED, THAT IN MANY INSTANCES THEY DO ERR, BECAUSE THEY ARE TAUGHT BY THE PRECEPTS OF MEN."*

Such a statement would likely not be made of the church had Zion become a reality at the inception of this work. In a redeemed Zion all would see eye to eye and none would be taught by the precepts of men, thus showing that Zion was not to be, or would not become a reality immediately upon the restora-

tion of the gospel. If so the following would not have been the case:

*"And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; And she had dominion over all the earth, among all nations, kindreds, tongues and people. (A thing not possible had the little stone kingdom of Daniel 2 grown and filled the whole earth, HES.) **And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore which sat upon many waters; Nevertheless, I beheld that the church of the Lamb, which were the saints of God, were also upon all the face of the earth; And their dominions upon the face of the earth were small, because of the wickedness of the great whore which I saw**" (1 Nephi 3:224-228).*

Again, this shows that Zion had not yet become a reality in the earth for the saints are a suppressed and oppressed people in a scattered condition throughout the earth. And had Zion been redeemed or established in the earth then faith would have abounded among the people of God and such a question would not have been asked.

## INDICATOR #2

*"But behold, in the last days, or in the days of the Gentiles; yea, behold all the nations of the Gentiles, and also the Jews, both they which shall come*

*upon this land, and they which shall be upon other lands; yea, even upon all the lands of the earth; behold, they will be drunken with iniquity, and all manner of abominations; **And when that day shall come, they shall be visited of the Lord of hosts, with thunder and with earthquake, and with a great noise, and with storm and tempest, and with the flame of devouring fire; And all the nations that fight against Zion, and that distress her, shall be as a dream of a night vision"** (2 Nephi 11:116-118). "And these are the words that the LORD spake concerning Israel and concerning Judah. For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it" (Jeremiah 30:4-7).*

It shall also be a time of great tribulation and only the elect shall escape, and deliverance will be in Zion and Jerusalem in that day. According to Isaiah 24 the earth shall reel to and fro, and be turned upside down; the wickedness thereon shall fall and not rise again, and few men be left. Joel gives us to understand that Zion will not become a place of deliverance until just prior to the Day of the Lord. It is then that it is redeemed of the Lord. Also according to Isaiah,

***"Zion shall be redeemed with judgment, and her***

*converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed"* (Isaiah 1:27-28).

## INDICATOR #3

*"While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him"* (Matthew 25:5-6).

This situation could certainly not exist among the people of God had Zion truly become a powerful reality. But then shall the words of Isaiah be fulfilled which say, *"Thy watchmen (the ministry? HES) 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"* (3 Nephi 7:43), a condition not yet prevalent among the people of God.

## INDICATOR #4

The prophet Joel speaks of the time just preceding the Day of the Lord, a time of great trouble and distress, when the heathen shall come against our land. But as terrible as that may be the Day of the Lord is even more terrible, so the command is given that we blow the trumpet in Zion, sanctify a fast, and call a Solemn Assembly, that we turn to the Lord with all our heart, and with fasting and weeping and mourning, that, perhaps, God will return and

repent and leave us a blessing, even a meat offering and a drink offering unto our God. This is certainly strange language if Zion was truly standing in power before the world and a terror to the wicked. Rather, it is strong evidence that Zion is still in her weakness when the heathen come against us. It is a strong indication that Zion has not yet been redeemed, nor become a place of safety, especially as we read the further instruction to sanctify the congregation, assemble the Elders, gather the children, etc., and that the priests, the ministers of the Lord, weep between the porch and the altar, saying, spare thy people, O Lord, and give not thine heritage to reproach, that the heathen shall rule over them: wherefore should they say, 'Where is their God?' (See Joel 2.) This language is not descriptive of Zion in a redeemed condition at all. Rather it is the language of the people of God brought to their greatest extremity. (It shall be the time of Jacob's trouble but he shall be delivered out of it), and *"there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time (not before, HES) thy people shall be delivered, every one that shall be found written in the book"* (Daniel 12:1).

That this is the state of affairs is shown by the New Testament statement that *judgment shall begin at the house of God*, and the kindred statement

above that at THAT TIME thy people shall be delivered. As for the elect, even they would not escape except the Lord had shortened those days—again showing that Zion had not yet come in its power or become a place of refuge for the saints.

