

# Zion's Advocate

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

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## "Son of The Republic, Look and Learn"

"Again I heard the mysterious voice saying, 'Son of the Republic, look and learn.' At this the dark, shadowy angel placed a trumpet to his lips and blew three distinct blasts; and taking water from the ocean, he sprinkled it on Europe, Asia and Africa. Then my eyes beheld a fearful scene; from each of these countries arose thick black clouds that were soon joined into one. And throughout this mass there gleamed a dark red light by which I was seeing hordes of armed men who, moving with the cloud, marched by land and sailed by sea to America which country was enveloped in the volume of cloud. And I dimly saw these vast armies devastate the whole country and burn villages, towns and cities that I beheld springing up.

"As my ears listened to the thundering of the cannon, slashing of swords, and the shouts and cries of millions in mortal combat, I again heard the mysterious voice saying, 'Son of the Republic, look and learn.' When the voice had ceased, the dark angel placed his trumpet once more to his mouth, and blew a long and fearful blast.

"Instantly a light as of a thousand suns shown down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment the angel upon whose head still shown the word

'Union' and who bore our national flag in one hand and a sword in the other, descended from the heavens attended by legions of white spirits. These immediately joined the inhabitants of America, whom I perceived were well-nigh overcome but who, immediately taking courage again, closed up their broken ranks and renewed the battle. Again, amid the fearful noise of the conflict I heard the mysterious voice saying, 'Son of the Republic, look and learn.' As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious.

"Then once more, I beheld the villages, towns and cities springing up where I had seen them before, while the bright angel, planting the azure standard he had brought in the midst of them, cried with a loud voice: 'While the stars remain, and the heavens send down dew upon the earth, so long shall the Union last.' And taking from his brow the crown on which blazoned the word 'Union' he placed it upon the standard while the people, kneeling down, said 'Amen.'

"'Son of the Republic, . . . Let every child of the Republic learn to live for his God, his land and Union.'"  
(Excerpts taken from George Washington's Vision).

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# Zion's Advocate

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## EDITORIAL . . . .

### THE SPIRIT OF INTOLERANCE

“But wo, wo, unto you that are not pure in heart; that are filthy this day before God; for except ye repent, the land is cursed for your sakes.” (Jacob 2:51)

“He commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they get gain, and praise of the world; but they seek not the welfare of Zion.” (II Nephi 11:106)

We believe the time has come when a true realization of the actual position and condition of our people should be considered and studied. This should be done not from the viewpoint of the self styled critic or fault finder which permeates the modern trend of thought not only of individuals but is apparent between governments and the nations of the world, but from the viewpoint of the lowly Shepherd of Nazareth, as He looks over His “little flock” of today.

The church cannot, and will not develop and progress in righteousness as long as we are determined to live, govern, and judge ourselves in the church of yesterdays. In the multitude of mistakes, and yes in the sins of omission as well as commission, we must determine here and now to live the part of the “body of Christ,” the church, TODAY!

As children, we were taught the impossibility of turning time back and reliving the yesterdays. As the fully matured individuals of today, we have fond memories of the yesterdays and the pleasant circumstances and associations that surrounded our lives in those days. We have fond memories of loved ones now gone and their united and cherished hopes for the immediate future, in which we now live.

Even so, with the church today, if we continue in our self accusing denials of the power of the gospel of Jesus Christ, preaching the history of the Restoration of Latter Days in the light of its failures (defeatism), we are striking, as it were, at its very vital basic beliefs and practices. The mistakes of yesterday and the times gone past are not ours. True, we may and should profit thereby in the experience of our forebearers, but live in the successes of today. The victory of the yesterdays (righteousness attained) is not ours except as the guiding star of example, as we view the struggle of development and attainment of that bygone day. This not alone is true of the consideration of the church that has passed on into history of the dead, but of ourselves as individuals. Within our own life's span, we find we are continually reminded of our failures of the yesterdays. Sometimes this is by those who would attempt to show us the lesson, but too often fail to portray the other side of the lesson, that of victory through the HOPE of the gospel of Jesus Christ, and the attainment of righteousness by our acts and the living together within the “Body of Christ”, the church, today.

