

Zion's Advocate

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

Volume 39

Independence, Missouri, September, 1962

No. 9

The Anvil -- God's Word

Last eve I passed beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then, with twinkling eye,
"The anvil wears the hammers out, you know."

And so, thought I, the anvil of God's Word,
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.

—Unknown.

CONTENTS

Editorial	Page 130	Unity	Page 138
Two Temples	Page 131	Lord Revive Thy Church	Page 141
Schooling	Page 131	Referendum Report	Page 141
If Thou Lovest Me	Page 132	A More Excellent Way	Page 141
The Trap	Page 136	Gems from the Past	Page 142
Preaching and Practicing	Page 136	Service: A Mark	Page 143
Report of Reunions	Page 137	Dr. Sunshine	Page 143
Using What's Left	Page 144		

ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri.

EDITOR: Oren A. Caviness, Route 1, Box 67, Preston, Missouri.

ASSOCIATE EDITORS: Edward J. McIndoo, Route 1, Box 67, Preston, Missouri. Esther M. Caviness, Route 1, Preston, Missouri.

PUBLISHED MONTHLY BY THE BOARD OF PUBLICATION, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

Second class postage paid at Independence, Missouri.

SUBSCRIPTION RATES: One Year, \$1.50. In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.75.

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and subscriptions for the Advocate to: The Church of Christ, (Temple Lot), Box 472, Independence, Missouri.

EDITORIAL

With the coming of the month of September and the reopening of our schools, we are reminded of the importance of education and its effect on our lives both materially and spiritually. We pause to consider its relationship with the Gospel of Christ and the Church and to consider the attitude by which its attainment should be approached and the responsibility of the Christian parent in the instilling of that attitude.

Former President Herbert Hoover said, "In my long life, I have lived and worked in countries of free men, of tyrannies, of Socialists, of Communists. I have seen liberty die and tyranny rise. I have seen slavery again on the march.

Every one of my home-comings was for me a reaffirmation of the glory of America. Each time my soul was washed by relief from the grinding poverty of many nations, by the greater kindness and frankness which come from acceptance of equality and wide-open opportunity to all who want a chance.

I was inspired by the self-respect born alone of free men. There is no place on the whole earth except here in America, where every boy and every girl can have such a chance."

When I read these stirring words I realize that America's position is no accident. Bismark said, "The nation that has the schools has the future!" Across the face of our fifty states are schools so situated that no boy or girl over the age of six years need be denied the blessing of a free education. Indeed to prevent such an event is an evasion of law and its met with summary action.

The doors of our schools of higher learning are open to all who can pass their entrance exams and many if not all, of these schools provide scholarships and assist the aspiring student to find part-time employment when such is necessary.

George Peabody wrote, "Education is a debit due from present to future generations." And no other nation on earth strives with such diligence to discharge this obligation to its future citizens. But education for

the mere sake of accumulating knowledge is not enough. It is like a two-edged sword and may be used to inflict damaging and dangerous wounds if it is not properly handled. It is well to remember the words of one who is considered to have been blessed with a superlative degree of wisdom. "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction." Prov. 1:7.

Therefore the development of character and the strengthening of moral fiber and not scholarship, should be the aim of Education. Starr King said, "The chief difference between a wise man and an ignorant one is, not that the first is acquainted with regions invisible to the second, away from common sight and interest, but that he understands the common things which the second only sees."

This is the wisdom spoken of by Solomon, "Yea if thou criest after knowledge, if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou **understand** the fear of the Lord, and find the **knowledge** of God. For the Lord giveth wisdom: out of His mouth cometh knowledge and understanding." Prov. 2:3-6. Many other things concerning this quality of learning, were spoken of by him and others which show that a liberal education is one which does not neglect the soul of man. Such a truth is also found in the words of a modern day scientist—Dr. Wernher Von Braun:—

"Belief in God and in immortality thus gives us the moral strength and the ethical guidance we need for virtually every action in our daily lives.

In our modern world many people seem to feel that science has some how made such "religious ideas" untimely or old-fashioned. But I think science has a real surprise for the sceptics. Science, for instance, tells us that nothing in nature, not even the tiniest particle, can disappear without a trace.

Think about that for a moment. Once you do, your thoughts about life will never be the same.

SCIENCE HAS FOUND THAT NOTHING CAN DISAPPEAR WITHOUT A TRACE. NATURE DOES NOT KNOW EXTINCTION. ALL IT KNOWS IS TRANSFORMATION.

Now if God applies this fundamental principle to the most minute and insignificant parts of His universe, doesn't it make sense to assume that He applies it also to the masterpiece of His creation—the human soul? I think it does. And everything science has taught me—and continues to teach me, strengthens my belief in the continuity of our spiritual existence after death."

Indeed the fear of the Lord is the beginning of knowledge.

All Natural Law, and to me this includes all that applies to the soul of man, is of God, eternal and harmonious. It is only when we understand them that we may apply them, as the law of gravity held man earth-bound until he understood the law of aerodynamics and aeronautics. We do not invent these laws at our own need. The cave man could have hurled his

spear with the force of an atomic blast had he understood the laws of the atom—the laws were in existence then—as were all the laws of God.

All of life is a progression of knowledge. If we live, we learn. The danger lies in our arrogant assumption that "learning" alone is the ultimate goal and one may become an educated fool, despising wisdom and instruction in things pertaining to the soul of man and his relation to God.

This is where the opportunity of the Church and the Christian parent arises. However all too often we find them in conflict with the Natural Laws of God. As for example, Galileo suffered torture **by the church** when he dared to teach that the sun was the center of our universe and that the earth was in orbit around it. For the Bible reads: "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. . . . so the sun stood still in the midst of heaven, and hasted not to go down about a whole day." Joshua 10:12-13. Today every school boy knows the earth revolves around the sun and the moon around the earth.

Joshua did not understand the Natural Law of God but he did have some knowledge of the power of God, and it was this power that responded—how? we may never know. Neither do we know how He responds when hands are laid upon the sick and He answers prayer with a miraculous healing. But because we not do understand the Natural Law He invokes, should we forego the blessing that is given?

The Church should affirm, and Christian parents should teach their children, that ALL Natural Law is of God and is harmonious, and that within the structure of these laws God has provided for the salvation of man. We may never fully understand them, but God can and does invoke them at His will.

With this sort of training our children can go to school and absorb the wisdom of the ages and come to an understanding of the power and majesty of the Almighty God and be prepared to live a useful life before Him. Neither will they be disturbed by skeptics nor agnostics who in their colossal egotism and ignorance of God seek to destroy the faith of those who would learn more of His vast creation.

O. A. C.

You are writing a gospel,
A chapter each day,
By deeds that you do,
By words that you say.
Men read what you write,
Whether faithless or true.
Say! What is the gospel
According to YOU?

—Anon.

TWO TEMPLES

A builder builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches
All fashioned to work his will
Men said as they saw its beauty,
"It shall never know decay;
Great is thy skill, O builder!
Thy fame shall endure for aye."

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience
Laying each stone with prayer.
None praised her unceasing efforts,
None knew of her wondrous plan,
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple,
Crumpled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll,
For that beautiful unseen temple
Was a child's immortal soul.

Hattie Bose Hall

SCHOOLING

This month school doors swing wide open once again to accept our children to attempt to instruct them wisely, so that they may prove to be among the best of our nation's future leading citizens.

However, it is a wise man that knows that basic citizenship begins in the home. When we bring home our minute heirs from the hospital, our children's minds are completely open, with no ideas, opinions or maliciousness. From the very day eyes begin to follow and ears begin to recognize, opinions are starting their formation to be carried out until the last days of existence.