But returning to Joel we find that while the command is given for a fast, etc., we are given these words, 'Let the bridegroom go forth of his chamber, and the bride out of her closet', and, 'let the priests weep between the porch and the altar.' This shows that Zion had not yet been redeemed, and that the bride (or church) is, until this moment, still hid in her closet. Here she would remain until the eve of the Day of the Lord. As long as the bride remains in her closet Zion could not rise up in her glory. Thus our light is largely ineffective because, in our weakness, it has been hid under a bushel to a large extent since the inception of this work. This is why the little stone kingdom is still just that, *it has not yet begun to fill the whole earth*. We are still in our weakness. The gospel is yet to go forth unto all nations in power. The bride has not yet been called forth out of her closet, she remains there still, and will remain there, according to this prophecy, until Zion's trouble, when the northern army has entered our land, the wicked having not feared to come against her.

But where is Zion? Where is the place of our deliverance?

And from what? It is evident that our deliverance is not from the great tribulation already upon us, but rather from the judgments of God to come. It is from this wrath that we are delivered during that great day spoken of here. Thus shall the words of Isaiah be fulfilled which say,

*"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain"* (Isaiah 26:20-22).

## INDICATOR #5

*"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; And shall cast them into a furnace of fire...Then shall the righteous shine forth as the sun in the kingdom of the Father"*** (Matthew 13:41-43).

It is plain from this that a condition of imperfection will exist in the church on earth until the time of the end, showing again that Zion has not yet reached her perfection. A redeemed Zion would surely be devoid of transgressors and kindred evils. This also shows why judgment must begin at the house of God, because all is not well in Zion. So after the purging of both that which offends (errors in doctrine) and those

who commit iniquity, then shall the words of Isaiah be fulfilled which say, "And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem" (Isaiah 4:3). Thus the wheat and tares, which have been allowed to grow together until the end shall be separated, and the tares taken out and burned while the wheat is brought into the barn.

## What of the Gathering? When was it to take place?

At the time of this great restoration it was the impetus of the early saints to gather to Jackson County and to enjoin converts to likewise gather there. However, they were driven out of Jackson County and ultimately from Missouri. But the idea of the gathering was still strongly impressed upon the saints, first to Far West and later to Nauvoo. On the topic of the gathering, however, the scriptures have some pertinent things to say.

## INDICATOR #6

*"But if they (the Gentiles - HES) will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; And also, as*

*many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; **And then shall they assist my people that they may be gathered in,** which are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in the midst, and then shall the work of the Father commence...At that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem...to prepare the way whereby they may come unto me, that they may call on the Father in my name; **Yea, and then shall the work commence, with the Father, among all nations, in preparing the way where-by his people may be gathered home to the land of their inheritance.** And they shall go out from all nations..." (3 Nephi 10:1-8).*

The significance of this scripture is that the great prophesied gathering of Israel does not take place until after the City is built. This being the case, any effort at a general gathering of the people of the Lord cannot take place until the New Jerusalem has been established upon this land, and then shall they, of the people of Israel in this land, be gathered into it. And then shall the gathering commence from among all nations into which the house of Israel have been scattered.

## INDICATOR #7

As for the Jews and their restoration we read the following:

*"But behold, thus saith the Lord God: When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers, that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance" (2 Nephi 7:12).*

Despite what has transpired in Palestine since 1948 the prophesied restoration of the Jews to their homeland has not yet occurred and will not occur until they are persuaded of their Messiah whom they have rejected. Zechariah 12 indicates that their full conversion will not occur until they have seen the prints of the nails in their Master's hands. (See also 2 Nephi 11:24-26).

### What of the Great and Marvelous Work?

This work, as we know, had its beginning in 1829-30 in fulfillment of numerous prophecies in both the Old and New Testaments. However the marvelous work would not fully commence until a certain event had first transpired.

*"...It meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; And by them shall our seed be*

*scattered. And after that our seed is scattered, the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; Wherefore, it is likened unto their being nourished by the Gentiles, and being carried in their arms, and upon their shoulders" (1 Nephi 7:15-18).*

From this we can see that until the scattering of the Lamanites had been accomplished this work could not fully commence. It was not until the battle of Wounded Knee in 1890 that their scattering was completed in this country.

