

Zion's Advocate

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

Vol. 44

Independence, Missouri, June, 1967

No. 6

Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live. Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.

My son, keep thy father's commandment, and farsake not the law of thy mother: Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest; it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:

My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart.

A wise son heareth his father's instruction: but a scorner heareth not rebuke. (Proverbs 4:1-5; 6:20-23; 7:1-3; 13:1)

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Editorial . . .

FUNDAMENTALISM

When we stop to consider and make a study of the magnitude and scope of the work of the Kingdom of God in these last days, we are amazed at the enormity and complexities of the problems that confront us in the accomplishment of that work. Problems, that from the standpoint of men of learning of the world, would seem absurd, impractical, and beyond the pale of possibilities in any stretch of the imagination. In spite of this, the accomplishment must come and will come to those who are faithful.

We are warned of the impending disasters that are now appearing on the horizon in the destinies of mankind. We see as we look around us the nations and the world full of discontent, fear, hatred, and the struggle for power and control over the destinies of individuals and peoples. We even see the continuation of the fulfillment of the revelations that tell us that in the last days there shall be wars and rumors of wars, and the shedding of blood. Through the public media of the day, we read and hear the pleadings for the legalization of sin and corruption, to the extent that it becomes common place or common thing in our everyday life. Often times we neglect to realize some of the real meanings in the events of the day with regard to ourselves and our position as a people. With regard to the teachings of the Book of Mormon, the nation that possesses this land must worship the God of the Land, and when it becomes ripe in iniquity, it will fall. We wonder how long, how long, oh Lord, wilt Thou contain Thine anger from this wicked and perverse nation. As we look around about us, we listen to the whisperings of men who would tell us that to survive we must go to war. Not long ago, on the radio, we heard a retired admiral of the greatest and strongest nation in the world make a statement that caused us to wonder. He said, "we must initiate a war with the great nation of China now, in order to survive the onslaught of a direct attack within the period of five years."

When questioned by the news commentator as to whether his proposal was a military consideration or not, he made the direct statement that it was not. After his retirement from the service, he had taken a wife and now was the father of a daughter. He desired that they should live and escape the coming disaster of war.

This is perhaps only one of hundreds of stories we might glean every day, if we were able to contain them all. However, this is enough to illustrate our position, and perhaps our insignificance as far as the giants of the days are concerned in the affairs of men.

However, a little over one hundred and thirty seven years ago is found the record of the story of the restoration of the Kingdom of God to the earth for the last time. After the absence of direct authority to represent God and his son Jesus Christ for the long years of the Dark Ages, Joseph Smith asked in mighty prayer of the

Lord, "which of all the sects was right, (for at this time it had never entered into my heart that all were wrong), and which should I join?" "I was answered that I must join none of them, **for they were all wrong,**" (emph. mine K.J.S.) . . . "that the creeds were an abomination in his sight; that those professors were all corrupt:" "they draw near to me with their lips, but their hearts are far from me; they **teach for doctrine the commandments of men, having a form of godliness, but deny the power thereof.**" (Page 9 RLDS Church History). We merely pose the question, are "they" any different in the sight of the Master of men today? And what of the enemy of the work from without and within, are they similar in the determination of the Satanic powers to destroy the work through the machinations of men? We find those among us who would now lead us to believe there is the possibility that the Woman of Revelations brought forth a man child whose identity was entirely different than that of the Restoration of Priesthood Authority to the earth for the last time. And others, that tell us that perhaps the authority never left the earth. And we say, if this be so, we have no right or reason for existence. We are little different than the sects referred to one hundred and thirty seven years ago.

If there be no falling away, there was no apostasy; and if there was no apostasy, there was no dark ages; and if there was no dark ages, then there was no reformation and restoration of the Kingdom in these latter days. But there stands before us the undeniable proof offered by the multitude of scriptures, that these events did transpire, and that the Restoration of the Kingdom of God did come in and has been established with all the elementary features of a kingdom—a real king, subjects of that king, the dominion in which they reside, the laws the subjects are governed by, **and duly authorized officers** to administer the laws.

Ah no, we must not bow to the teachings of Nehorism of the Book of Mormon in any degree, lest we recognize universal authority and destroy the position and image that the Restoration has attained which is unique in its claims in a sin sick world. A little stone, if you please, that is cut of of the mountain without hands and will roll forth, a haven, a rock upon which men can build a sanctuary that shall be acceptable to the Lord when he again comes to claim his own. Let us cling to the great fundamentals of the Restoration of the Gospel of Jesus Christ till he come, is my prayer.

KJS

ERRATA

Due to a proof-reading error, a word was omitted from the Solemn Assembly notice in the May issue of the Advocate. It should read "there will be no meals served . . ." Our apologies for this obvious error.

Editorial Staff

The road of progress is up and down—but higher with each climb.

NOTICE TO THE GENERAL CHURCH

During the past number of years the parking situation at conference time has become more of a problem in the vicinity of the Temple Lot. The Reorganized Church of Jesus Christ of Latter Day Saints and the Church of Jesus Christ of Latter Day Saints have obtained ownership of all the property surrounding the Temple Lot. Two square blocks to the east of the Temple Lot are owned by the RLDS Church and is scheduled to become a parking lot for their activities and a large portion of it has been completed.

They have been kind enough to offer to us the use of their parking facilities upon a number of occasions; however, at conference time, when both churches are holding conferences at the same time, their facilities are taxed to capacity and beyond.

There have been a number of attempts by our conferences to provide parking facilities upon our own property. The 1967 Conference of the Ministry is proposing to the People's Conference, to be voted upon by Referendum, that a parking lot be constructed on the north side of our present building, extending west to near the end of the property. Such a parking facility should provide space for about forty-seven cars and would not be infringing upon the actual temple site.

Present city codes require new buildings to provide off-street parking and the Urban Renewal Program may soon require such parking provision for existing buildings.

The General Bishopric recommends the passage of this bill and solicits financial help from the members of the church in this program.

Nicholas F. Denham, Secretary
General Bishopric

Solemn Assembly

The past general conference of the Church decided to have a Solemn Assembly during the summer of 1967. It left the appointing of the day to the Council of Apostles. The Missouri Reunion will be held on the Temple Lot and will close Sunday, July 30.

The Solemn Assembly will be held on the Temple Lot in the General Church building beginning July 31st and will continue as long as it is felt to be Spiritually profitable. Inasmuch as this was determined to be a fasting and prayer assembly, there will be no meals served in the dining room of the Church building during the Solemn Assembly.

The purpose of this fasting and prayer assembly is to help us to rid ourselves of the things which stand between us and our Heavenly Father in the hope that we might be accounted worthy to receive from Him the knowledge of things that are to soon come upon the earth and how to make the proper preparation for them.

It is requested that if you can not come to the Assembly, that you hold your fastings and prayers in your homes as much as possible.

Archie F. Bell, Secretary Council of Apostles

SERMON

By Archie F. Bell

At the East Independence Local May 15, 1966

We are pleased to be here this evening and we hope that we may be able to bring to your attention through the influence of the spirit we felt when we put this together. We felt a desire that we might bring out something here this evening especially for those whom we term, teenagers, the youth.

This life of ours is divided up into what we might term, three important categories. There is the age of the little child. Then there is the age of the child. And then there is the age of the youth. After that comes the age of the adult.

The age of the little child we will say ranges from birth up to the age of years of six or seven. The age of a child will range from six or seven to 12 or 14. The age of the youth will range from 12 to 14 to 18 or 20.

In the days of our youth is when we are trying to decide what we want to do in life; what our goal in life is; what our vocation will be. We not only try to make that decision, but we try to make preparations. There are perhaps times when we place too much emphasis on material things. That is the reason why we wanted this evening to bring this to you attention along a little different line. A line which would cause you to have very serious thought.