Have you kept a record of your child's mental growth as well as physical growth? From the complete innocence at birth until about the age of five, when you look upon your child's countenance, you find open faced truth, simplicity and happiness in the less complex offerings of life. Then school begins and your child is trained to learn. Not only school work, which is basically book-knowledge, but they also learn tolerance and intolerance, likes and dislikes, and the worth of their importance all the way through high school and college.

After high school and college doors are closed behind them they are confronted with a new school—the School of Hard Knocks, which is sometimes quite a shock to the youngster that has been too sheltered.

So, let us co-operate with our schools in preparing our children to be the intelligent, God-fearing, open-minded and respectable citizens of tomorrow that we want them to be.

The Right Hand, Sept. 1957.

ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative

manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief.

CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

IF THOU LOVEST ME

By Clarence L. Wheaton

We often hear the argument advanced that tithing as one-tenth of a person's possessions or income was a law given only to the children of Israel by Moses, upon their return from Egypt, therefore, it does not apply to those who embrace the Christian faith.

The purpose of this treatise is to show that TITHING was not generic with Moses, but was practiced, and inference taught, at least 450 years before his time by the Patriarchs Abraham, Isaac, and Jacob; and that the gospel was preached unto them, and that the Church existed in the wilderness where these principles were taught.

The Law of Moses, which did not come into existence until 430 years after the Lord made a covenant with Abraham and his posterity, did not disannul this gospel covenant, to which the law and ordinances of the Mosaic law were added because of the transgression of the children of Israel.

It is, therefore, the conclusion of the author of this treatise, that according to the Scriptures, the Church, as we know it, and the gospel, which was the basis of its teachings, were in existence during the times of antiquity for centuries prior to the coming of Moses; and that basic principles of the gospel, i.e., Faith in God; repentance from Dead Works; Baptisms; Laying on of Hands; The Resurrection; and Eternal Judgment, were taught as spiritual principles; and on the other hand, Consecrations, Inheritances; Stewardships; Tithing; Free-will Offerings; and Surplus, as temporal principles, (as taught by our Lord and Savior Jesus Christ and His apostles), existed among them at that time, and further, through the light coming to us from the Dead Sea Scrolls, it is evident that this **Church of the Wilderness** continued contemporaneously among certain sects of the Jews, possibly the Essenes, until the coming of Christ in the flesh, (their long looked for Teacher of Righteousness), who unfolded the fullness of the gospel to the world, with its organic structure, doctrines and perfect plan of salvation.

This treatise is an humble effort to present the truth to you about this matter, and is dedicated to those who are unafraid to investigate the "whole matter" without castigating those who are at variance with their belief. If you are among such as are "set" in their thinking on this question, it is suggested that, for your peace of mind, that you do not read it, for it is only those who are tithed that shall escape the burning of the great and terrible day of the Lord.

"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, Book of Commandments 44:26.

This revelation was given as a law to govern the church, Feb. 1831, in the presence of twelve elders who were gathered together at Kirtland, Ohio. It is the key to economic and spiritual health and prosperity. It is the calling of us back to the ancient order of things which were given to the Church in the Wilderness, to Abraham, Isaac and Jacob, which if observed by their posterity would enable them to establish a model communal life of equality and justice to all mankind.

My view is, that this commandment to consecrate our possessions is not the law by itself, but is one of the principles of the law governing temporalities of which there are six, just as there are the six cardinal principles of the gospel concerning the spiritual affairs.

Analyzing what has thus been given, we find it provides for one thing, that there shall be a consecration of all our properties, with a covenant and a deed that cannot be broken. That which is consecrated is something which has been set apart as holy, devoted to sacred religious use. Thus every person, upon entering into the Restoration, should set apart all of his or her properties to the Lord as being holy or sacred, and it should be done without reservation, by a covenant and a deed which can not be broken. For Biblical support for such **setting apart**, reference is made to Acts 2:44-45:

"And all that believed were together, **and had all things common**; And sold their possession and goods, and parted them to all men, as every man had need." And again Acts 4:32-35:

"And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common.

And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all.

Neither was there among them that lacked; for as many as were possessed of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

Then we have the following advise from the apostle Paul to the Corinthians, found in II Cor. 8:10-15.

"And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward (willing) a year ago.

Now therefore perform the doing of it: that as there was a readiness to will, so there may be a performance also out of that which ye have.

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that others be eased, and ye burdened:

But by an equality, that now at this time your abundance may be a supply for their want: that their abundance also may be a supply for your want: that there may be an equality:

As it is written, he that had gathered much had nothing over; and he that had gathered little had no lack."

These passages evidently exhaust the direct information to be found in the New Testament on this subject. However we note that as the result of complying with these principles of temporalities that a greater degree of the holy spirit and brotherly love prevailed and was enjoyed at the time, and great grace was upon them all. Turning now to the Book of Mormon, we find the following: 5 Nephi 12:11

"And many of them saw and heard unspeakable things, which are not lawful to be written; and they taught, and did minister one to another **and they had all things common** among them and every man dealing justly, one with another." And again, 4 Nephi 1:4 to 28:

"**And they had all things common among them**, therefore they were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.

(The Contrast)

And from that time forth (two hundred years after Christ appeared among them, C.L.W.) they did have their goods and their substance no more common among them, and they began to be divided into classes, and began to build up churches unto themselves, to get gain, and began to deny the true Church of Christ."

These passages from the two standard books of our faith seem to exhaust the information that was given to Christ's church on this point. It will be observed here that not in a single instance do we find any details as to just how this provision of all things common was carried into effect, except to sell what they owned and lay the price of it at the apostles feet. There is absolutely nothing which would indicate how individual or groups carried these things out, or how the properties were managed, and as the result gained the blessings that were enumerated in the Bible and Book of Mormon.

A question may well be asked, where do we find the directions in Holy Writ for carrying out this ordinance in the church? When Christ was among men, he said, John 5:39:

"Search the Scriptures; for in them ye think ye have eternal life: and they are they that testify of me."

So upon this premise, let us search the Scriptures to which he referred, which were those found in the Old Testament, for there was no other Scripture in existence at that time to which he could allude. The Bible as we know it, with the New Testament included, did not come into existence until nearly five hundred years after his crucifixion; and the Gospels and other writings of the New Testament were not written until after the day of Pentecost. Therefore, if we would seek further evidence upon this subject we must search the Old Testament. Before doing so, we first call your attention to Gal. 3:8.

"And the scriptures, forseeing that God would justify the heathen through faith, **preached before the gospel unto Abraham**, saying, in thee shall all nations be blessed."

Thus we find that the Gospel is of greater antiquity than New Testament times, as it was preached to Abraham antecedent to the Mosaic law by 450 years, and we find further, Galatians 3:17:

"And this I say, that **the covenant, that was confirmed before God in Christ**, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect."

This covenant that was confirmed of God in Christ, was that which was made with Abraham, in which the promise was made that in his seed all nations of the earth would be blessed. This had reference to the promised Messiah Christ, (Galatians 3:16), and later confirmed to Moses, Acts 7:37-39:

"This is that Moses, which said unto the children of Israel, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

This is he, that was in the church in the wilderness with the angel which spake to him in Mount Sinai, and with our fathers; who received the lively oracles to give unto us:

To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt."

Here we find that over fifteen hundred years before the coming of Christ in the flesh, that the church existed in the wilderness, and that Christ manifested himself to the house of Israel in his spirit, but not in the flesh, (Exodus 19th chapter) yet they refused to obey him and persuaded Aaron to make a golden calf for them to worship, (Ex. 37 chap.) thus thrusting Him from them, and in their hearts turning back to their idols in Egypt. But this did not by any means destroy the church in the wilderness, which before times was confirmed to Abraham, Isaac, and Jacob, who built altars and worshipped the Most High God, for centuries before the coming of Moses. Therein we find that the church was of very great antiquity at the time that Christ came in the flesh and established it in its visible form and set in order the ministry and plan of salvation

which was devised of His Father who sent Him into the world for that purpose. (John 20:21). Yet Christ did not reject but as Isaiah said, Isa. 63:9.