This, of course, would and does, whether we recognize it as individuals or not, gives rise to many complicated and varied problems of social adjustment, in the re-establishment of faith and confidence among brethren. The spirit of the enemy, the Devil, conflicts with the spirit that emanates from the Good Shepherd of Nazareth which is INTOLERANCE and HATE vs. TOLERANCE and LOVE.

Some years ago, a good brother had a dream that he related at a General Conference, and as we recall it went something like this. He saw a viscious monster expelled from the flock, and it lay outside the confines of the building, but he was told that it was not dead. And, as we look upon the spirit of intolerance that permeates the actions and declarations among us at times, we are convinced that this could be the monstrous force that is working day and night to destroy the Gospel of Jesus Christ, and the members of Christ in particular. For INTOLERANCE breeds strife and contention, and seeks to divide and destroy the great BROTHERHOOD IN THE GOSPEL OF JESUS CHRIST, and in some cases, it has accomplished that very thing.

Our mind is especially impressed with the vision given to the late Brother Cole, particularly with reference to that part where he saw the stump of the great tree of the Restoration, and his recognition of the people he saw upon the face of it. They ran to and fro and some would come to the edge, where still existed evidence of the blight that had destroyed the trunk of the tree and some of the branches. They would raise up, as if to strike it out, and yet were restrained. I am caused to wonder at the lesson taught by the Savior, Himself, "let he who is without sin cast the first stone." When He had risen from writing in the sand to look, the accusers had all disappeared. The accusers would not tolerate the woman caught in error. Therefore, they brought serious accusations against her. The evidence was clear; she was undoubtedly guilty. But, what of her accusers? They had a clear mandante to cast the stone, if they were not guilty of a similar sin.

INTOLERANCE? It has reigned since the beginning of time, in some degree, with mankind. Is it compatible with the "Pure In Heart"? We think not. In fact, it is our considered opinion that INTOLERANCE is the basis of much of the difficulty we find from within today. It has grown to such proportions that it threatens the well being of the entire structure of the BROTHERHOOD we have clung to so tenaciously these many years.

Therefore, it becomes of vital importance for us to cease to live in the yesterdays, and to strive to breakdown human prejudices, strife, jealousies, malice, etc. that possibly may be found among us. These are attributes of the SPIRIT OF INTOLERANCE. Faith and confidence among brethren may again be re-established, regardless of how difficult. This is what is referred to many times as the middle of the road policy, and one finds himself much alone in a course of this type. However, be it well remembered, that the lowly Shepherd of Nazareth, Jesus Christ, walked alone much of the time, during the momentous decisions of His ministry. He stood

alone in the middle of the road with the woman at the well and her accusers. He neither accepted the accusations, nor condemned the accused, but forgave her of her sin.

There is a vast difference between the words "contend" and "contention", as used in the scriptures. The teaching against contention does in no wise mean we should become "yes men," as some would have us believe. We are expected to "contend" and strive earnestly for the faith. We are to do this for understanding, yet not with the spirit of INTOLERANCE, but with the spirit of Desire for Righteousness.

In conclusion, we pray our people will see fit to allay the fear of the God above and the Good Shepherd for His sheep, by arising and throwing off the bonds that bind us, which are the precepts of men, and lift up their heads in the joy of a righteous people. We pray that they no longer rely on faith alone, but rather on knowledge and the hope of the Gospel of Jesus Christ which is still bright! The POWER thereof is not diminished in this our day.

The words of the poet fits into our train of thought, striking in their application to the human relations of the day.

K. J. S.

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My boy, when malice starts to sneer  
And envy would your worth defame,  
Look back upon that earlier year  
When there was none to praise or blame.

Be not discouraged or dismayed  
Because at you some shafts are thrown—  
The critic never draws his blade  
Against the toiler who is unknown.

The bitter tongues have naught to say  
Against the man who never tries,  
They keep their ridicule to slay  
The form that has begun to rise.

When men you never heard of start  
Belittling what you've tried to do,  
Be not discouraged, but take heart!  
At least you know they've heard of you.

Look back upon the silent years,  
Then hear the scoffings with a smile:  
None draws the malice and the sneers  
Except the man who is worthwhile.

So when the voice of envy shrieks  
And malice cries your faults aloud,  
Remember that the man who speaks  
Has seen your head above the crowd.