We want to use for a reading II Peter 1:4-11. Don't say in your mind when you hear this, "Well, I have heard this sermon before." You may have heard this reading before, because it is one that we enjoy. It is one that carries so much. To me, it carries the ladder to eternal life. If we can take step by step up what we are going to read to you tonight, we will see its a step by step of excellence that leads on to perfection. And perfection is what we must have to gain eternal life.

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature." The divine nature is the nature that Christ had when He was here on earth. And we must if we are going to follow through with this correctly (this life we have been given), we must have that divine nature guiding us. "Having escaped the corruption that is in the world through lust"

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Do you notice the different steps on that ladder that if you would follow them step by step, they would take you up the ladder of excellence?

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things,

ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

For a text we want to go to Joshua 24:15. We will only take a portion of that verse. The fact is there are several texts in this verse.

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." The part we want to take as our text is, "Choose you this day whom ye will serve."

We sometimes have taken other texts out of that verse, but we want to use this one this evening; to make a choice this day whom you are going to serve.

You notice that Joshua, when he was giving this address to the people, looked way back beyond the flood. And at that time the earth was filled with violence and corruption to where there were only eight who were worthy to be saved in the ark. Joshua told them to choose whether they wanted to serve the kind of gods they had before the flood which caused these evils, or the gods of the Amorites which were idols. Or did they want to serve the God of heaven who we read about in our lesson tonight. That is what we are going to try to use as our text this evening; to choose. We are going to try to show the various steps we are to take in that choosing.

When we get to talking about the ages of our growth, like we did a short time ago, we find there is an age for each one of our growing years. We want to think about the time when Jesus was with His parents. They had been down to Jerusalem and were on their way back. They had traveled about three days on their return home, when they noticed that Jesus wasn't with them. They inquired among the company to try to find Him. He was not there. They decided they had better go back to Jerusalem to see if He was there; to see if they could find Him.

After searching around quite a bit, as is recorded in Luke 2:46-49, "And it came to pass, that after three days they found him in the temple." Now remember our text is, choose you this day whom ye shall serve. And they found Him in the temple, "sitting in the midst of the doctors." A doctor is a highly educated man. Sometimes we call them doctors and sometimes we call them Ph.D., Doctor of Philosophy. Both have completed their course in education. These were called doctors.

Jesus was, "both hearing them, and asking questions." We don't believe that the boy Jesus, when He was among them was trying to show them something great but to me here is an example of an age which we want to be thinking of.

"And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us?" In other words, why didn't you tell us that you wanted to stay here for

awhile. "Behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?"

There is a key; a key for the young folks of today as well as any age. But we are speaking to the young folks of today. We want you to notice the age of the boy. We find it in verse 42. "And when he was twelve years old, they went up to Jerusalem after the custom of the feast." And that was the expression which He made, "Wist ye not that I must be about my Father's business?"

We said that 12 to 14 was the age when they start into the age of youth. When they start into this age is when they commence to fashion their lives. As a little child we learn what we might term, the basic principles of life. We learn to walk, to talk, to use our hands and our feet. We learn to play with our playmates. Those things we are speaking of are for the little child.

Then during the age of childhood, we are to learn obedience. Then in youth, through the things we have learned in these other two stages, we are to begin to fashion our lives. One of the first things that should be thought of is choosing who we are going to serve and be about the business of that Father we are going to serve. The same as Jesus said to His mother, wist ye not that I must be about my Father's business? That is one thing that should be in the mind of our young people when they start into youth. We must be about our Father's business.

Vocations are nice. Yes! And they are essential for the physical man, but the primary thing we should be thinking of down through life from our youth on is, about our Father's business. We never get past that age.

We are to start in the age of youth to form our lives; to give them shape; to give them meaning. So it will be a life where that Father we have been speaking of; the God we choose to serve, can guide us in the path of truth and righteousness.

We think of that scripture that we hear so often and it is really good, Hebrews 11:6. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

We want to recall our reading. Notice it said, "add to your faith virtue." One of the first things we were told to do in this reading was to add to our faith virtue. We wonder what is meant by that word, "virtue". What is meant by it is, purity. Add to that faith purity. But just on the surface. Do you remember in one of the beatitudes where it said, "Blessed are the pure in heart for they shall see God?"

Some of you may have been out in the timber and have noticed trees. It has been my experience several years ago to work in timber. Some of the trees on the outside looked fine; well clothed with bark. But when that tree was felled, cut into logs and taken to the mill, it

was anything but pure in heart. Some of those trees on the inside would be absolutely worthless. And you know, it is from the heart (I believe Christ said), all things spring forth. Let us go to Matthew 15:18-20. Now we are speaking of purity.

"But those things which proceed out of the mouth come forth from the heart; and they defile man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashen hands defileth not a man."

That does not keep you from washing your hands and faces before meals, but we want to bring to your attention, these others things that come from the heart. And we have to be pure in heart if we are going to be living a pure life.

I am thinking of Isaiah 55:7. "Let the wicked forsake his ways." Let us notice this next one. Wickedness is something that is visible. The next one is something that is invisible, and that person himself is the only one who knows about it to begin with. It says, "and the unrighteous man his thoughts."

Wickedness you notice here is shown to us as the things we do which are contrary to the Lord. Unrighteousness you notice here, comes from the thoughts; the thoughts spring from the heart; and out of the abundance of the heart, the mouth speaketh. That is what Christ was trying to bring to our attention; keep our thoughts pure. If we keep our thoughts pure, our words will be pure. And if we can keep our words pure, our habits will be pure as well. Add to your faith virtue.

Next he said, add to your virtue knowledge. He doesn't mean going to school only and learning the things taught there. I want you to notice, I did not say anything against going to school. But I said he didn't mean going to school only; learning from books. But he wants us to learn more than what is found in books. Books contain only a part of the knowledge we can receive. We must have our mind working constantly when we are out.

I remember when I was a boy, of reading a story about a way of learning. This story was, "Eyes and No Eyes". Someone had sent two boys out through the some territory, and told them when they returned, he wanted them to give a report on what they had seen.

One boy went out and soon returned. He couldn't find any reason at all why this man had sent him out there. "Why", he said, "there was nothing out there to see."

After a while the other boy came back. And it took him some time to tell of all the things he saw. He had gone over the same territory the first one had. What I am trying to get to your attention is, you use your eyes to gain knowledge as well as reading. You use your ears to gain knowledge. You can read the thoughts that are in writing.

Those three things are what you put together to gain knowledge. Another thing; knowledge in most if not all cases, is reasonable. You must use your reasoning power;

and it is a power. You determine in that knowledge you gain, what is right, and what is wrong. The things that are wrong we abstain from if we keep our thoughts pure. Things which are wrong then, will be repulsive to us if we keep our thoughts pure.

But on the other hand, if we did not keep our thoughts pure, life would be a different story. A story that no one would be proud of.

Knowledge is to become acquainted with a fact. Let us carry that a little bit farther if we can. Let us consider understanding right along with it. Understanding is where we can grasp the meaning of a fact. And when we can grasp the meaning of a fact that means, we retain it. So if we gain knowledge we must understand what that knowledge really is.

I am sure there are several of you here who have heard about hydrogen power and atomic power. But how many of us understand it? I talked to a man a few weeks ago and he explained to me about jet propulsion; how it propelled these big planes through the air. He talked quite a while and I still don't understand it. He gave me knowledge but he couldn't give me understanding. That has to open up in our minds and there is one way that will open it up. That is spiritually. Paul cautioned the Colossians that they have spiritual understanding. That means they kept themselves close enough to the Lord to when knowledge came unto them, that understanding, if they sought Him properly, came to them as well. Spiritual understanding!