"In all their afflictions he was afflicted, and the angel of his presence saved them: in his love and his pity he redeemed them; and he bare them, **and carried them all the days of old.**"

Again we find reference to the love of Christ for Israel all the days of old, long before the times of Moses (Deut. 1:31-32, 32:11-12). Thus having both Christ and the Church in the wilderness, then those principles of the Gospel which were the means given of God for the perpetuation of his church, would be found there also, and as the Scripture has said, the Law of Moses did not disannul or make of none effect these gospel principles, for as stated by Paul, Gal.3:19.

"It was added because of transgression till the seed should come to whom the promise was made: and it was ordained by angels in the hand of a mediator."

So the law of Moses was added to the Gospel of Christ, which before time was preached to the church in the wilderness, (Hebrew 4:2).

"For unto us was the gospel preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it."

So we see that this school master law was added to the gospel law which was previously preached unto them, the children of Israel, because of their unbelief and transgression, for they to whom it was first preached (from the days of Abraham, Isaac and Jacob on to Moses) entered not in (into the rest of God) because of unbelief. (Hebrew 4:6). It was a law that neither they nor their fathers could keep. (Acts 15:10.)

If the same Gospel, which Paul preached to the Hebrews in his day, was preached to their forefathers in the wilderness, then we would expect to find the same fundamental principles set forth to them. Turning now to Heb. 6:1-2, we find these cardinal or first principles, (literally translated "the word of the beginning of Christ's doctrine"—cardinal means fundamental or chief. 1. Faith toward God. 2. Repentance from Dead Works. 3. Doctrine of Baptism. 4. Laying on of Hands. 5. Resurrection of the Dead. 6. Eternal Judgment.

Yet, not one word is here set forth concerning temporalities, though we find after Pentecost, after the disciples had preached these six fundamentals of the doctrine of Christ, that "all that believed were together and had all things common:" (Acts 2:44). Yet no where in all the teachings of Christ do we find one word whereby he expounded the principle of all things common. Why? The answer lies in the fact that he said, "search the scriptures," and by doing so we will find those principles for this **togetherness** and **all things common**, revealed to the church in the wilderness, even from the times of Abraham. For instance, Paul said, "This gospel was preached to Abraham," (Gal. 3:8) and the children of Israel were baptized in the sea and in the cloud, I Cor. 10:1-5:

Moreover brethren, I would not that ye should be

ignorant, how that all our fathers were under the cloud, and all passed through the sea: and were all baptized unto Moses, in the cloud and in the sea.

And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: **and that Rock Was Christ.**

But with many of them God was not well pleased: for they were overthrown in the wilderness."

Here we have at least two of the ordinances of the Gospel, as having been practiced by Israel in the church in the wilderness, i. e., baptism in the cloud and in the sea; the sacrament of wine and bread, which was first administered by Melchisedec to Abram, later as the shew bread, (bread of faces) which they partook of looking forward to the atonement of Christ, even as we now partake of the bread and wine in the sacrament in remembrance of that atonement.

Again they blessed and ordained by the laying on of hands, (Gen. 20:21) compare with Genesis Apocraphon of the Dead Sea Scrolls, "and I (Abram) laid my hand upon his head and the plague departed from him and the evil spirit was gone and he lived." See also Gen. 48:8-20. Repentance and faith in God had been taught from the foundation of the earth; the resurrection was taught by many of the prophets, which proves that this was one of the doctrines of the church in the wilderness, (Job 19:26, Psa. 17:15, Isa. 26:19, Dan. 12:2, Ezek. 37) the judgment was also taught and believed in.

Thus we find these six fundamental principles of the Gospel, taught in ancient times, yet by no stretch of the imagination would we say they were destroyed or done away with in Christ because they were taught in the times of Moses. These and many other principles of the Gospel were therefore not new to the time of Christ and the apostles. In fact the evidence is coming to light since 1947, through the Dead Sea Scrolls, found at Quaram, which shows that this church of the wilderness continued contemporaneously with the law of Moses among the Essenes, from whom one school of thought concludes that Christ spent some of the unaccounted four years of his life among them. This sect also believed in all things common, and were practicing it at the time of Christ.

I have tried to restrict this part of this review to these six fundamental principles of the Gospel for a purpose. There is a wide difference between what we call the law intoto, and the principles of which it is composed. We could not say of any one of these principles that it was intoto, the whole Law of Spiritualities. But we find that in the Church, the Gospel of Jesus Christ is the law intoto; these six fundamental teachings, i. e., faith in God, repentance from dead works, baptisms, laying on of hands, resurrection of the dead, and eternal judgment, are principles of this gospel law, but no one of them by itself can be judged the Gospel in its entirety.

So it is with the temporal law, as it is called, or the law governing temporalities. It is a set of rules given of the Lord to govern the material affairs of our lives,

yet they are spiritual laws also; Book of Commandments 29:34-44:

"But remember, that all my judgments are not given unto men: And as the words have gone forth of my mouth, even so shall they be fulfilled, that the first shall be last, and that the last shall be first in all things, whatsoever I have created by the word of my power, which is the power of my Spirit:

For by the power of my Spirit, created I them: **Yea, all things both spiritual and temporal:**

Firstly spiritual, secondly temporal which is the beginning of my work; and again, firstly temporal, and secondly spiritual, which is the last of my work: Speaking unto you, that you may naturally understand, but unto myself my works have no end, neither beginnings but it is given unto you, that ye may understand, because ye have asked it of me and are agreed.

Wherefore, verily I say unto you, that all things unto me are spiritual and **not at any time have I given unto you a law which was temporal**, neither any man nor the children of men neither to Adam your father, whom I created; behold I gave unto him that he should be an agent unto himself;

And I gave unto him commandment, but no temporal commandment gave I unto him; for my commandments are spiritual:

They are not natural, nor temporal, neither carnal nor sensual."

Therefore this law, given to govern our material affairs, is a set of principles, comparable to the six fundamental principles we have just been considering, which can be classified as (1) Consecration; of wealth for a sacred use in redeeming the land by purchase and to work the land; (2) Inheritance or homes for our families, (3) Stewardships, source of labor and income, (4) Tithes of one-tenth part of our income from that stewardship as a thank offering to the Lord, to support missionary work in the church and care for the poor and aged; (5) Offerings, freely and voluntarily given for the promotion of the welfare of the church and individuals; (6) Surplus earnings on our stewardships, which go into the common storehouse to increase the general wealth and to advance the standard of living, and increase holdings by which more and more people, as they are converted may enter into a similar covenant. Thus maintaining at all time equality and all things common in a community of properties.

This system of establishing equality had its beginning in the days of Abraham, to whom the Gospel was first preached. (Gal. 3:8) and a covenant was made with him by the Lord; (Gen. 13:14-15).

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art (Canaan) northward, and southward, and eastward and westward; For all the land thou seest, to thee I will give it, and to thy seed for ever."

This comprised all of the best and fertile land of Palestine which was by this act of God given to him

with a covenant and deed, that could not be broken, forever. Unlike ourselves, Abraham was not required to get this land of his inheritance by purchase, though he was very rich when he came out of the land of Egypt with his family, for he was "very rich in cattle, in silver, and gold," (Gen. 13:2). Therefore after he had received this inheritance, he went to Hebron (Gen. 13:18), and dwelt in the plain of Mamre, and built there an altar. This was the beginning of the Church in the wilderness. Some three years later, he learned of the plight of his brother Lot, and went to his aid, (Gen. 14:13-16) with the result that he recovered "all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people." (verse 16) He then went to Salem (later called Jerusalem) the city of Peace, where he met Melchisedec, the priest of the Most High God, who brought forth bread and wine, evidently for the sacrament (I Cor. 1:4) and blessed Abraham (verse 18) after which Abraham gave a tithe of one tenth part of all he possessed, (verse 20, also Heb. 7:1-3). Also in this connection we cite you to the Book of Mormon, Alma 10:630:

"And now, my brethren, I would that ye should humble yourselves before God and bring forth fruit meet for repentance, that ye may also enter into that rest; (See also Alma 9:55, as to who shall enter this rest, which rest is the paradise of God, Alma 19:44).