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The wise man doesn't expect to find life worth living; he makes it that way.

## "THEY ALL SLUMBERED AND SLEPT"

By

Elder Don E. McIndoo

(Taken from the Hand of Fellowship)

A sense of urgency impells me to bring certain thoughts to you, the membership of the Church of Christ, which I feel have been impressed upon me. Speaking through the prophet Isaiah, the Lord revealed an important truth to all mankind with these words:

"Incline our ear, and come unto me: hear, and your soul shall live; Seek ye the Lord while he may be found, call ye upon him while he is near: For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

The history of mankind, the Bible, and the Book of Mormon reveal clearly how frequently man has pursued paths which seemed right to him, but which in reality led to destruction. How clearly we see the pattern repeated in the early days of the Restoration. And now, as the minutes of this "eleventh hour" hurry by, I am caused to look at my Church, at my Local, and at myself and ponder one vital question. "Do we walk in His ways or do we pursue our own?" If we are walking in the safe ways of the Lord, then we shall see His power and blessings manifest in us, and that to accomplish His purposes.

The answer that is impressed upon my mind does not appeal to me, it brings me no comfort, nor does it lend itself to my nature and my ways, but I must carefully and prayerfully consider it. You are asked to do the same.

I believe with all my being and would proclaim to anyone that this Church of Christ holds and teaches the gospel more fully than any demomination of which I know. I also am convinced that this knowledge has worked a disadvantage to some in several ways:

1. Some of us have grown to feel that knowing the truth is enough, and it is not.
2. Some have thought that the primary mission of the Church of Christ was to preserve the Gospel in its purity, and it is far more than this.
3. Our knowledge of the gospel has brought to some a sense of superiority, of well being and ease, rather than a great humility and a burning desire to share with all people what we possess.
4. Many in this little Church of Christ have taken pride in the assertion of Jesus that "... strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Consciously and subconsciously we have used these concepts, and numerous others, to rationalize for our lack of growth and our inactivity. How easily they have popped into my mind and fallen from my lips, and how difficult it is to follow the injunction of Paul, "Examine

yourselves . . ." I am persuaded that an honest examination reveals the Church of Christ to be wandering in dangerous straits, her people pursuing their own ways rather than the Lord's. The time has passed for us to awaken from our slumber and to be about the Lord's work.

The Lord has given us certain measuring devices by which we are to measure our spiritual health and progress. Futher, He has given us accounts of the progress made when peoples have adhered to His ways and walked in His paths rather than their own. A small amount of honest, critical thinking coupled with our powers of observation is enough (I am persuaded that a measure of discernment and direction is also involved) to convince one that our Church and our people are in a dangerous condition of poor spiritual health. The symptoms of this ill health are numerous and pronounced. Let us momentarily review some of them, with the understanding that they are true in degree only and do not apply to every individual and Local.

1. In the beginning of this Restoration work the Lord indicated that "... the field is white already to harvest . . .", yet this Church has not begun to harvest and save souls of this nation, let alone preach the Gospel to the nations of the world. Our membership yearly grows smaller and smaller: the 1966 report shows membership to have dwindled from 2,556 to 2,549. If the truth were known we must admit that entire Locals have disappeared without trace.

2. Even in locations where there are locals "inactivity" is the byword. Poor attendance and support by members is not conducive to growth or stimulating interested persons. Our people do not seem to realize that they are vital keys to attracting or discouraging others from learning about the Gospel. There are more Church of Christ members playing and loafing on the Sabbath than there are in church. What is the result of such negligence? In the entire world only 28 souls were baptized into this Church in an entire year! And the majority of these were our own children.

3. This inactivity is emphasized when we examine the interest in Church affairs shown by the ballots cast by the Church members on Referendum measures. These ballots are mailed to every member "active" enough to give the Church his address. In 1963 there were three Referendum measures. The highest number of votes cast was 435. Think of it! There were only 435 people in all the world interested enough in God's work to mark an X on a ballot and put it in the mail. And how have we progressed since then? Last year the highest number of votes cast on a referendum measure was 305. That is real progress!