Many times we are given what some people think is understanding, when it is nothing more than their interpretation. There is a great deal of difference between interpretation and understanding. When we think of knowledge we want to think as well of the understanding of that knowledge. When you have the understanding of knowledge, you can expound it too. Expounding is to open up the meaning of a fact to another. You cannot teach another something that you yourself do not understand.

When Christ was among His disciples as recorded in Matthew 13:11, He told them a promise had been given to them; a gift. He said, ". . . It is given unto you to know the mysteries of the kingdom of heaven, . . ." He is talking to those who have accepted Him. You will notice in our lesson; let us notice that again, "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." (the waters of baptism)

Christ was talking, at the time we read about in Matthew, to those who had gone through the waters of baptism. He said, to you is given to know the mysteries of heaven. That doesn't mean they are going to understand them. It didn't mean that they automatically knew all the mysteries of that kingdom. He also gave instructions in another place wherein He told them, Matthew 7:7, 8, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For everyone that asketh receiveth; and he that

seeketh findeth; and to him that knocketh it shall be opened."

He intends, if we are going to know the mysteries of the kingdom of heaven, to be interested enough in them to ask Him about them. We certainly wouldn't think of asking somebody about atomic power that didn't know anything about it to begin with. So it is up to us when we want to know something about the kingdom of heaven, to go to someone who knows all about those mysteries. Don't ever think in your mind that mysteries are restricted.

Let us call our attention to the Book of Mormon, page 344 (Alma 9:15-20). This is something that is wonderful to me, but I have noticed there is a word a little bit different in this passage. Christ told His disciples, to you is given to know the mysteries of the kingdom of heaven. Notice what it says here.

"Now Alma began to expound these things unto him, saying, It is given unto many to know the mysteries of God." It is a gift again to know the mysteries of God. You would have to know the mysteries of the kingdom of heaven first before you would be interested in knowing the mysteries of God, which are farther along the road of understanding.

"Nevertheless they are laid under a strict command, that they shall not impart only according to the portion of his word, which he doth grant unto the children of men;" Now you have read in the scripture where Paul tells about a man who was caught up to the third heaven and saw unspeakable things. You can read in the Book of Mormon about how these disciples of Christ were caught up into heaven and saw things that they could not tell when they returned. You no doubt, have read in the Book of Mormon of once when Christ prayed before them He used such expressions that they couldn't repeat them. These are some of the mysteries of God. Some of these things are not granted unto the children of men. They are granted only to the children of God. We want that to be in your mind. Let that sink deep into your mind. There is a difference between the children of men and the children of God. The children of men are the ones who obey their parents here on earth. The children of God are the ones who are lead by the Spirit of God in the things that they do. They obey their heavenly Father.

We understand through the writings of John that Christ gave man power to become sons of God. Paul wrote the Romans that, "For as many as are led by the Spirit of God, they are the sons of God." (Romans 8:14)

Now it says, "according to the heed and diligence which they give unto him." In other words obeying His commandments. "And therefore he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart. . ."

I want you to notice that first one, he that will harden his heart will receive a lesser portion. Keep that in your mind because we are going a little bit farther in this reading and it will tell you the result of that way of receiving the word of God. This is a life

where we continually grow if we are going to be found pleasing before our heavenly Father.

"And he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God, until they know them in full." That doesn't sound like there is going to be restrictions, does it? It sounds like it is possible for a person to get close enough to God to where he can receive of these mysteries from Him until he knows them in full.

We have the example of the brother of Jared. He stood in the presence of the Lord. And because he was in such a spiritual condition, the Lord said to him, "Ye are redeemed from the fall; therefore ye are brought back into my presence;" (Ether 1:76). That would be the condition a person would have to be in to know the mysteries of God in full.

"And they that will harden their hearts, to them is given the lesser portion of the word, until they know nothing concerning his mysteries; and then they are taken captive by the devil, and led by his will down to destruction."

We must make up our minds in the days of our youth to keep on growing; to keep on growing in Spiritual matters. It might be that during our youth we have reached our full growth as far as the physical man is concerned, but we never want to say, "I have reached my full growth in Spiritual things." Always be looking for more knowledge.

There is a song they used to sing down in the Ozarks. It may be they still sing it down there. I am not living there now. There is a lot of truth in the one expression in that song. This is not the exact words but the thought is, you can't buy back the days of your youth. We know that you can't buy back the days of your youth. They are given to us during which to shape our lives in. And we should put into full effect all the knowledge we can get, in shaping our lives in the days of our youth, because when we have gone into adulthood we just can't buy back the days of our youth.

Let us turn our attention back to Peter's writing. "And to knowledge temperance." We want to be careful with that word. It doesn't mean to give away to our temper. Temperance means moderation. Paul mentioned it in one of his writings. We want to read that. He has been giving the Corinthians an example. He is telling how it is in this life. We will suppose that all the young people here tonight were lined up out here in the lot and were going to run a race. There is only one who can win that race. The rest of them will be losers, more or less. But only one can win the race. That is the way man sets up his race.

But where God sets up His race, all can win. Everyone can win. Paul is trying to show us here in this reading. He says, "And every man that striveth for the mastery is temperate in all things. Now they do it" (he is speaking of the world) "to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection: lest

that by any means, when I have preached to others, I myself should be castaway." (I Corinthians 9:25-27)

I would like for everyone to read that a good many times; especially the young. Stop and analyze that; about how they are to keep their bodies under subjection, lest they lead a life as Paul is putting it here but he doesn't use the word, of a hypocrite. One who is living one kind of a life, but trying to make others believe that he is living another. And when he does that, Paul said, "I myself would be a castaway." A castaway out of the kingdom of God. We must not only be pure in mind but we must also keep ourselves under subjection. And Paul said those who do keep themselves under subjection, are temperate. They practice moderation. Moderation is to observe reasonable limits.

That would bring up the thought that we must have standards, wouldn't it. A limit of how far we would go. We will say we have a standard and that standard is, I am not going to smoke. And someone would say, "Ah, come on, just have one. It won't do any harm." Then when we tell about it we will say, "Well he was a friend of mine so I took one." Don't you know, no friend of yours will ask you to break one of your standards? He is not a friend when he asks you to break one of your standards.

I started working out in the world when I was quite young. It was in my early teens; very early. I don't know how many times in the different places where I worked that somebody has offered me a smoke or at other times they would offer me a drink from a bottle. When I would turn it down, I will tell you something that would happen almost every time: They would say something similar to this, "Stick by it kid, I wish I had never started it myself."

They respected the standard I had. And they will with our young folks; if they set up a standard and they say, "No! I don't have that habit." You will find a good many times they will say, "Stick by it kid, I wish I had never started it myself."

Then we read that to our temperance we add patience. Patience is longsuffering in another word. That is one thing that we have to train ourselves to possess. We must learn how to wait. Wait for the proper time for something to take place. We must not run before the Lord. We must not think we have to strike back at every accusation that is hurled against us. If we know that the accusations are false and God knows they are false, we have nothing to worry about. The main thing is to live so any accusation of wrongdoing is false. That makes it easier to be patient.

Now the next one: "And to patience godliness." Godliness is being devout. If there was ever a time in our lives, if we haven't learned it before, we better be learning it then, and that is in our youth. That is showing fervor and reverence in religious observances. It is godliness, to show that; that is, being devout. The Lord not only knows that we love and serve Him but our fellowmen as well, know it.