Yea, humble yourselves even as the people in the days of Melchisedec, who was also a high priest, after this same order which I have spoken, who also took upon him the high priesthood forever.

And it was this same Melchisedec to whom Abraham paid tithes, even our father Abraham paid tithes of one tenth part of all that he possessed. (See also Gen. 14:20, Heb. 7:1-6).

Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being this order. (These ordinances had reference to gospel principles, repentance, paying of tithes, etc., looking forward to the coming of Christ. Ordinance,—a statute, especially one enacted by a government or church.)

And this, that they might look forward to him for a remission of their sins, that they might enter into the rest (or paradise) of the Lord.

And for this intent, we (the people of Nephi before Christ) keep the law of Moses, it pointing our souls to him; and for this cause, it is sanctified unto us, for righteousness, even as it was accounted unto Abraham in the (church of the) wilderness, to be obedient unto the commands of God, in offering up his son Isaac, which is a similitude of God and his only begotten Son."

Therefore, if Abraham and his people, who made up the church in the wilderness, of which Melchisedec was the high priest as the counterpart of Christ, (verse 9 above) could enter into the rest or paradise of God by thus honouring God through repentance and giving a thank offering of a tithe of all that he possessed, then, (the ordinances being (after the order of the Son of

God) can we do less, and expect to enjoy the same rest? Is it not possible that the paying of just a tithe or one tenth of our possessions could be a test of our faith, as to whether or not we would be willing to go a step further and consecrate or set apart as sacred all that we possess? Are we justified in refusing to comply with one of these ordinances because we are not in a position to comply with all them? In the above we are clearly admonished that we should humble ourselves before God, and bring forth fruits meet for repentance, that we may also enter into that rest. If we have such a desire, why not keep all the ordinances of the Lord, even this one of tithes if we hope to rest in the paradise of God, for it was after the order of the Son of God.

(to be continued)

THE TRAP

By Lawrence John Ballard

"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. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, give us of your oil; for our lamps are gone out. But the wise answered saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were **ready** went in with him, to the marriage: and **the door was shut**. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, **I know you not**. Watch therefore, for ye know neither the day nor the hour, wherein the Son of Man cometh." (Matt. 25:1-13).

This means that you, we, all of us, must not be found wanting, when the Lord comes. That at **all times** we must be **ready**, or the door of heaven will be shut to us.

The Lord, Jesus Christ, does not trap us, but we trap ourselves. We hold on to the things which are of this world, just as if we could take them with us. That is not so. We lie, cheat, and rob to gain things more than our neighbor has.

Because of the things we do, we think we are **lost**. Because these things were done either before or after baptism. Again, this is not so! Submit to God, repent to Him and He will forgive you. "I will heal their backsliding, I will love them freely: for mine anger is turned away from them." (Hos. 14:4.) "He that trusteth in his riches shall fall: but the righteous shall flourish as a branch." (Prov. 11:28.)

The trap that you set for yourself can be gotten out of. Not as easily as before you were baptized, but

you can get out! The Devil **wants** you to believe that you are trapped, so he can keep you for his own. But if you will submit to God and repent of your sins **He will forgive you**. (Read Hos. 14:4; Jer. 3:12-14; I John 2:9; Ps. 32:5; and Job 22:23.)

Buy returning to the Almighty, you shall be built up for his anger shall be turned from you. Don't try to hide for there is no place to hide. Return to Him. Keep the word. Keep that which is good, and He will be with you always! **The trap is set by Satan himself!** So watch for it, for there are many kinds of traps; all designed to catch you. So walk around them, run if you must, but **go!** For it is said, "Watch ye therefore, and pray always." (Luke 21:36.)

Lawrence John Ballard
4042 Albion Street
Wyandotte, Michigan
Church of Christ (Temple Lot)
Riverview, Michigan

PREACHING AND PRACTICING

Have you ever noticed how much easier it is to love people abstractly than concretely? The Christian ethic is logical, reasonable and generally accepted—but, there is nothing harder to follow. You can love God and, in theory, your neighbor; but when the preaching gets too direct it makes you uncomfortable. When it comes to practicing it, there's often a reason why your neighbor is not worth loving.

What about the people who live next door to us, behind us, across the street? Do we get along with them, or is there some reason—why we do not feel free to include them in a circle of positive relationship?

To love our neighbor "as we love ourselves" means to respect their dignity, their integrity, their fellowship with us in all the privileges of our society.

One cannot but see—that the love of neighbor hinges on our self-love. In other words, if we are unlovely to ourselves, we are not prepared to love others. We will be as disagreeable to them as we are to ourselves and there will be none of the richness of life available to us. Love of self is not vanity, but is the very bed-rock of a creative religious life. It is absurd to believe that we are commanded to love others as we love ourselves if neither we nor others are uniquely valuable as part of the fullness of creation. Once you learn to appreciate yourself and the talents entrusted to you, you have reached a maturity in which you can function socially, and therefore religiously, with others. There must be self-dignity, self-pride, if a man is to operate as the equal of his mates.

Nothing marks us more clearly as immature, even as infantile, as our inability to love people, to enjoy them, to appreciate them, to contribute to the fullness of their lives.

—William B. Rice.

There's no limit to the height a man can attain by remaining on the level.—Anonymous.

REPORT OF COLORADO REUNION

On Saturday and Sunday, July 7th and 8th, a reunion was held in our new church on Orchard Mesa in Grand Junction, Colorado. We decided to have a reunion on rather a short notice which did not give us an opportunity to advertise in the Advocate. There has not been a reunion held in Colorado since 1958; therefore, several of us thought it wisdom that we have one again, and we feel that our efforts were amply rewarded. Another year we plan to have our notice in the Advocate far enough ahead so that those that desire to come might have the opportunity to make plans toward that end.

There is a great value in reunions for it gives each one the chance to renew friendships and to have fellowships with each other. Also we can learn the individual needs of one another and by so doing actually grow in love toward the other person. This year we had Bro. and Sr. Don McIndoo and family from Phoenix, Ariz.; Bro. and Sr. Archie Bell from Independence, Mo.; Bro. and Sr. Leon Yates from Macks Creek, Mo.; and from other places in Colorado we had Bro. Thomas E. Barton, Sr.; Bro. Marvin Carroll; and Bro. Thomas E. Barton, Jr., and family.

Saturday at 9:00 A. M. we started our reunion with a prayer service which lasted almost until noon. All who were there enjoyed the service. Then at 3:00 P. M. Bro. Thomas E. Barton, Sr. preached to us; at 7:30 P. M. there was song service followed by preaching by Bro. Don McIndoo at 8:00 P.M. Sunday at 9:00 A. M. there was sacrament service which occupied most of the time until noon. At 3:00 P. M. Bro. Leon Yates preached to us. Then at 4:30 P. M. we had four baptisms. Our new sisters are Joye Shaw and Verda Shaw and our new brothers are Ducane Ely and Arden Ely. It seems like reunion is more complete when there are those who decide to enter the waters of baptism. At 7:00 P. M. we had a confirmation service followed by song service and preaching at 8:00 P. M. by Bro. Archie Bell. There was good food for thought in the sermons that were brought to us, and I believe all enjoyed them.