We are told that when the Book of Mormon is accepted the greater things would be revealed. This also awaits fulfillment. As to the things manifested to the Brother of Jared, it is obvious we have not yet measured up, for these things will not be revealed until we Gentiles have come clean before the Lord and attained to the faith of the Brother of Jared.

Of Zion it is spoken, *"But behold, Zion hath said, The Lord hath forsaken me, and my Lord hath forgotten me; but he will shew that he hath not. For can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee, O house of Israel. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me" (1 Nephi 6:44-46).* *"The children which thou shalt have, after thou hast lost the other, shall again in thine ears say, The place is too strait for me: give place to me that I*

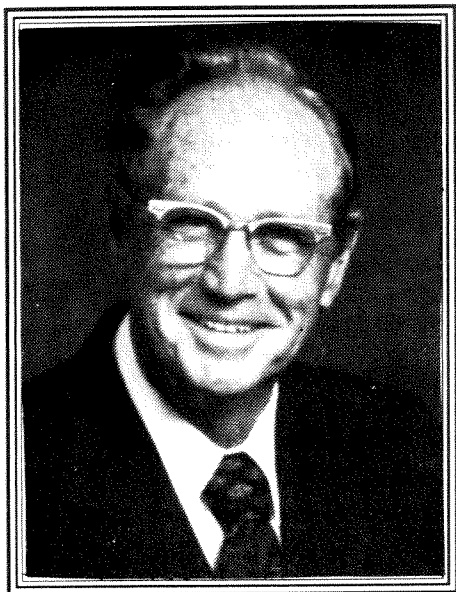
*may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where have they been? Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face towards the earth and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me" (1 Nephi 6:50-53).* *"Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the LORD; shall I cause to bring forth, and shut the womb? saith thy God" (Isaiah 66:7-9).*

Zion has not travailed as yet though all is not well in Zion. However in the cataclysm ahead, that point will be reached quickly as prophesied in Joel wherein the priests, the Lord's ministers will beseech the Lord for deliverance from the heathen, then she shall bring forth her children and rejoice in the blessings of good from the Lord.



FROM THE ARCHIVES—Zion's Advocate - July, 1958

# The Gospel Came to Yucatan



By E. Leon Yates

4/22/1907—5/14/1984

Ordained an Apostle 4/11/1954

I am going to ask each one of you to read a story that was written two thousand years ago. Please do not read my story until you have read Third Nephi, chapter 13, beginning at verse 12 and reading through verse 45 (page 676). Lay this article down, and take into your hands the ancient record of the Nephites. In an attitude of humility and with a prayer in your heart read the above mentioned verses. I am sure as you read in this attitude, the Holy Ghost will be your immediate companion, and the word of God will burn in your soul.

Now that you have finished the reading, I will relate a story that was told to me while in Yucatan. It came to me from the lips of an old Maya Indian brother by the name of Susano Cabrera.

While in the jungle over thirty-five years ago, he, his brothers, and several other men were preparing to break camp and depart on horseback for a small town some distance away. At this time, a man with a long beard, dressed in a long robe, came to them, and began to preach. He told them that they must forsake the ways of the world and turn unto God. They must obey the teachings of the Son of God, for, said he, "There is no other name under Heaven whereby men could gain eternal life." After talking to them in this manner he left them, and started afoot to the same town to which they were going. There was a small hill in the trail a short distance ahead. The men watched this person walk over the hill. It then occurred to them that they should let him ride one of their horses, for it was a journey of about seven hours to the town. They hurried over the hill, but to their surprise the man could not be found. They could not understand it. He had not time to have been out of sight, yet he

was not there.

They traveled on, and when they arrived in the town they inquired if anyone had seen such a person come into town. They were told that he had been there. He had preached to the people and had already departed. When they inquired as to what time the man had arrived in town they found that it was just about the time he had disappeared over the hill that morning. In some manner he had covered the distance in a few minutes that had taken them several hours to cover on horseback.