Now we speak from experience. When you get out in the world and you live your religion seven days out

of the week, you don't have to tell them that you belong to a church. They will know it. They can tell it by your language; they can tell it by your habits. You just can't hide it if you want to and I don't think a person would want to hide the fact that he was a devout church member. When you get out among the people of the world, your life will show if you are really devout; if you really believe in the church that you have placed your membership with. And that is godliness when you are observing the things that you are taught; the things of righteousness.

"To godliness brotherly kindness." Brotherly kindness is neighborliness, or being a good neighbor. We want to notice the example Christ gave of being a good neighbor.

This young man came to Christ and asked Him what the great commandment was. Christ told him it was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matthew 22:37-40)

The young man thought he would trap Christ by asking Him, "Who is my neighbor?" (Luke 10:29) The Lord did as was His usual custom when He was going to answer a question, He gave the young man a parable. He said that a man came down from a certain place and along the road thieves attacked him. They beat him, took his possessions, and left him there (we will put it in our language) half dead.

After a while a priest came along. He saw that man laying there along the road but he walked over to the other side of the road and passed the man up and went on his way.

Later on a Levite came along and he did the same thing as the priest had. He followed the same example. He didn't know who the man was so he just left him there.

Some time after the Levite had passed, a Samaritan came along. We want you to notice that the Samaritans were a people that some of the Jews hated. The Samaritans claimed to be a part of the House of Israel, but if you notice in the commission that Christ gave to His disciples, the Samaritans were not. He told them to go to the House of Israel, but He told them not to go to the Samaritans. Now he is using the Samaritan here as an example.

The Samaritan came along and saw the man there. He stopped and dismounted from his animal, picked the man up, dressed his wounds, put him on the Samaritan's animal and took him on in to the inn. When he left there the next day, he gave the innkeeper money and told him to take care of the man until he could go on his way. He also told the innkeeper if it took more than the money he had given him, the Samaritan said when he returned, he would make it up.

Then Christ asked the young man, "which now of these three, thinkest thou was a neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him." Do you remember the answer that

Jesus gave the young man? He said "Go, and do thou likewise." (Luke 10:36, 37) Christ had given the young man an example; he understood it; then He told him to go and do the same thing himself whenever you see the opportunity. Go, and thou do likewise.

"To brotherly kindness add charity." I believe one of the best definitions (to my understanding anyway) is something that you do for someone else that you don't even expect anything in return for it. That is charity. Let us give an example of what we mean; and we seldom think of it as charity. A mother will take a little child, an infant that is almost completely helpless to begin with and she will care for that little child until it has grown into an adult. The thought is not in her mind that she is going to get a salary for what she has done or any such thing. She is looking for the good of that little child. That is charity. If we could think of our brothers and sisters the same as a mother looks on a child; if we would do for them what we could to help along this rugged path of life, charity would start to grow in us to a high degree; not just a great degree but a high degree.

We read, "If these be in you and abound" (that means there is a great accumulation of them) "It will make you that ye be neither barren nor unfruitful." I have seen occasionally fruit trees that no fruit ever come on them, year after year. They were barren. I believe there will be some this year that will be unfruitful, because of the freeze that we have had. The fruit may start and maybe get part way along and then fall off the tree. When the time comes to harvest there will be no fruit there. That is unfruitful. It has the capacity of bearing but it does not. That is unfruitful. A barren tree does not have the capacity to bear fruit.

Peter said if these qualifications we have been talking about this evening be in us and abound, they will make us that we will be neither barren nor unfruitful.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, ye shall never fall." That calling is the calling to be saints. This is one of the years that different people seek nominations for offices. Some of them will get the nomination. But we have in this country, a two-party system, or two sides. We don't say one is better than the other or any such thing. There are two sides and only one is elected. A man might be elected if he runs. That is the way man has designed it. But with God, every one who runs and qualifies will be elected. And that is what is meant when Peter wrote, "make your election sure." You are called to be saints to run along that path of truth and righteousness and if you do you will make your election sure.

Now let us read I Peter 2:7-9. This is speaking of Christ. "Unto you therefore which believe he is precious:" There are people that look at gems and think how precious they are. But whatever you do, don't ever think of a gem as the most precious thing there is. Christ is the most precious. We have to believe in Him if He is to be precious to us.

"But unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." We cannot stop Christ from taking his proper place, I don't care how much we might disbelieve. It would be better, far better in our lives, to believe as we go along.

"And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient where unto they also were appointed. But ye are a chosen generation." There is a meaning to the word generation that doesn't have to do with descendants. There is one way that the "word" generation is used and that is where it means relationship with God. I believe that is the way it is used here.

"A royal priesthood." That means that the priesthood in our midst is supposed to be royal; chosen of God. This would make it royal.

"An holy nation." The Spirit of God is to dwell in this government which we call the church.

"A peculiar people." I want to bring you another definition on that word "peculiar". Some of us might think of peculiar as being queer. It doesn't mean that. Peculiar means outstanding from others. There is another meaning to that word too. It means privately owned. If the Lord is our only owner, we are a peculiar people. We are privately owned by the Lord.

"That ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."

We thought if we brought these few thoughts this evening, it might help some of our young folks along the way, in knowing that they themselves must make their decision. They must decide what they want to do in this life, in the spiritual as well as the vocational. They must decide what type of life they are going to live. They must make that decision in their youth, because the longer they put it off, the harder it is to decide and eventually it becomes almost impossible to make that decision.

The one thing we want to impress on your mind tonight is this: Make Christ your primary thought in life. Let all other things be secondary. If you make Him primary and you follow after His commandments, you will go up the ladder that we mentioned here, the ladder of excellence, until you reach perfection. And on into Eternal Life.

ORDINATION

Brother Walter Paul Johnson, Box 35, Moorhead, Iowa (Zip 51558) was ordained to the office of an Elder on April 30, 1967 by Apostle Robert H. Jensen at McClelland, Iowa.

The call was voiced by Apostle T. J. Jordan as having come through direct revelation to him. Apostle Thomas E. Barton, Sr., also testified as to the divinity of the call. Apostle Robert H. Jensen, missionary-in-charge of Iowa, and Pastor of the Council Bluffs and McClelland, Iowa local, of which Brother Johnson is a member, later received spiritual evidence as to the validity of the call.

Greetings from East Independence Local

Friday evening, May 5th, 1967, the following members were elected to carry on the Lord's work:

Pastor: John L. Randall

Secretary: Carolyn Fann

Treasurer: Kenneth Smith

Auditor: Harvey Seibel

Pianist: Roland Sarratt

Custodian of Grounds: Robert McCubbin

Custodian of Inside of Building: Doris Sheldon

Reunion Committee: (Kitchen) Lorraine Welton

Reunion Committee: Robert McCubbin

Church Reporter: Adair McCubbin

Librarian: Roland Sarratt

We ask an interest in your prayers that we may always do what is pleasing to the Lord.

Tuesday, May 9th, elections were held at Sister Anderson's home for the United Workers. The following members are to carry on for the next year:

Chairman: Ruth Randall

Secretary and Treasurer: June Sarratt

Teacher: Freda Flint

Sunshine Committee: Metta Anderson

Social Committee: Gladys Nast, Lorraine Welton, Adair McCubbin.

Our Bible School will be held the last week of June at the East Local.

We have had several visiting ministers from the Temple Lot Local: Brethren Leslie Case, Nicholas F. Denham, Maynard Case and Glen Gill. We are being fed by all of the ministry. They are constantly admonishing us to prepare and be among the five wise Virgins.

We have so few attending the services. How glorious and pleasing to the Lord if we could at least once fill the pews and make the rafters ring in songs of praise to Him. Perhaps the spirit would be so felt that each would desire to return and share just a little while the peace and quiet in the house of the Lord.

Our young people meet each week at the home of their leaders, Brother and Sister Larry and Jewel Beem.