Before closing this report it would be well to remark about the feeling of peace that prevailed throughout the reunion. It seems that our services, our meals, and our fellowship one with another all transpired in the attitude of peace even to the point that several commented on the peaceful feeling that was there. This I believe was an answer to prayer that took place before the reunion. It seems that much more can be accomplished if we unite in prayer and prepare our minds before we accomplish any thing. The two Wednesday evening prayer services that preceeded our reunion were especially called that we unite in prayer in behalf of our reunion that it might be a success, and I believe our prayers were answered. The first prayer service I especially remember because practically every song that was sung was born to me under the power of the spirit which indeed is a wonderful feeling. This feeling was felt by others as well as my-

self and indeed it was good to have been there. This shows what we could do if each one of us would become more constant in prayer and united in mighty prayer before God.

Your Brother in Christ,
Marvin E. Ely.

REPORT OF THE MISSOURI REUNION

The farm of Dr. I. C. Keeney provided a pleasant setting for the Missouri Reunion. The large tent was comfortably shaded by the towering oaks on the front lawn, and in a meadow on one side, a small tent community sprang up to house part of the visitors. Other guests were cared for in the homes of the Houston saints.

The delicious meals were prepared by the families living in and near Houston, under the capable direction of Sisters Margaret Keeney and Ella Engle. The meals were served most efficiently in the farm home and eaten at tables on the shady lawn.

The spirit of reunion was evident as friends gathered from distant places. Each new arrival was greeted with enthusiasm, as old friendships were renewed and new ones established.

It was also a time of spiritual renewal as we entered the meetings. The first prayer service was in charge of Elders Ed McIndoo and Alex Smith. The opening testimony by Brother Smith brought joy to all of us as he related the incidents of his recent serious illness and hospitalization, when the doctors gave him only a few days to live. As most of you know, this was a matter of grave concern and prayer throughout the church. God's intervention was apparent as he testified of his return to normal health.

Another evidence of God's goodness to his children was seen in the increasing strength and health of Sister Arthur Smith, following her accident of last year. Sister William Anderson and Sister R. R. Robertson, who were missed at the last conference because of grave illness, both attended the reunion and were administered to by the elders during the services.

The sacrament service on Sunday was in charge of Apostles Archie Bell and William Sheldon, assisted by Bros. Denver Chapman and Gus Schwegler. The sermons provided an abundance of spiritual food: they were by Elders John Sweem, Don McIndoo, Paul Mercer, Marvin Ely and Apostle Arthur Smith. We enjoyed worshiping together in song, under the direction of Brother Sheldon.

During the intermissions games and entertainment for the young people were provided by Harvey Seibel and Jim Hedrick, assisted by several others.

The largest attendance was on Sunday, when there were ninety-eight present. Guests came from Colorado, Arizona, Tennessee and Oklahoma, as well as the various locals in Missouri. As the time for departure came, all were richer for having spent this time together, and a little better equipped to carry on the normal activities of living.

Louise McIndoo.

UNITY

(Sermon by Don McIndoo—July, 1962—Missouri Reunion, Yukon, Missouri).

My family and myself feel a great deal of pleasure in meeting with you here in this Missouri Reunion. We've met many of you before, we came with expectations of renewing old friendships and of making new ones which we will cherish throughout our lives. I must confess however that I would much prefer being in the audience than here in front of you. But when a person is asked to testify of the gospel of Christ, as I have been and as each of you have been at times, either from the pulpit, in your lives, in your family, at your places of work or play; we either speak out for or against the gospel we are never silent. And I am confident that each of us must answer that call and must take our place in speaking out for the gospel of Christ.

I would like to use for a text a few of the verses from the writings of Paul as found in the first and second chapters of Philippians.

"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; . . . Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. . . . Let this mind be in you, which was also in Christ Jesus."

The function of the gospel of Christ is today the same as it was 2000 years ago—to bring men, women, boys and girls, closer to one another and to their Heavenly Father. And we might well ask, how shall we find and approach this Heavenly Father? To us who have become familiar with the gospel of Christ, the answer seems apparent. God so loved us, those who will come in the future, and those who lived in the past, that He sent to the world His Only Begotten Son. And if we believe on Him and His teachings then we shall in reality find and know and comprehend our Heavenly Father. If we try to put into practice the things He taught we shall find an inner peace, and what might have begun as just a desire for a belief in God and the gospel of Christ shall grow into a strong faith and even farther into a sure and perfect knowledge that God is, that He lives and that He is a rewarder of those who diligently search after Him.

Even though the way is apparent to us and even though it seems obvious at times—yet it is still difficult. It is hard for me, it will be hard for you, it is hard for all men who have sought to draw closer to their Heavenly Father. How frequently we are reminded like the Apostle Paul, that the ways of the Lord seem inharmonious with our nature and that when we endeavor to do those things we know are right we find within us those attributes of our personality and selfish ways, that seem to oppose our efforts. And even though we know what we should do, it becomes difficult and we find that there is a war going on within us.

How frequently we speak out in impatience to our fellowmen—how often we lash out in anger or accusation—how easy it is to accuse and give way to passions, even when we know the way the Master would have us live, think and speak. How often do we do those things first, without considering one vital question—What would Jesus have me do in this situation? How would He have me answer this person, how would He have me react to this situation? If we as Christians could develop the habit of asking ourselves that question daily I'm sure that we would see a great many changes wrought in our lives. We should do as the apostles admonishes us, let that mind that was in Jesus Christ be in you.

How strangely our thoughts and actions are molded by this world in which we live, rather than by the plain teachings of the Master. It would seem that in the world today that the Gospel of Christ is being challenged on every side. The nations of the earth seem proud of their philosophy of materialism—they feel that politics, economics, and materialism is the answer to the problems that confront the world today. Standards of morality that used to be common are not common any more. Things that used to be frowned upon, are done every day by boys and girls now and we look with askance perhaps at things they do and say and the way they act. Even the philosophers, psychologists, and counselors are confused, they advise this and that and there is a great deal of confusion. In this world of unrest and confusion in which we live what is the role of The Church of Christ?

It is to carry the gospel of salvation into the lives of men and women throughout the world. It will help them in all their relationships—it will give them wisdom, guidance, direction, healing, blessing, life abundant, life eternal. Even though these problems of righteousness, purity, charity, love are personal problems, yet the decisions, thoughts, actions and words spoken by members of the Church of Christ are a reflection upon this divine instrument which God has given to the children of men. Upon us and others like us throughout the world rests the efficiency of this instrument by which the gospel of Jesus Christ is to be carried. Whether it shall be a sharp and whole instrument that can carry out the tasks for which it was put into the world or whether it shall be a dull and ineffectual instrument that cannot carry the life-giving promises of Christ, depends upon men and women like you and me.

There is a man who has been appointed by the President of the United States and approved by Congress, to be ambassador from our country to the country of Mexico, whose duty is to handle the problems, relationships and the diplomacy that needs to take place between these two countries to help the people down there get a picture of what our country stands for what we are really like. But there are thousands of ambassadors in Mexico who have not been sent by the government. When I was down there I saw many ambassadors even a few from the state of Mis-

ouri, who spoke louder than the one man appointed by the President, and they gave those people there an impression of what America was really like. They see our country reflected in the men and women who go there to study, visit, or work. I have seen some who went down there to minister the gospel of Christ, with their hearts filled with love and charity and who endeavored to carry the fullness and blessings of life that we enjoy, to those people who are downtrodden, oppressed, and living in ignorance, and it has been an influence on the lives of those people there. I saw another ambassador from St. Louis, Missouri who walked the streets of the capitol city of Yucatan, wearing shorts, high top boots, a jungle helmet, a big flowered, brightly colored shirt, and a huge knife strapped onto his belt, and as he stalked through the streets of Merida he looked like a tiger hunter. He was an ambassador from the state of Missouri too, and he helped give them an impression of us. Paul says, now ye are ambassadors for Christ. Whether we want to be, whether we feel we have been appointed or called or elected—still we are ambassadors for Jesus Christ. And the people who know you as a member of this church feel that the church is reflected in your life. They feel that our Conference is a reflection of the kind of people that we have in our church—they feel that these meetings we are having here are a reflection of what our church has to offer. We are ambassadors whether we like it or not. We are living epistles of the gospel of Jesus Christ, and as such we have a great responsibility. The problem of eternal life isn't just a personal problem, it is a problem upon which the future of this great instrument depends. As I go out into my daily walk of life it becomes necessary that those people who know me as a member of this church really can see reflected in my life that mind which was in Christ, and not that foolishness and weakness that I sometimes see in my own life and I'm sure that they see in me.