These men had a desire to hear him preach again. They hurried on to the next town, and there they found him teaching the people. Susano said as this man talked his eyes seemed to be focused on some point over the heads of the people as though he was looking at something in the heavens. They could not see the color of his eyes, but they seemed to glow and burn as a fire. He told them that the time was soon to come when they would hear of many churches in the land, but the churches would be teaching the doctrine of men. He said, however, that there would be a man come into the land at some future date, and he would come preaching the Gospel of the Son

of God. He told them that this man would come to a certain house in the city of Ticul. The house would be the house of a man by the name of Nemisio Xiu. He told them to wait for that time to come and then for them to accept the teachings of this man that would come, for he would bring with him the Gospel. He said they would then hear the Gospel and they would understand it, and that they should heed its call.

Susano Cabrera said that some of the people who heard this man of the robe believed, and some did not believe. Those who did not believe him took him and cast him into a well, but he immediately came up out of the well unharmed. Just to refresh our memories let us quote Third Nephi 13:32 and see what power the three Nephites had.

*"But they did smite the earth with the word of God, insomuch that by his power they were delivered out of the depths of the earth; and therefore they could not dig pits sufficient to hold them."*

According to Susano, this man of the robe was preaching the world of God, he did smite the earth with the word of God insomuch that he was delivered out of the depths of the earth. Finally as he departed from the city many tried to catch up with him but they could not. They could see his bare feet move as though he was walking, but it seemed his feet did not touch the ground.

All this took place about

thirty-five years ago. Susano and his brothers never forgot about it, and when Brother Wheaton went into Yucatan six years ago he went to the house of Nemisio Xiu. When he went there he did not go to preach the gospel. He had been given a letter of introduction to Nemisio from the great Council of American Indians, and he went to him for advice as to how he might proceed on his journey into the jungle in his search for the white Indians. However, while he was there in the home of Nemisio he took the Book of Mormon from his pocket and began to teach them the Gospel of Christ.

When Susano and his brothers heard about someone preaching in the home of Nemisio, they came to listen, and their understanding was opened. They remembered the man of the robe, and they accepted the Gospel of Christ with much joy and happiness.

Thus the Gospel came to Yucatan, and because of it many souls have been brought unto Christ. Brother Wheaton did not know when he went to the home of Nemisio Xiu that he was fulfilling the prophesy of the man in the robe, or in other words, one of the three Nephites. In fact, Brother Wheaton never heard this story until I told it to him this year. The Lord works in wonderful ways.

We note in Third Nephi 13, part of verse 21, "...for ye (the three Nephites), have desired

that ye might bring the souls of men unto me, while the world shall stand...." The world is still standing, and many souls still need to be brought unto Christ. The three Nephites are still on the earth, and in accord with the promise Christ made to them, they are still ministering as angels unto the children of men.

*"And it shall come to pass, when the Lord seeth fit in his wisdom that they shall minister unto all the scattered tribes of Israel, and unto all nations, kindreds, tongues, and people, and shall bring out of them unto Jesus many souls, that their desire may be fulfilled, and also because of the convincing power of God which is in them; And they are as angels of God, and if they shall pray unto the Father in the name of Jesus, they can shew themselves unto whatsoever man it seemeth them good"*  
Third Nephi 13:41-42.

Thirty-five years ago it seemed good unto one of them to show himself unto Susano Cabrera, and his brothers. This marked the beginning of a chain of events that has to this day brought many souls into the glorious light of the Gospel of Christ. This was the great desire that was in the hearts of three Nephites. It was because of that desire that Christ gave them the power to remain on the earth. Indeed, in our day they are ministering as angels to the children of men.

## EASTER

## EASTER ON THE OTHER SIDE OF THE WORLD!

(Narration from III Nephi 4 &amp; 5)

It was close to the beginning of the 33rd year after we had received the prophesied sign of the birth of Christ in the old country. The almost total conversion had become an almost total falling away. The few more faithful began to look for the other forecast sign: three days of darkness at the time of His death and resurrection. Early in the 34th year our world, our lives were turned completely around.