Sister Aldridge, we want you to know we miss you but wish all the happiness for you in your new home.

Brother William Anderson has recovered from his operation and is up and about his Father's business. Sister Metta Anderson and Sister Gladys Nast are doing fine and wish to express their thanks for the prayers offered in their behalf.

Sister Ora Derry is in great need of our prayers. She is confined to her home at Necessary and Holke Road in Independence, Missouri.

Brother and Sister Larry Shaw and their two children will be moving soon to Buffalo, Missouri to make their new home. They will be missed by all, but we wish them much success and happiness.

Your Sister in the Family of Christ,
Adair McCubbin

ORIGINAL ARTICLES

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

OMINOUS DAYS OR THE SIGNS OF THE TIMES

By
Silvanus Mason

Those who are reading the daily papers with the whole of the Scriptures realize that we are living in serious and ominous days. Things are coming to pass before our eyes which tell us the day of the Lord is very near.

When our Lord was here upon earth, He spoke to the Pharisees and Sadducees. He said, you know how to discern the face of the heaven, but ye cannot discern the signs of the times. Has not our Lord the same statement to make today (or should I say complaint to make) of the Christian church of God upon this earth?

There is deep unrest everywhere. But do we realize the import of the signs of the times manifest in the world? It is all important that we know that the Bible is the word of God, and to understand it. We must seek the illumination of God through His Holy Spirit.

We all agree that God is speaking very clearly by the signs of the times: Unrest among nations; momentous awakening of the Jewish people which has come to pass to a great extent within the past few years.

We read in the second epistle of Peter, chapter one, verse nineteen concerning ". . . a more sure word of prophecy;" but the way in which prophecy is dealt with by many a professor of theology and many so-called preachers in their pulpit, is as if it was the most unsure word of prophecy. So take heed that ye do well, that you shine as a light that shines in a dark place.

Fulfilled prophecy is a proof if it is the inspired word of God. The Scripture predictions have come to pass as the utterances of the prophets told that they would, hundreds of years before they were fulfilled.

Never mind what other people say; never mind what great writers say! Regardless of how good or how clever they may appear to be, they must agree with the law and the testimony. God's word informs us that no prophecy ever came by the will of man. "But holy men of God spake as they were moved by the Holy Ghost." (II Peter 1:21) God, the Holy Spirit, is the author of his own word; the writers and prophets being only instruments in His hands.

The world with its work, its beauty and its love, never satisfies the sacred craving of a man's heart. Man's compliment is God. Man cannot live without God and if I may say very reverently, God wants man to live with Him in unhindered fellowship and communion. That is the plan and purpose of God.

The First Dispensation, The Adamic Dispensation

We see man living in innocence and in fellowship with God, fulfilling the purpose for which he was created. But in the third chapter of Genesis, we see how that glorious communion of man with his Maker

and Creator was broken. The serpent came as usual, deceitful as a wolf in sheep's clothing to tempt man to disobey God. The result of listening to the devil as he appears as an angel of light, always brings disaster.

Adam and Eve became disobedient through yielding to the temptations of Satan and as a result, they could no longer walk with God and God would no longer walk with them. But as always, God in His love ordained that mercy should surround judgment. There is given to fallen man, a promised seed who should come. It is wonderful how God works.

The Second Dispensation, The Antediluvian

The age before the flood man lived before God according to his conscience. The Lord said, "Behold, the man is become as one of us, to know good and evil:" (Genesis 3:22) As a result of this condition, good began to disappear to such an extent that the time came when evil reigned throughout most of the world. This condition became ripe in the days of Noah. Let us remember that Jesus said that when he comes to this earth, it shall be as in the days of Noah.

What were these days of Noah? God saw that the wickedness of man was great in the earth, and that only evil reigned, and it repented the Lord that He had made man. The Lord said, ". . . I will destroy man whom I have created from the face of the earth . . ." (Genesis 6:7) The Lord brought a flood upon the earth to accomplish His purpose. Thus we see, the second dispensation ends also with disaster. But there again, mercy surrounded judgment. The Lord commanded Noah to build an ark that He could save that which He wanted to preserve. There is an ark of deliverance yet to come.

The Third Dispensation, The Noachiro

In this dispensation, government is put into man's hands the first time. God made a covenant with Noah and all mankind. Soon after this covenant was made, we find Noah drunken with wine and horrible sins committed. The Devil as an angel of light, was at work among the offspring of Noah: They said, ". . . Let us build a city and a tower, whose top may reach unto heaven, . . ." (Genesis 11:4). As a result of their sin, this dispensation ended in disaster. Their language was confounded; they were scattered over the face of all the earth and Babel, the city of sin and rebellion against God, was left desolate.

The Fourth Dispensation, The Patriarchal Age of Promise

The promised seed becomes clearer as a man is taken from the families of the earth. God made a covenant with promising restoration to the old footing through his seed: "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (Genesis 12:3)

We note this promise is unconditional wherein God said that through Abraham and his seed would all families of the earth be blessed. Every action of a people or a nation that has ill-treated the seed of Abraham has caused that people to suffer. As an example, Russia ill-treated the Jews and as a recompense, Japan humbled proud Russia.

But the last part of this covenant has not been fulfilled. Even this age as we shall see later, ends in disaster. We find the promised seed in bondage or being held as slaves under the hard taskmasters of Egypt.

The Fifth Dispensation, The Mosiac Dispensation of Law

In this age the seed becomes clearer. In Exodus there is a promise to Moses and his people: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine." (Exodus 19:5)

God did bless them miraculously and yet in spite of this they sinned against the Lord, their God. They disobeyed the voice of the prophets and lost communion with their Maker. But when our Lord, the promised Seed, came as a man upon this earth the Jews, the people whom He came to, rejected Him as their King: "And it was the preparation of the passover, and about the sixth hour: and he (Pilate) saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify our King. The chief priests answered, we have no king but Caesar." (John 19:14, 15)

And so as in ages before, this age ended in disaster at the cross of Calvary. The Devil did not know that in this case he had over-reached himself, for from that day to this, for the first time since Eden, the Devil is a conquered foe: "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame by the blood of the lamb, and by the word of their testimony; and they loved not their lives unto the death." (Revelation 12:10, 11)

The Sixth Dispensation, The Dispensation Of The Church

The age of peace. We have this church age especially outlined to us by Paul. "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:" (Colossians 1:26)

It is called a mystery or a secret which only the initiated can understand. We are hid with Christ in God, a wonderful thought. And so Paul says, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him;" (Ephesians 1:10)

But again, even this present age or dispensation of grace is to end in disaster and judgment for the world, but not for the Church of Christ. During this present age the Holy Spirit is gathering out a remnant accord-

ing to the elections of grace, from among all nations.

I believe that as soon as the lost seed is gathered into the Church, the dead in Christ shall rise and we that are alive and remain shall be caught up together with them in the clouds to the Lord in the air. Isn't it wonderful to know that He is coming to reign as King upon the earth?

The Seventh Dispensation, The Millennial Dispensation

This dispensation will be ushered in by the second advent of Christ to this earth. Then there will be a time of great blessing, such as this world has never seen. The Jews will fulfill their national destiny. Then the promise to Abraham will be literally fulfilled. This nation of the Jews will no longer be cursed or hated, but ten men will take hold of the skirt of him that is a Jew saying, we will go with you for we have heard that God is with you.

Before the second coming of Christ there will be unrest among the nations. This unrest we can see today. There will be unrest in Christendom; awakening among the heathen; awakening among the Jews. There will be Spiritual and intellectual awakening. Agnostic Socialism will be pitting class against class. Labor will be pitted against Capital. Think what manner of people we must be to be able to realize these signs as they take place.