In the Book of Mormon, III Nephi, 12th chapter there are some words I would like to read. This is after the Master of men had come bringing to them the plain simple fundamental truths of the gospel. "And it came to pass that he did do all the things even as Jesus had commanded them and they who were baptized in the name of Jesus was called the Church of Christ." Common sense tells us that the church and its membership reflect on one another. This church and this gospel must be reflected in your life, and certainly your life reflects to the world how they will consider this Church of Christ.

We are the Church of Christ, we are citizens of the Kingdom of God. Just as in an earthly kingdom, there are responsibilities that befall the citizens of heaven. The responsibilities that fall upon you as a citizen of the state of Missouri or Colorado or Arizona, or where ever you are from are many. You have the responsibility from time to time of jury duty, of the education of the young people, of wise government, good leadership. Now we can turn our back upon them but when citizens of a nation turn their backs upon the responsi-

bilities that have been placed upon them, it is to their own detriment and that nation will begin to decay until it shall fall. So it is with the Kingdom of Heaven, and so it is with this Church of Christ. To accept these responsibilities is to acquire for ourselves those immeasurable riches that Christ has promised.

From the 9th chapter of Mosiah I read a few of these responsibilities we are talking about. "And he commanded them that they should observe the Sabbath day, and keep it holy, and also every day they should give thanks to the Lord their God. And he also commanded them that the priests whom he had ordained, should labor with their own hands for their support; . . . And again, Alma commanded that the people of the Church should impart of their substance, every one according to that which he had; If he have more abundantly, he should impart more abundantly; and he that had but little, but little should be required; and to him that had not should be given. . . . And he commanded them that they should teach nothing save it were the things which he had taught, and which had been spoken by the mouth of the holy prophets. Yea, even he commanded them that they should preach nothing save it were repentance and faith on the Lord, who had redeemed his people. And he commanded them that there should be no contention one with another, but that they should look forward with one eye, having one faith and one baptism; having their hearts knit together in unity and in love, one towards another. And thus they became children God, having their hearts knit together, in unity and love one toward another."

And for this purpose we come together here, some from a great distance, some close at hand, great preparation has been made, prayers have been offered, many people have tried to prepare themselves spiritually, and mentally, for this occasion, that we might gather together and worship Him and have His spirit with us to lead us and direct us—that we might come together in unity in singleness of heart and purpose, to worship Him and receive of His wisdom and His blessings.

The word Reunion means to unite together. It is my opinion that this is one of the great needs of the Church of Christ today. Just as it was the need of the people back in the day when Christ came to the Nephite and Lamanite people, and he had to say to them, "let there be no more disputations among you, as there has hitherto been." This is one of the great needs of the church today. It isn't enough that we have such a reunion in Grand Junction, in Tennessee, Wisconsin, or Michigan. Our Church needs a universal reunion, uniting together rededicating ourselves to the purpose for which we came into the doctrine of Christ a hundred years ago, more or less.

At the time Abraham Lincoln assumed the responsibility of leadership for this nation which was being split asunder by forces which at this time are hard to comprehend—he was ridiculed, persecuted, and reviled. But we have the advantage of history and we can look back and see that he became one of the greatest

men that this nation or any nation ever had. He had a belief, he had a dream. He had a realization that the people of this nation united together with one purpose, one intent, in one common language and law under the hand of God, would be the most blessed people on the face of the earth. And he was willing to make any sacrifice both for himself and for this nation to achieve that unity. Thousands of men responded to that call and made the ultimate sacrifice for such unity. The same is true for us today.

One of the chief tools of the Devil as he seeks to make ineffective the instrument of God, the Church of Christ, is the lack of unity, disharmony, the building up of barriers between a man and the one next to him, his brother or his neighbor. This is one of the greatest tools the adversary has over the hearts of men. No sacrifice on our part would be too great to achieve spiritual unity, and love one toward another, for a rebirth of unity in the Church today is the greatest need that we have.

And there is only one sacrifice that is acceptable. It is not the sacrifice of our physical lives, or the sacrifice of what we believe in—it is the sacrifice of a broken heart and a contrite spirit. Having meekness, and a mind that is embeded with peaceableness, easily entreated, neither giving nor receiving injury from a brother, one that is always putting the well being of others before himself. This is the only sacrifice acceptable today—in short, to supplant our way of thinking and acting and speaking with that mind that was in Christ Jesus.

When water falls through a dynamo that is turning at a certain speed electricity is generated, and when that electricity is run through high lines we can turn a switch and in a little while the friction generated in a little wire will cause these lights to begin to burn that we might see in the darkness. We might call it the law of cause and effect. It is called many things, and we see it in many instances of our earthly existence. We know that when some place there is a great coolness as compared with more heat in another place that difference in temperature coupled with the law of gravity causes the wind to blow. We know that in this part of the country when the warm air from the gulf of Mexico comes up through the Mid-West and meets cold air masses that might be falling from the Canadian country that there will be certain conditions that will prevail causing tornadoes or storms of great violence—the law of cause and effect.

The same thing is true in our spiritual life. When we live in a certain way, certain things will begin to happen. When we as a church begin to follow completely as well as we possible can in our weakness, calling upon our Heavenly Father for guidance and strength, we shall see certain things take place in the lives of the people of our church and in the Church itself.

I'd like to read once again from the 4th book of Nephi in the first chapter, what I consider to be one of the most beautiful Scriptures that I have encountered.

And in this chapter let us recall it is after the Master has left the children of men here and they have hearkened to his words and they have begun to do certain things in their life which brought about a definite result in their association together.

"And they had all things common among them; therefore they were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift. . . .

And there were great and marvelous works wrought by the disciples of Jesus, insomuch that they did heal the sick, and raise the dead, and cause the lame to walk, and the blind to receive their sight, and the deaf to hear; and all manner of miracles did they work among the children of men; . . .

And the Lord did prosper them exceedingly in the land; yea, insomuch that they did build cities again where there had been cities burned. . . .

And it came to pass that the people of Nephi did wax strong, and did multiply exceedingly fast, and became an exceedingly fair and delightsome people. . . .

And it came to pass that there was no contention among all the people in all the land; but there were mighty miracles wrought among the disciples of Jesus.

And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God."

This is the promise that our Heavenly Father has made to the church—to all people who will embrace and follow his doctrines. What was it in the lives of these people that brought about such a wonderful condition? We read it in the verse preceeding: "It came to pass in the thirty and sixth year the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another." And because of their faith and belief in the gospel of Christ which allowed the love of God to flow into their lives to the extent that they could not contend or dispute, they could not deceive nor hurt nor cause injury to one another, these wonderful blessings were poured out upon them.

As members of the Church of Christ we are called to a great vocation, to a great task. When we so incorporate into our minds and our being the love and unity of mind that was in Jesus Christ, we have the promise of His Spirit to be with us to bless us in every need, to guide and direct, to go before us to prepare the way, that the efforts that we make shall bear fruit. Then this Church indeed shall become the instrument that God intended it to be—to carry the gospel to the children of men.

I pray that as we go into and through this reunion, and to our homes wherever we might go, that the same spirit of love and peace, of unity that has prevailed here shall continue with us and that we will always struggle after unity and the mind that was in Jesus Christ.