Midmorning of this fateful day a black cloud appeared on the horizon. It grew and darkened with ominous rapidity. By the noonday mealtime, though the sun was blocked out, the sky was spasmodically and horribly lit up by jagged lightning flashes. These were followed by thunderclaps that cracked painfully on our quivering eardrums. We had never seen or heard anything like the storm that followed. The children began to cry; adults moaned and sobbed all around us. We waited fearfully, not knowing what was happening to our poor country, every foot of it.

The entire city of Zarahemla was set afire by lightning. The city of Moroni on the seacoast sank, drowning the entire population. The earth rose up under the city of Moronihah, then covered it and its people, forming a tall new mountain. All the land southward suffered appalling devastation, but the land northward was even more drastically changed. There were hurricanes and tornadoes that car-

ried away buildings—and bodies. Thunder and lightning punctuated a quaking of the entire surface of the land. Our marvelous highway system was broken up. Smooth areas crumpled and became rough. Many cities were sunk into the sea, many buried in the earth. Those which were not completely destroyed suffered high casualties and extensive damage. Mountains appeared, others collapsed. All of this took place in about three hours. Then came the real horror!

For three days—some seventy hours—we were almost paralyzed by thick, choking darkness. We could *feel* it touching us, cold as death. People made fumbling efforts to build fires; the dry wood refused to burn. Anguished cries were everywhere for every minute of those three dreadful days. Then out of the impenetrable blackness, throughout all our lands, we heard a Voice, not loud, yet every soul of us heard it with piercing clarity. In its tones were majesty and yet tenderness! Somehow—it was heard by every soul still living.

“Woe unto this people unless they repent! The devil laughs in glee because of the deaths of the fair sons and daughters of my people. These great destructions have I caused because of your abominations. All ye who were spared because ye were more righteous than they, return unto Me that I may heal you! I am Jesus Christ, the Son of God. I came unto my own; they received Me not. In Me is the law of Moses fulfilled. I will accept none

of your burnt offerings. Offer instead a broken heart and contrite spirit.”

So bemused were we that when it was finished we were silent for several hours. Then the wonderful words began again; all the people heard and witnessed.

“Oh, ye descendants of Jacob, ye people of the house of Israel, how oft would I have gathered you as a hen gathereth her chickens under her wings! But ye would not. How oft will I gather you if ye will repent and return to me with full purpose of heart. But if not, oh, house of Israel, your dwelling places shall become desolate until the time of the fulfilling of the covenant with your fathers.”

Then it was over. The crowd began again to weep and howl for the lost families and friends. Now morning dispersed the darkness; the rocks stopped their crashing breakup; the tumult of noise was gone. Our mourning was turned to joy, our lamentations to praise and thanksgiving to the Lord Jesus Christ.

Often now Christ ministered freely to us. It was truly a wonderful time. One day a great multitude of Nephites was gathered around the temple in the land of Bountiful, talking of the great and miraculous changes and of this Jesus Christ. Suddenly every single one of us heard a Voice as if it came out of Heaven. Looking wonderingly around we saw nothing and understood not the words. The timbre was not harsh nor loud. But

though it was soft it pierced us to our very souls, causing our hearts to burn, our bodies to tremble. It spoke again, then again. Finally we understood.

“Behold my beloved Son in whom I am well pleased. Hear ye Him.”

Right out of the blue sky He descended, white garment dazzling in the sun. The crowd was almost blinded, locked in awed silence. He came down and stood right there in our midst! His hand stretched toward us; He spoke.

“Behold, I am Jesus Christ, of whom the prophets testified. I am the light and life of the world. I have drunk of the bitter cup the Father gave Me, glorifying Him in taking on Me the sins of the world.”

Remembering the old prophecy that He would show Himself to us after His ascension to Heaven, we fell to the earth. His words carried the healing sound of tenderness.