The most important question for us to answer is, "Am I ready to meet Him?" Let us bear in mind that well loved hymn, "Take my life and let it be consecrated Lord to thee. At thy disposal spending and be spent to the glory of God." Amen.

SPECIAL NOTICE

It has been a custom for several years to print the notice entitled "Original Articles" in the Zion's Advocate in conspicuous place. We feel obligated to continue this custom inasmuch as there will undoubtedly be articles printed that will "not necessarily reflect the teachings of the church or the opinions of the editorial staff."

Since this paper is printed primarily for a missionary purpose, we feel that with no other clarification than said notice, that we are defeating our own efforts. It would be impossible for any one not acquainted with the church to ascertain what its established beliefs are through this paper.

For this reason, the editorial staff reserves the right to endorse all articles printed that we consider the established teachings of the church and which are not of a controversial nature. All other articles will be left to the individual to discern their authenticity.

We solicit articles that will be especially appropriate for missionary usages. All articles written on controversial subjects will be considered and possibly printed if "written in an affirmative manner in which a belief or an opinion is expressed and evidences presented to support that belief."

SERMON

By Elder John Jones

(From: The Hand of Fellowship)

Have you ever seen a title of a song or a book that intrigues you? Recently while browsing in a book store I noticed one book title that comes back to haunt me time and time again. The title read: "The 100 Most Important People in the World Today". Who could possibly be competent enough to list the 100 most important people now living? What scales would be the right ones on which to weigh the lives of people?

If we go back in history, we learn that no one can tell on any given day who might be the most important person. Try it. Think of the date February 14, 1809! Most people would have said on that day that Napoleon was the most important person, for he was then in the height of his power. They would have been wrong. The most important person on that date, as I see it today, would have been a little baby born two days before in a one room log cabin on the frontier of Kentucky. His name was Abraham Lincoln. So today the most important person living may again be a baby a few hours old, born in a hospital, a farm house or a tenement. Remember that this was true of the world about 4 B.C. when the most important person was a baby born in a manger. Great events and great people have a way of coming on quiet feet.

Just suppose, in all reverence, that God made up a list of the "100 most important people". Who would be on it? All we can say if there was such a list (we know that the very idea is silly, for all service ranks the same with the Lord), we would all be surprised.

In Luke 9:46-48 Christ tells who is great or important among His disciples. "Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child and set him by him. And said unto them, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great."

We have other clues to God's order of importance. They are found in the unnoticed people to whom Jesus gave His praise. At least three times he picked out people for honorable mention, and in each case they were people whom others standing by, including his own disciples, did not notice at all. One was a Roman Centurion, a class of people the Jews greatly despised. Jesus made it clear that the man was truly great, for He said, "I have not found such faith in all Israel." (Luke 7:1-9). A second person was a poor widow lady putting two small coins into the alms box. Jesus stopped and watched her and awarded her the Distinguished Service Medal with His words: "She has put in more than them all." In his eyes, she was one of the truly important people in Jerusalem. It was so with a third person. She broke an alabaster box of very valuable perfume

out of love for Him. She did not count the cost. Jesus said of her that she would have an everlasting memorial in the minds of men. She was a very important person, but by what scales? Who recognized her as being a very important person? I am sure that if one of Caesar's henchmen was naming the 100 most important people, she wouldn't have even received an honorable mention. The one who does the judging has a lot to do with those chosen to be the most important.

You have all heard the story of the piccolo player who thought he was the most important member of the band. The tuba player insisted that he was, but the drummer said that he supplied the much needed beat therefore he must be the most important member of the band. The result was the most awful music you ever heard.

There is a picturesque remark in a biography of a notorious, so-called important, Texas character of the early days of Texas, a rough-and-ready person called Shanghai Pierce. It seems that Pierce owned a ranch of around 200,000 acres. He decided to introduce religion and built a small church. A visitor asked him if he belonged to the church. Mr. Pierce answered violently with sufficient curse words that he did not. A more Christian way of repeating his remark would probably be, "Shucks no, it belongs to me."

Think that over. It was a true statement. The rancher didn't belong to the church, it belonged to him. There is a good deal of difference in the two. Which statement most truly applies to us? Do we belong to the Church or does "our church" belong to us?

We all have the habit of saying "My Church" which expresses a kind of proprietorship; something we own like "my car or my house." This doesn't harmonize with the New Testament use of the word church "the Body of Christ." If we truly belong to the church, instead of it belonging to us, its gospel will dominate us, it will have the right of way in our lives and we will be a real and vital part of all its efforts to hasten the Kingdom of God on earth.

When Jesus Christ lived upon this earth He established a church. It was not the Church of John nor of Peter nor of Shanghai Pierce. It was the Church of Christ. He was its head. This is the only case I know of when the Church belonged to someone and even He was baptized and become part of His Church. This is our example of admission to His Church, by baptism in water. Those who join His Church become heirs of salvation by being given an opportunity to accept His way of life and become like Him. (Matthew 6:33; 5:48)

Christ placed various officers in His Church and each had specific duties to perform. They were commanded to preach the gospel in all the world and also to watch over the members of the church, even as shepherds of the flock, guiding them in the way of salvation and guarding them from wolves who might enter the fold. Here we have an indication of false doctrine to arise from within.

These officers were headed by the apostles and there is no indication that any one was more important than another.

In Ephesians 4:11-14, Paul taught the Ephesians, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: (the church) till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Let's look at the men Christ chose. Today they are honored and called Saints. Were they important men? Not in the eyes of their fellowmen. Not even in their own eyes. They were ordinary people, typical working men, fishermen, tax collectors, common people who heard Christ gladly. They were just average people, like any of us, until they met and accepted Christ. It was His faith in them and their faith in Him that caused these men to go out and literally turn the world upside down.

The Bible says "God is no respecter of persons." He is the same in every age and what He has done in the past He can do again. I am not suggesting that we start looking to our ministry for greater miracles. I am suggesting that if we, you and I, will begin to live for Him and for His word with all our mind and heart and strength, He will do things in our lives you would never have dreamed was possible.

Oh, I will grant you that we are an insignificant group, but so is a thimbleful of water. Yet there is enough latent power in the atoms of a thimbleful of water to drive an ocean liner to Europe and return. God is no respecter of persons. You don't even have to be a member of the Church of Christ to receive His blessings.

I would like to tell you a true story about an \$18.00 a week shoe clerk. He was anything but handsome, a large man with close-set eyes, wide nose and a large black beard that fell to his chest. His grammar was poor, there is in existence today some letters he wrote during the last years of his life, in which he misspelled many very simple English words. There was, of course, a good reason for this; he had never finished the eighth grade in school.

Yet, in spite of his appearance and the butchering of the king's English he made speeches before kings, presidents, and prime ministers. He spoke in the highest institutions of learning in the world and any scheduled speech of his would draw thousands to hear him. When his life was finished it was estimated that the lives of a million people had been changed because he passed by.

All of this came about because this shoe clerk decided he must help others to find God. He asked permission to teach a Sunday School class, but since there was no vacancy he was denied. He went out into the streets and found a group of ragged, rough youngsters and in the basement of the church, which he had

cleaned out to make room for his class, he taught his small group the gospel as he knew it. Just a small group but this small group expanded until it engulfed millions. That was the beginning of the teaching and preaching of one of the world's most important evangelists, Dwight L. Moody. However, I doubt that he ever considered himself as being important. He was a man serving God and humanity.

This is the kind of person we must strive to become. But how can we begin to make our lives count? In the word of the Preacher in the Old Testament, ". . . whatsoever thy hand finds to do, do it with all thy might." Stop dreaming about doing great and heroic deeds and begin to do some of the little tasks that lie at hand and need doing.