4. Another measure of our spiritual well-being is evidenced by the financial report we give the Lord's work. In the year 1964 people paid \$20,088.56 to the Church in tithing. By the year 1966 this amount had dwindled to \$18,001.51. Using our membership rolls as a guide this is a per capita tithing of \$7.02. And that for an entire year! How dedicated we must be to

God's work and His ways! Using a more realistic figure of the 300 persons active enough to vote, this is a per capita yearly tithing of \$60.00. This is the very reason the Master had to speak to His people and tell them, "... ye have robbed me." This is not an indictment that would be incurred by a spiritually healthy people.

5. We regularly pray for spiritual gifts and direction. Not so long ago the elders of this church met in fasting and prayer to call upon the Lord for special direction in these trying times. It would be misleading to say that we did not receive blessings from time to time, but it would be deceit to say that we receive the blessings and direction we ought to receive and which have been promised to those who follow in His ways.

This list of symptoms is very short and very general; I refrain from becoming more specific. This is sufficient to indicate clearly that we belong to a faltering Church, a people who have not met decisively the challenges of Christ's mission. Do not misunderstand me; I am not pessimistic about the future, nor is my approach about the road ahead that of a defeatist! It has been impressed upon me that I must awaken myself (and perhaps there are others) from slumber and the illusion of ease, well-being and satisfaction with our present status. This is a time for hope, optimism and, above all, work.

It is an easy thing to criticize; it takes no talent nor concern. But we are concerned and we want answers to the dilemma in which we find ourselves. We are tired of making excuses for our lack of growth, for our inactivity, for the small attendance within our congregations, for the poverty of our missionary program, and above all, for the contention within our midst.

When we think of the tasks and the mission given to the Church of Christ and then consider our own lack of success in accomplishing those tasks, we are forced to arrive at one of two conclusions: either the basic philosophy we have adhered to is incorrect, or we have pursued the wrong paths, employed the wrong ways and means of implementing that basic belief. Years of careful study have reassured us that this Church of Christ is built upon the foundation of truth. Our belief is sound! Therefore, our responsibility is to examine carefully, even while praying for Divine guidance and direction, the methods we are using today, the paths we have pursued, the action or lack of action that characterizes our Church, for these must be faulty.

Where shall we go from here? Let ever citizen of the Kingdom make this a matter of concern, a matter of prayer, and a matter of examination. If deficiencies or solutions are brought to our attention, let us make these things known. Remember that God has forewarned us that our ways are not His ways; one of the ways of human nature is to feel hurt and go on the defensive if someone is critical of our ideas or behavior. This we must overcome if the Church is ever to assume its rightful place in the scheme of things, for there are many things amiss in our behavior and ideas. There follows a list of areas where change and improvement are indicated. Many of the necessary changes will require

greater effort and change on my part, for they are contrary to my ways and my nature. Yet I know this is the purpose of the Gospel; to work a great reformation in the world, beginning with me.

1. Every individual in the Church must become converted to the will of God. Just as Peter walked with Jesus for three years and ministered with Him, and then was told "... and when thou art converted, strengthen thy brethren," so must we become converted even though we were baptized long ago. We must come to the point where we desire God's will and God's ways more than our own.

2. Every individual in the Church must learn to receive with gladness the admonition and direction and word of the Lord. For too long we have received that which we want to hear and rejected that which was unpleasant to us. We cannot afford to let our freedom of choice interfere with our salvation. I have heard members of our church say, "Well, if Jesus said that He was wrong." There is no other organization so helter-skelter that it would permit its members to believe anything they chose. But God has given us our agency and many of us are abusing it to the detriment of the Church.

3. Every individual in our Church must heed the great commandment—"... that ye love one another." For too long there has been ill will and resentment among us. Dislike, lack of unity and prejudice are commonplace. With reluctance do I admit that our elders and apostles have written an indelible lesson in the minds of many that is contrary to the doctrine of love. These things cannot be if we are to be fit vessels for His Spirit.

4. The scriptures give evidence of the duties of the apostles, and nowhere is it stated more clearly than when the Lord told the newly restored church that the apostles were called to "... watch over the church..." In recent years the Twelve have neglected their responsibilities in watching over the Church. They have not shown that dynamic and vigorous leadership necessary for a growing church. I am convinced that this has been done in their attempt to maintain a measure of peace in the church. With the advantage of hindsight we can see there was, however a great deal of confusion and dissention, and many have become disillusioned and led astray because of a lack of inspired leadership; not, as some would have us believe, because of too much leadership. Let us forget our own ways and return to God's ways.