**"LORD, REVIVE THY CHURCH, BEGINNING
WITH ME."**

A layman very critical of his church was in a period of mental depression. His ability had not been recognized on the proper committees. There was too much favoritism for those families who had been in the church for "generations." In the midst of his depression this friend began praying, "Lord, revive Thy Church beginning with me."

Soon his friends began to comment, "Have you noticed Bob's different attitude recently? What's happened to him? He doesn't have a chip on his shoulder any more."

And Bob brought about a change in his church, but it all began when he started praying: "Lord, revive Thy Church, beginning with me."

—Rev. A. P. Bailey.

REFERENDUM REPORT

To the Membership
Of the Church of Christ
Temple Lot

Brothers and Sisters:

The Referendum Ballots of 1962 have been counted. Here is the result:

Bill No. 1 (on church membership transfer)	
Yes, 211.....	No, 79
Bill No. 2 (on regulating the Board of Publication)	
Yes, 219.....	No, 68

Respectfully,

The Referendum Committee

Ora L. Derry

James A. Hedrick

Forest E. Maley

". . . . A MORE EXCELLENT WAY."

(I Cor. 12:31)

"But let every man prove his own work, and then shall he have rejoicing in himself alone and not in another." (Gal. 6:4.)

As you drive west along highway 80 from Good-year, Arizona you will see a network of roads covering the face of the White Tank Mountains. Those roads are part of the elaborately equipped proving grounds, maintained by a large manufacturer of trucks, tractors and heavy earth moving machinery.

To effectively meet competition modern machinery must be able to withstand the stress and strain of every kind of job. So the various companies test their product's working conditions, by doing actual jobs on hazardous mountain roads and in extreme weather conditions. Every product must be proved before it is put on the market, for they know they cannot meet their competition with weak and inferior material.

Every person, each man, woman and child faces such a competitive battle each day of his life. The battle of life is a highly competitive and major battle. It is the greatest and most important contest that any

individual will enter into, and it is becoming more complex each day that we live. Our competitor is continually bringing up new devices with which to overcome our resistance.

We are on the proving grounds every day, and within ourselves we must prove and test the materials with which we wage the battle of life. We, like the successful manufacturer, must strive for perfection. We must develop materials in our lives which will endure through the years under any condition which may confront us.

As members of the Church of Christ we believe in God, the eternal Father, Supreme Ruler and Judge of all, unchangeable and without respect of persons.

We believe in Jesus Christ, the only begotten Son of God, the manifestations of God in the flesh, who lived, suffered and died for all mankind: whom we own as our only leader, witness, and commander.

Those are words from the first and second paragraphs of the Articles of Faith and Practice of the Church of Christ. As such they are part of the covenant we made when we entered the waters of baptism to become one with Christ.

Paul said, ". . . if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, . . ." (II Cor. 5:17-18.)

As citizens of the Kingdom of God we should hold, so strongly, to the belief that, if any man be in Christ he is a new creature, that we will put our whole life into proving it.

How do we go about proving these things to be true?

The only way we can prove the results of Christianity is by the examples of our living and by what it has done for us spiritually, as individuals.

Most of us remember the story of the "Reluctant Dragon." He was a great powerful creature, but he was continually being pushed aside in everything he wanted to do. He was so timid that he was reluctant to use his great strength and live like a dragon.

In Christianity we have the greatest source of power for good in the world. It is within reach of everyone who has taken upon him the name of Christ. A common mistake of Christians is their failure to live bravely. Like the reluctant dragon, we let our weakness rule our lives until we are no different than those who have never learned of the gospel.

The Bible says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that we may prove what is that good, and acceptable, and perfect will of God." (Rom. 12:1-2.)

There is only one way to accomplish such a transition. You must evaluate your past works, profiting by the mistakes you have made, then come to the conclusion that you will change your way of life.

The way to prove it is to put your whole heart and mind into to it, and face the difficulties of life with faith and trust in God. You will find, then, that you will have a strength much greater than your own.

That is not an idle statement. Great men throughout history have testified that in times of trouble the strength which comes from God was their refuge.

Many years before the birth of Christ David testified, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea, . . ." (Ps. 46:1-2).

Job, who was probably the most troubled man in history, testified, "With him is wisdom and strength, he hath counsel and understanding." (Job 12:13). "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: . . ." (Job 19:25-26).

How could a man with so much trouble offer such a beautiful testimony? Simply because he had reconciled himself to the will of God and assumed an attitude of humility and trust, with which God was well pleased. We might say, that he risked his whole life to prove God's plan and found it to be true.

His recipe for such a repentance, or renewal of his mind was, "If thou prepare thine heart, and stretch out thine hands toward him; If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles." (Job 11:13-14).

We have heard many testimonies concerning the results of trust and faith in God. Paul said, "I can do all things through Christ which strengtheneth me." (Phil. 4:13).

Job, David, Jesus, Peter, Washington, Lincoln, and many others, even to our day, have tested the power of God, and found it's promises to be true. You, too, can prove them to be true if you make them a sincere part of your daily life.

"Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28).

That is an invitation to offer your life, your whole mind and soul to Christ. His invitation is an opportunity to prove your own works, not by the testimony of another, that He does give to those who accept, rest and restoration.

People, today, will buy almost anything, at any cost, if they can get it for a small down payment and ten days free trial. Yet how few people there are who will accept the greatest opportunity of their lives to try Christ's offer, free, as a gift of God.

Christ said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4).

That is a big claim, but the only way you can ever know if these things are true is to put your whole life, heart and soul, into proving them.

Try it and you will never regret your decision.

E. J. M.

GEMS FROM THE PAST

(The following is a reprint of an editorial by Louise P. Sheldon from Zion's Advocate July 1934).

A hundred years ago, when the messengers of the Restoration heralded the literal second coming of Christ to the world, there were few who believed it. Today, you can hear it on every hand among those who make any Christian profession. This is as it should be. The light of the fulness of the Gospel did not come forth to be confined to a certain circle. Its rays were to penetrate to the farthest corners of the earth. The Spirit of God was to move upon the minds of men everywhere who would be receptive to it, in the earth, as the prophets had said. In the time that has elapsed since the warning cry went forth that the Bridegroom was coming, an apathy, a lethargy, has developed among many in the Restoration, because the Bridegroom "delayeth his coming." It is a common mistake to expect too speedy fulfillment of a divine promise, not allowing time for all that has to be done. A change has been taking place in the churches. Time has brought about a better understanding of God's promises, until today warning voices are raised in all churches declaring that the second coming of Christ is near, and active efforts are being put forth to take the message of the Savior and Redeemer to the Jews. Men can not excuse themselves now for unbelief on the ground that only an obscure few believe that Jesus Christ will return to the earth as literally as he came the first time. Ministers of all orthodox churches are proclaiming it, and the people of the churches are believing it.

A hundred years ago, when the Church of the Restoration was established, God told His people that He was not pleased with the unequal distribution of the wealth in the world; that he had made the earth for the use of all his creatures, and it was not his will "that one should possess above another." He condemned the prevailing system of Babylon, and told his children that they should establish a new social order based upon the teachings of Christ. It would be called Zion. The Church of the Restoration was the first to raise its voice in condemnation of a system that created rich and poor; that permitted extravagance on one hand, and poverty on the other. Today every progressive minister in every orthodox church is crying "shame" on a system that fosters poverty in "the midst of plenty." In the Catholic Church the impassioned oratory of Father Coughlin over the radio has set thousands to thinking, while the present Pope has written a powerful denunciation of the unequal distribution of earth's bounty. I visited a Presbyterian church in an aristocratic section of Chicago last summer and heard the pastor, famed for his talents and ability as a speaker, say it was a "wonder" to him that God had "not snuffed the churches out" because of their indifference to the suffering and want of their fellow men. That great Methodist missionary, E. Stanley Jones, in an address in Grand Avenue Temple, in Kansas City, last summer said:

"What the world needs is a new program, and new power to put it into effect. It must try to rediscover the meaning of the Kingdom of God on earth. It will see that it means an order of love and brotherhood breaking into the older order based on greed and selfishness. The social gospel, you say: no soul salvation in it. But isn't there? Entrance into the Kingdom of God is personal; living in it is social."