It is a human failing to dream of doing great heroic things while neglecting the small things at hand. Many would jump at serving as a missionary in some far-off land, but wouldn't lift a finger to help the needy at the door. We dream of touching the world and do nothing about the slums in our own city. We engage in long discussions about what the church should do and believe in, and do nothing to strengthen the beliefs or to extend the services of the Church of Christ.

We do things that make us feel important and build up our ego. The entire human race spends a life-time searching for happiness, and how do you find happiness? You turn to Christ for light and you get a strange answer. He teaches that you never find happiness by looking for it. Happiness isn't a goal, it isn't an end in itself. Happiness is a by-product of a life lived in the service of God and others. Happiness is found by giving your life away; not by saving it for yourself. Listen to the word of Christ in Luke 9:24, "For whosoever will save his life, shall lose it; but whosoever will lose his life for my sake, the same shall save it." This is Christ's answer to the question of how to get the most out of life. And who would know better than He?

We have become so wrapped up in the pressure of everyday living in this highly competitive world of ours that we have forgotten that life is principally a matter of direction. Life may flow either inward or outward. If it flows outward it becomes a thing of beauty and usefulness. If it flows inward in selfishness it becomes as the Dead Sea. The Dead Sea has no outlet and that is why it is dead. It takes all that Nature has to give and gives nothing in return. It accepts water from the River Jordan for itself. No living thing swims within its depths and no foliage grows around its edges. It is dead.

So it is with our lives when we live them only for ourselves, if all we do is done for our own selfish purposes. If we are the center of our own little world our lives lose their beauty and grow frustrated and empty. It is strange, but the life that is constantly occupied in a search for its own happiness never finds it. Robert Burns put it nicely: "Believe me, happiness is shy, and comes not aye when sought, man."

I am afraid that many of us confuse happiness with

what our generation calls success. We are too busy trying to get ahead in the world. Nobody wants to be a "nobody"; everybody wants to be "somebody". We all desire to be important and our idea of somebody of importance means somebody with earthly means. There are things in life more important than what is commonly called success and far more important than having sufficient worldly means. Still most of our waking hours and the best years of our lives are spent in the search for material gain, in the hope that it may somehow bring with it that thing called happiness.

An English philosopher, C. S. Joad, made a pertinent comment on the peril of having everything. Writing about the French Riviera where as he puts it, "the idle rich gather like spoiled children to be amused. Like all spoiled children nothing can amuse them for long. Before an hour is over they are bored and turn to something else. They spend an hour sunbathing, an hour at polo, an hour at motoring, an hour at gambling, an hour at cocktails." Mr. Joad says, "I do not for my part, find it surprising that the rate of suicide among the unemployed rich is the highest of any class in the community. Happiness has eluded them."

The example of people such as these should cause anyone to pause and ponder the difference between worldly means and happiness. What a contrast between their example and the example Christ set for us. The odd part of it is that some wit would probably list a few of those idle rich as being some of the most important people on earth today.

Think some more on the success of people in worldly affairs. Not long ago one of Hollywood's most beautiful and highest paid actresses committed suicide. Why? If worldly means could buy happiness she surely should have been happy. But all that she had gained in worldly possessions did not give her the peace of mind and the happiness that the average person would think it would. Life had become so unbearable, that it was easier for her to die than to go on living.

Let's look again at the words of Christ, "Lose your life for My sake and you will find it." Lose your life in service to Christ and to your fellowmen and you will have a rich, abundant, happy life. There is a law here. At the heart of life there seems to be a law—What you keep you lose, and what you use you have. Life is a gift of God but its capital must be spent or invested. You can't hoard it. It must be used. Try to keep from using your mind and it grows weaker. Tie one arm to your side for several weeks and it becomes shriveled and useless. Save your spiritual capital and you will soon be bankrupt. But if you use your brain it grows stronger with time. If you use the strength of your arm, it also becomes stronger. If you use your life in the service of God and others you will find it is rich with experience and will bring you true happiness. You may become a V.I.P. where it counts most.

Even as you busy yourself living for God, and equally for yourself and others, a deep feeling and sense of purpose and fulfillment sort of sneaks up on you and

suddenly you awaken to the fact that you have found life at its best. You will get the most out of life. You will have the happiness you desire in life by living it as it was intended to be lived in a daily relationship with God.

Whenever men look about for a perfect way of life, the joyful life, the truly happy life, they turn to Christ. And yet His life led to the cross. Isn't it strange? Stranger still is the fact that those who serve only themselves in selfishness, whose every whim is pampered, are the unhappy ones. Live your life selfishly and you will lose it ; give it away in useful service and it grows in beauty with the years.

Here is another strange thing, that we who know the pathway to righteousness and true happiness will find ourselves ever so often casting eyes of envy upon others that seem to have more worldly possessions than we have. If there were ever a people upon the face of the earth that should give thanks to God each and every day of their lives, we are that people.

If any one here has a desire to be important, rest assured that you are important to each and every other person in this room. You are part of our way of life. One of God's children. We can count ourselves fortunate that we are loved by so many, not for ourselves perhaps but in spite of ourselves. This is not enough in God's eyes. We can not hoard this wonderful love and this beautiful gospel of our Lord. We must share it and we must pass it on to others, remembering that if a person lives in the Kingdom of Self, he will be shut out of the Kingdom of God.

OBITUARY

Mrs. Edith Eddy passed from this life on May 18, 1967, at the age of 77 years, two months and two days.

She was born March 16, 1890 in Burns Valley, La Crosse County, Wisconsin, and was united in marriage to Charles Eddy on April 4, 1908. A golden wedding anniversary was observed in 1958.

Sister Eddy obeyed the Gospel of Christ, being baptized October 15, 1911, and united with the Reorganized Church of Jesus Christ of Latter Day Saints. On April 18, 1942, she transferred to the Church of Christ, where she remained in faithfulness to her covenant until the end.

She is survived by her husband, Charles; four daughters, Mrs. Marjorie Cain of Black River Falls, Wisconsin, Mrs. Dorothy Wilson and Mrs. Verna Jones, both of Phoenix, Arizona, and Mr. Beverly Hesse of Shawano, Wisconsin; three sons, Cecil and Donald, both of Black River Falls, and Merlin of Eau Claire, Wisconsin; two sisters, Mrs. Enos Bowen of Alma Center, Wisconsin, and Mrs. Audrey Carpenter of Sparta, Wisconsin; one brother, Clinton Scafe of Mindora, Wisconsin; 18 grandchildren and 16 great-grandchildren.

She was preceded in death by three sons, Arnold, Lee and Lyle; and one daughter, Maybelle.

Interment was at the Burns Cemetery. The service was conducted by Apostle William A. Sheldon.

THE CHILDREN'S HOUR
BOOK OF MORMON STORIES

The Jaredites

by

Ora Derry

The rain was over and Jared's brother stepped out of his house into the sunshine. Looking into the eastern sky, he saw a beautiful rainbow and he thought of the promise God had made with all mankind. As he continued to look, he seemed to hear God saying, "Never again as long as the earth shall stand will I destroy all the earth with a flood."

Some 350 years before, God had sent the great flood that covered all the earth and only those in the ark were saved. Then it was that He told the people that He would never again destroy all the earth by water. To make them remember this, He placed this beautiful rainbow in the sky.

As Jared's brother lowered his gaze from the beautiful bow of promise, he saw a tall, dark tower against the sky. All the people had been building this tower for days, weeks, months, and years in hopes that they could reach all the way up to heaven. They built it as a place of safety if another flood should come. They were so united in their work that they forgot the promise of the beautiful rainbow God had placed in the sky. As he thought upon this, Jared's brother realized that this was because of the wickedness of the people.