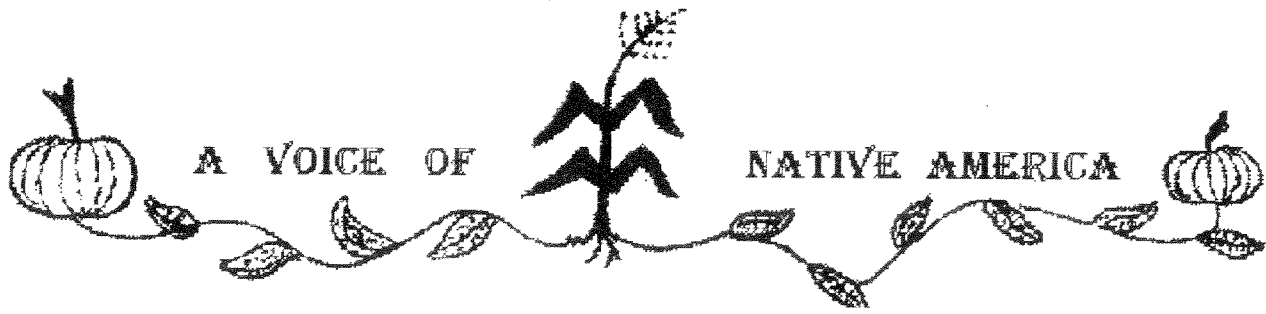
“Arise. Come. Thrust your hands into My side, feel the prints of the nails in My hands and feet. Know that I am the God of Israel and of the whole earth. I was slain for the sins of the world.”

One by one we went to Him, touching His wounds. We saw with our eyes; we felt with our hands. We bear record that it was He whose coming was prophesied! Overcome, we fell again at His feet, shouting in unison.

“Hosanna! Blessed be the name of the most high God!”

This was the Son of God!

*Sister Donna Moser*



With these words I would express the great blessings of God which I have received in my life. In the year 1990 there was an unforgettable day for me, because it was that exact day when I felt the desire to change my life, and I decided to be baptized. It was a moment so special that I shall never forget it, for I felt the presence of the Holy Spirit in my life and I felt an incomparable joy.

After these vivid experiences there came to be a purpose in my life, for which I thank God, as He has allowed me to fulfill it. One of these objectives was the desire to teach our children about the Word of God and to be able to share with them my vivid experiences. There were obstacles which made it difficult to carry out my desire; for example, it was difficult to discover the way to teach them of the great love of God for us, and it was hard to express the depths of my own feelings so little children could understand them.

At times I was a little discouraged because I thought I couldn't fulfill this great responsibility which I felt. One night, being very tired from my work that day, as I lay down I was caused to meditate about my effectiveness for my God, because I had been worrying about doing my temporal work well.



Why was I not more concerned about my Christian life, keeping busy at cultivating my life in service to my Lord?

In that moment I felt an immense desire to pray and ask the direction of God. While I was praying I heard words of encouragement which said, "Maricela, Maricela, continue onward and do not tarry. Struggle to obtain the goals you have planned; work toward them and I will be with you." Upon finishing my prayer I thought it was a dream, and then I understood that it was the Spirit of God which once again was encouraging me to continue forward.

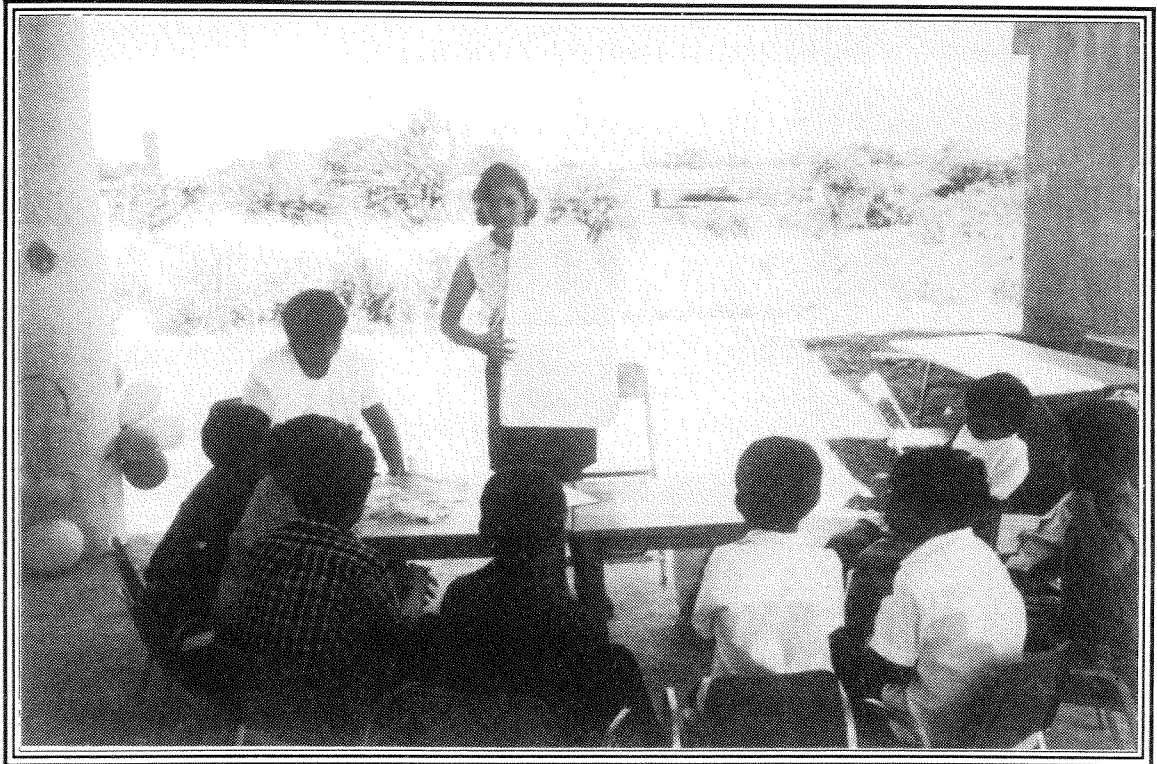
In that instant I felt a profound joy in my heart and I could