Some may take satisfaction in the mistaken idea that their particular church organization has a monopoly on God. For our part we are encouraged to see that "truth is marching on"; that God's Spirit is moving upon men everywhere, as Joel said it would in the last days. While we feel happy and thankful for the voices that are raised in vindication of the truth of the Restoration message, we are equally happy and thankful that the light of that truth has been spreading in all directions, illumining the minds of men, and while not accepted in its entirety by great numbers, much progress has been made. If you become discouraged, sometimes, because you do not see more headway being made within your own little circle, look out abroad in the world, and despite all the evil, you will see a movement that is steadily God-ward, that is helping pave the way for the coming of Christ and the work that yet remains for his church to perform.

Are any troubled, as they see so much of the Restoration truth being taught by others; do any wonder if we any longer have a distinct mission? Ah yes; it remains for some one to make an actual demonstration of principles that as yet are mostly theoretical. We have the opportunity of establishing a Zion to which messengers from the nations will come to inquire how we have put into operation the theories that good men have preached from pulpit and press, and we can send back the answer, "That the Lord hath founded Zion and the poor of his people shall trust in it." Isaiah 14:32. When the Lord spoke to his servant over a hundred years ago, the special commission that was given was to warn the world; the Gentiles first, and then the Jews, that the coming of Christ was near which would burn as an oven and destroy all that was sinful. Second, that we were not only to prepare men for the next life, but we were to make this a better world for men to live in; that we were to establish a social and economic order fashioned after the pattern God designed as reflected in the teachings of his Son when here on earth; that we were to give the world a concrete example of Christ in practice as well as Christ in theory.

SERVICE: A MARK

Strongly characteristic of the "restoration" movement from early years is the principle, and in varying degrees the practice, of spiritual and material contribution of one's self to the needs of others.

This is perhaps characteristic of all movements that attach to themselves the name of "Christian". However the aspect as basis for "restoration" activity is somewhat more concise and illuminating.

To explore this field, read at this point the following texts which are not inclusive but will suffice to demonstrate. Matthew 19:21, Luke 12:33, Mosiah 9:47-64, Alma 1:27-49, 16:218-225.

In our search of these texts we are confronted with a particular sort of person; (1) He is expected to contribute of himself spiritually and materially to the welfare of others. And, (2) to the end that these things can be effected he is met with the necessity of spiritual and material development on his own part:—He must have the wherewithal to contribute to the needs found in others.

These necessities produce a personality that is watchful unto prayer and communion with God. Also one that is honest, exhibiting the Christian graces that indicate the presence of the Holy Spirit. Energetic in spiritual things, his application is with industry in material fields. Ever with the prior "seeking of the kingdom of God" he is subject to realize upon the promise by Christ that "all other things should be added".

If we should choose a word to exemplify his activity, we could hardly find one more satisfactory than the term "service".

Contemplating further, we comprehend that service is not performed without previous acquisition of the talent and means to afford the provender of service. This is in accord with the resolution of affairs as we have found them portrayed in our listed texts.

With these things in mind we readily see why men and women of the "restoration" apply themselves to the task of spiritual improvement and succor together with the material ministry to the need of others.

This development and service does not stand alone for it draws forth an important quantity of blessing from the hand of The Almighty God that enhances the intellect as well as the material store.

Thus is seen the things of ancient revelation repeated in the days in which we live, and we realize the enduring truth that the service of God bears important fruit whenever men hear and follow His commands.

"Inasmuch as ye do it unto the least of these . . . ye do it unto me." Matthew 25:40.

Elder Thos. S. Maley
615 Shindan Ave., N.
Indianapolis, 11, Minn.

"DR. SUNSHINE"

There was once a man heavy with years in Wisconsin, whose real name was known to fewer than half a score of people. His mail came addressed to merely "Dr. Sunshine". He was never known to complain, but had ever a pleasant smile and kindly word for every adult or child that came within his presence.

One day a neighbor observed him fondling his bower of flowers, and speaking to them. "Dr. Sunshine," said the neighbor, "you always seems to be happy. This is Springtime, and it is well that every man can be happy because of the beauties of Nature. But

tell me, in what season of the year are you the happiest?"

Dr. Sunshine replied without hesitation, "When Spring comes, and in the soft air the buds are breaking on the trees and they are covered with blossoms, I think, **how beautiful is Spring!** And I am happy. When Summer comes, and covers the trees with its heavy foliage, and singing birds are among the branches, I think, **how gorgeous is Summer.** And I add to my joy. When Autumn loads the trees with golden fruit, and their leaves bear the vivid hues of heaven, I think, **how glorious is the Autumn!** And I am gloriously happy. When sere Winter comes, and there is neither flower nor foliage nor fruit, I look up through the leafless branches, as I never could until now, and see the stars shine in the heavens and feel the mightiness of the living God in the great universe, I think, **O how divine is Winter!** and I am supremely and infinitely happy!"

Sunshine Magazine.

USING WHAT'S LEFT

There is an old story concerning a youthful artist who, from fragments of colored glass discarded by his master, fashioned a beautiful cathedral window, so breath-taking in loveliness as to be beyond description. With infinite patience he had collected the bits of glass, and his completed window brought him such fame that he eventually became one of the most noted stained-glass artists.

Every one of us can do a similar thing. We may not gather bits of glass and from them fashion lovely designs for windows, but at least we can save the minutes which we now waste and from them create new possibilities, new achievements.

We can collect what is left of our broken dreams, of our shattered hopes, and refashion the shreds into new patterns of loveliness. We can save the pieces of our ambitions which are not overwhelmed by disappointment and failure, and remake them into noble aspirations.

Perhaps we have wasted the better portions of our lives. But this is no reason for disregarding what yet remains of life; we can take in hand what is left to us and by employing it wisely, redeem our previous indolence and neglect.

If life is far spent, perhaps we should begin now to put the sun back in the sky, to arrange the clouds in such a way as to accentuate the beautiful sunset. Yes, there is time enough for that.

—Leo Bennett.

"A man must get along with himself and his God before he can successfully hope to get along with his fellowmen."—Arland Gilbert.

Robert H. Jensen
2230 Clay
Bellevue, Nebraska
M

CHURCH OF CHRIST PUBLICATIONS

Send all orders to: Church of Christ (Temple Lot), Box 472, Independence, Missouri.

	Price Each
Book of Commandments—Paper Cover.....	\$1.00
Book of Commandments—Leatherette	\$1.25
Outline Church History	\$2.00
Book of Mormon—Missionary Edition	\$1.25
Also Available at	5 for \$5.00
Book of Mormon—Cloth Binding	\$2.50
Book of Commandments Controversy Reviewed.....	\$1.00

There are a few Books of Mormon available in Morocco leather binding. Please write for price.

SUNDAY SCHOOL SUPPLIES

INSTRUCTIONS IN ORDERING

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the schools desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are, as yet, complete.

In compliance with the action taken at the 1960 General Sunday School Association General Assembly, all publications printed by the Association will be sent free of charge. Send ALL orders to: General Sunday School Association Treasurer, Church of Christ (Temple Lot); Box 472, Independence, Missouri.

	Price Each
Primary, Vol. 1, No. 1, Childhood of Jesus.....	N/C
Primary, Vol. 1, No. 2, Jesus' Ministry.....	N/C
Primary, Vol. 1, No. 3, Jesus' Ministry con't.....	N/C
Primary, Vol. 1, No. 4, Life of Jesus.....	N/C
Sunday School Record Book	N/C
Records of the Bible.....	N/C
Records of the Book of Mormon.....	N/C
History and Religion—Chart	1.50