Suddenly, he heard a great noise and commotion in the distance. He could not understand what it could be. From up ahead he could see his brother, Jared, running toward him and he hurried to meet him.

"What has happened?" he asked, "Why all the noise and commotion?"

"Oh, a terrible thing has happened," said Jared. "The people are shouting and crying, running from one to another trying to find someone they can understand. No one seems to know what has caused this thing. But everything is changed now. The work on the tower has come to a sudden stop. No one is doing any work, just running around talking, shouting and crying, trying to find someone they can understand."

"God is displeased with the people building the tower," said Jared's brother, "and He has confounded their language so they cannot understand each other. He has looked down from heaven and watched them as they have put all their strength and energy into building this great tower, putting all their faith and trust into a thing of stone and forgetting Him. Because of their wickedness, He has confounded their language so they cannot understand each other."

"Oh", said Jared, "go and plead earnestly to God that He will not confound our language and also that our friend's language may not be confounded." Jared's brother went alone and pled earnestly that his family and Jared's family and their friends and their families might not be confounded and God heard his cry. Then Jared asked his brother to go to God again and ask that if they were to be driven out if He would lead them to another land and again the Lord heard his prayer.

God told them to gather all their flocks and herds, a male and female of all kinds of animals; also all kinds of seeds, fowls of the air and fish from the sea and to go to the valley in the land northward. There He would meet them and lead them to the Promised Land, a land that was choice above all other lands.

When they had done all these things, they went to the valley of Nimrod. There, while standing in a cloud, the Lord talked to them, telling them that He would lead them to a promised land, a land that was choice above all other lands. He told them that He would make them a great and a mighty nation, but that they must serve the God of this choice land who was Jesus Christ. If they did not and the time came that they became fully ripe in iniquity, they would be swept off.

So they travelled in the wilderness where no man had ever been before. Over rough mountains and plains, across raging rivers and calm streams and across seas until they came at last to the great sea that divided the lands. There they pitched their tents on the seashore where for four years they planted seed and harvested crops.

Then one day the Lord called Jared's brother and talked to him from the cloud. The Lord told him that this was not the promised land, but they were to build barges like the one they had to cross the other seas on their way to this land. They were to be the length of a tree and pointed at each end. They were to be light so they would float on the top of the water so when great waves dashed over them they could come back up to the top again. The top, bottom and sides were to be tight like a dish and a hole was to be cut in the top and bottom to be opened when they needed air.

When the barges were all finished, Jared's brother cut sixteen small stones out of the mountain and carried them up into the mountain where he talked with the Lord. "How were they to see in these barges," he asked, "while they crossed the great seas?" "They could not have windows for the mighty waves dashing against them would break them to pieces. They couldn't have a fire for light as they rolled and tumbled in the great deep."

Jared's brother had great faith in the Lord and he knew that He would do whatever was best for His people. So when the Lord asked him what he should do to give them light, Jared's brother held out the stones he had brought with him and the Lord reached out His hand and touched each of the stones with His finger, and made those little stones shine so brightly that when they were placed one in each end of the light barges, they lighted up the whole ship.

When the work on the barges was finished, they prepared all kinds of food for the long journey for themselves and also for the animals, birds, and fish that they were taking with them. When all was ready, putting great faith and trust in the Lord, (for they had neither chart nor compass now any way to propel the boats) they entered the boats and closed the doors.

Then the Lord caused great winds to blow towards the promised land. They were tossed upon the sea and many times were buried in the depth of it because of the great waves dashing over them. Their boats were tight and safe and they had light from the little stones that the Lord had touched. And they spent their times from morning until night singing and praising the Lord. For three hundred and forty and four days the Lord caused the winds to blow toward the promised land, until all eight barges came to land upon the shores of the promised land. When they set their feet upon the shore they bowed down upon the ground and with tears of joy in their eyes they thanked the Lord for His love and protection over their long, long journey to this land.

Here was to be their homes for as long as they served the God of the land who is Jesus Christ, but if they become a wicked people and become fully ripe in iniquity, they will be swept off. Here at last was the promised land, a choice land above all other lands and whoever lives here on this choice land must serve God.

STATE REUNIONS

Colorado Reunion

The Colorado Reunion will be held on the 16th, 17th, and 18th of June. The Church address is 3233B½ road, Grand Junction, Colorado. We are looking forward to reunion time and to the association with each of you who can come. Reunions are a good time to draw closer to each other and especially closer to God. Let us remember to make all of our reunions a matter of special prayer.

Tho who plan to attend please contact:

Marvin E. Ely
Route 4, 236-32 Road
Grand Junction, Colorado 81501

Michigan Reunion

The people of Michigan invite you to their reunion on the third Saturday and Sunday of June. The dates are June 17 and 18. It will be held in the hall in Cedar Springs, Michigan, where we have met for the past two years.

We hope that you will come and help make our reunion an enjoyable time of worship together, meet old friends and make new ones. Accommodations for overnight will be provided as in the past. There will be plenty to eat and no one should go hungry. The program will provide for the full participation of all ages.

The Missionary in Charge of Michigan will have full charge of all meetings. Those who may need more directions may contact Apostle William A. Sheldon, 1011 South Cottage, Independence, Missouri or write to Brother Max Lee, R.F.D. No. 1, Marion, Michigan, Brother Bud Hanes, R.F.D. No. 1, Sand Lake, Michigan, and Brother Arthur G. Smith, R.F.D. No. 1, Lambertville, Michigan.

We are expecting you this year.

Michigan Reunion Committee

Missouri Reunion

The annual Missouri Reunion will be held on the Temple Lot in Independence, Missouri, July 29 and 30. We want to invite as many from as far as you will come to be with us and enjoy a reunion of rejoicing and of Spiritual food.

The 1867-1967 Centennial will be the two days preceding the Reunion and the Solemn Assembly will begin the day following the close of the Reunion.

Contact Elder Leslie P. Case, Pastor of the Temple Lot local church, for your housing arrangements.

For the Missouri Reunion Committee
Archie F. Bell

Tennessee Reunion

We are glad to announce that the Tennessee Reunion of the Church of Christ will be held at Puryear, Tennessee this year at the church grounds on Foundry Hill. This reunion will be held, beginning Friday, September 1 and continuing through Sunday, September 3, 1967. We extend to all members of the Church of Christ and their friends a most cordial welcome to come and enjoy a spiritual feast with us. There will be a place to eat and sleep, and places to pitch your tent or park your trailer. (And it will be watermelon time in Tennessee).

Preceding the Reunion, preaching services will be held at the church each evening, beginning Sunday, August 27, for four days. We hope thus once more to place the Restoration message before the people of that area.

For information as to how to get to Puryear we suggest that you get in touch with Elder T. W. Paschall, Pastor of the Church of Christ (Temple Lot), Puryear, Tennessee, who will also have the information as to where and with whom visitors may stay while there.

Most sincerely your brother in Christ,

Clarence L. Wheaton
Missionary in Charge
Home Address:
204 West Sea Avenue
Independence, Missouri 64050

Wisconsin Reunion

We of the Wisconsin Reunion wish to remind you that our Wisconsin Reunion will be held at our Church, 1 mile east of Sparta on U. S. Highway 16. The dates will be the 12th and 13th of August, 1967.

We invite all to come that are able. It is always nice to meet new Saints as well as those who have been with us through the years, and worship with them. So come if you are able. Please bring sleeping bags and tents if you have them because our sleeping accommodations are limited.

We are looking forward to seeing you.

Your Reunion Committee,
Sr. Stella Davies
Sr. Viola Petrie
Isaac Brockman
Route 1
Sparta, Wisconsin 54656