not keep back the tears. Later it caused me to meditate. I thought, "Why, being a daughter of God and having been transformed by Him, was I not working in actions that could benefit me and be of benefit to other Christians?" In that moment I made the decision to continue teaching the children, and then the fears which I had experienced disappeared. To this day I continue to struggle each day to make myself a better Christian, because I discovered that the mission of each believer is to teach and transmit to others that which one has received from the Lord—there is no better way to testify of Him.

My desires for each of you young people is that you labor in the work of God, cultivate your life, be vigilant and alert against the strategies of the enemy, for we are walking in a world full of evil diversions. One false step and we can fall, but if we fight the good fight "we shall triumph" and become good Christians, obtaining that eternal life which God has promised us.

*Your sister in Christ,  
Maricela Pech*

► This is a picture of Maricola teaching children at an all-day children's reunion, August 1997, at our reunion grounds in Merida.



COMMENT

## What is in a Name?

If we turn in our Bibles to the first chapter of Luke it tells of the birth of John the Baptist. In verses 59 through 63 it shows us the friends and relatives of his parents wanted to name him Zacharias after his father. His mother said, "No, his name is John." And Zacharias himself had a profound experience when he confirmed his wife's choice of names. On the surface this looks like much ado about nothing, but was it?

Let us probe the meaning of John's name. Those of you who remember your Roman history will remember their famous enemy Hannibal. Hannibal was from a Phoenician colony named Carthage. Since the Phoenicians

were close neighbors to and spoke the same language as the Israelites we shall use that name to illustrate. Hannibal means *the grace of Baal*, Baal being a god that the Phoenicians worshipped. In a similar way the Hebrew name Haniah means *the grace of Jehovah*. If we reverse the order of the name it comes out Jehohanan or Jehannes, from which comes our John.

Following the birth of John the Baptist, God would shed His grace upon this world in a way that had never been known before, and, indeed, has never been shown again. First would come John, then the ministry of Jesus, followed by the death and resurrection of Jesus, and lastly the gospel

He would leave upon this earth. But John the Baptist was God's opening statement. Therefore, it was not only desirable that he bear a name that meant God is gracious, but was also necessary. His name foreshadowed the grace that was about to come. What was obvious to the Jews who spoke the language becomes confusing to us when the scriptures are translated into English. As insignificant as naming a baby might seem, God really did have a hand in this one.

*Jim Gordon*

**ANNOUNCEMENTS**

## MICHIGAN REUNION

**GREETINGS:**  
This year the Michigan Reunion will be held at the Bradley Local. We are happy to invite ALL to come.

- **DATE**—July 18th and 19th (note new month)
- **PLACE**—129th Ave., Bradley, Michigan

We have plenty of room for campers of any size.

- **CONTACT:**  
**Bernie Ritsema**  
4889 Chief Noon Day Rd.  
Hastings, MI 49058  
Phone—(616) 945-5173

*Housing available by contacting:*

**Elder Adam Porter**  
9 Market St.  
Middleville, MI 49333  
Phone—(616) 795-2694

*or*

**Duane Lee**  
2054 Fawn Ave.  
Middleville, MI 49333  
Phone—(616) 795-7420

We look forward to many spiritual meetings and fellowship with our brothers and sisters.

*Elder LaVerne Lussenden, Pastor*  
*Elder Adam Porter, Assistant Pastor*

## COLORADO REUNION

**T**he Church of Christ, Orchard Mesa Local, 3233 B 1/2 Road, Grand Junction, Colorado, will host the annual Colorado Reunion on June 12, 13, and 14, 1998.

We have thoroughly enjoyed the use of our new dining room this past year. We thank our Heavenly Father for this blessing, and extend our thanks to the brothers and sisters who helped make this a reality for us.

Please let us know if you are coming by contacting one of our committee to inquire about lodging with our local members, or motel accommodations.

**John E. Bell**  
572 34 Road  
Clifton, CO 81520  
(970) 434-7100

**Russell E. Bell**  
PO Box 1137  
Palisade, CO 81526  
(970) 464-4624

**Marvin B. Carroll**  
2991 B 3/4 Road  
Grand Junction, CO 81503  
(970) 243-8567

We look forward to greeting all who come in the name of our Saviour, Jesus Christ.

*Enid E. Bell, Secretary*

## HOUSTON RALLY

**S**unday, May 24th, starting at 9:00 a.m.

## ARIZONA CAMP FOR ALL AGES

- **WHEN**—July 3-5, 1998
- **WHERE**—Walnut Ranch, Heber, Arizona
- **HOW TO GET THERE**—One hour north of Payson, Arizona, on Highway 260. Turn west after mile post 299

(Map available upon request.)

**C**ome join with us as we worship the Lord and study His word in the world's largest Ponderosa Pine forest. Cool nights, good company, and activities are planned for everyone. All are welcome to attend.

- **CONTACT:**  
**Andy Brown**  
2916 E. Rockwood Drive  
Phoenix, AZ 85024  
(602) 569-9745

**Aaron Moser**  
18829 N. 29th Place  
Phoenix, AZ 85024  
(602) 569-2414  
Email: ace517@juno.com

# Come Share a Week with **TEENAGERS LIKE YOU!!!**

Teen Challenge '98 - August 2 - 7

"Camp has helped me a lot to see the many different opinions that people have towards God and each other. It has helped me realize that you can't live your life without the word of God. The biggest activity at camp that helps me the most is the last camp fire. It shows the ups and downs of life and how we can overcome them with God."

Megan Morgan, 14 year old, from Shawnee, KS.

"Camp has brought me the best friends I will ever have in my life. We are bonded to each other because of our faith and nothing can break that. We count on each other. Going to camp is what gives me the strength to survive another year in the world. It's a powerful week."

Rebecca Oar, 20 years old, from Phoenix, AZ.



"I guess you could say that camp means a lot to us who are isolated. We don't get to go to normal church services but a few times a year. At camp you are filled with love for the people that surround you— a profound love that you can only attain through God and nothing else. You're also engulfed in a sort of safe keeping peace, and you know that God is watching over an entire group of people that are as open as they feel they can be. Remember, God can squeeze through even a pinhole."

Amy Case, 15 years old, from Indian Springs, OH.

► Be looking for your **CAMP REGISTRATION FORMS** in upcoming *Zion's Advocates*. For more information call **BUZZ BRICKHOUSE** at (816) 356-9214.

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## CHURCH OF CHRIST CONFERENCES

The 1998 Ministers' Conference (general membership) for the Church of Christ will commence Sunday, April 5. The business sessions will start at 9:00 A.M. Monday, April 6. A Solemn Assembly will be held prior to the conference, on April 3 & 4. All services will be held on the Temple Lot.

The 1998 Ministers' Conference (priesthood membership) of the Church of Christ will be held Monday, Tuesday and Wednesday, August 10, 11 and 12, at Independence, Missouri.

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