5. For this Church to carry out its responsibilities and to represent God to the children of men, it must have a strong program and the financial support of its members. This is God's way. Every member who desires to serve and who desires to see the Church grow must begin now to pay his tithing as diligently as he pays his income tax. It is true that the work of God waits for our support, but how long will the Lord wait upon us and yet continue to bestow His blessings upon a people who are so lax in obeying His laws? Every child must be taught to give his tenth to the church work. It is

time parents stopped giving their teenage children a dime for Sunday School and taught them to give of their money to the Church. It is time that every housewife whose husband is not a member of the Church showed him by example that she gives of that portion of the family's money that comes to her a tithe to the Lord's work. It is time we quit giving to the Church when we had money left after our other expenses and set the Lord's portion of our income aside on payday. Our lax attitudes about this subject are due to the fact that many of our ministry have discounted and discarded this plan of God for their ideas. It is time we returned to God's way.

6. For too long we have argued points of doctrine with believers in Christ and neglected the responsibility of carrying the Gospel to those who are unfamiliar with its sound and blessings. Too much of our evangelizing effort is being made with those who are active members of some denomination. The commission given to the early church was to declare the Gospel to the "congregations of the wicked" and we can't equate the RLDS or the Baptists with such congregations. Certainly we should always be ready to discuss our faith with any who is interested, but we are called to preach repentance to the unrepentant and to those who are without the Gospel and to those who have turned away from God.

7. The Church has no true missionary program. This Church which received the injunction, "Go ye therefore, and teach all nations . . ." has to be content to send a few men out over this great continent to visit with a few scattered members. This work is essential, but it is not the missionary work that is going to build up the Kingdom of God. We shall not have a true missionary effort until the people of the Church of Christ are ready to support that program. Others all over the world are doing it, but we can't seem to gather up the resources or people to carry out the primary function of the Church. We will begin to do the Lord's work when we can tell our missionaries, "Go, take your family to this locality where a few saints live, and establish your residence there until a local is built up and priesthood are present to continue the work. Then move to another region and build up a people there." You and I must be willing to stand the cost. Is the Lord's work worth it?

8. When Locals are established they must be ready and willing to meet their responsibilities. This means more than having services several times a week. I believe that many of our Locals and the Local priesthood, beginning with me, have too long neglected our duties.

a. The Local must now carry out missionary duties in its locale. In the past we have tended to minister only to ourselves. Many living right in the neighborhood have not even been invited to attend. Months go by without a visitor outside our own ranks entering the Church doors. These things speak of negligence.

b. Let the Local assume the responsibility of sending ministry to the isolated living in that area. Let all those isolated members living in the region of a Local become

members of that Local, visit them occasionally, feel themselves a part of the Local and support it financially.

c. Every member of the Church has a commission to witness for Christ and the Church, and we do not meet this responsibility. We must begin to feel that day in which we have not been an ambassador for Christ is a wasted day; a week that does not see a new friend come to worship with us is a wasted week. Our children can work as well or probably do more in this area than we do. I have been negligent in this responsibility, for it is not in harmony with my nature or my ways. But I must learn to adapt my ways to the Lord's way.

d. Our ties that bind us together as a people need to be further strengthened. The Local needs to be the center of our life, social as well as spiritual. We need to engage in activities that will bind us more firmly together. Our young people need to be provided with more social activities. We must find better ways of meeting their interests and their needs. They must be encouraged to provide leadership in these areas. In many Locals, because of their small size, if a few people are going to be absent for some event, the event is cancelled or postponed. This should never be the case. If only two or three are to be present, continue with all scheduled activities. This binds those present ever closer.

e. Regular attendance cannot be stressed too firmly. Every member of a local does a disservice to the Church and to its mission when absent unnecessarily. Many people are embarrassed to invite their friends to church when they fear the attendance will be small. This points out two areas of concern. First, let us be a dependable people, aware of and meeting our responsibilities. Secondly, let us all attempt to overcome our feelings of shyness and embarrassment when it comes to doing the Lord's work.

We can never convince another, whether it be a friend, a husband or a child, that the Church is important to them if it is not the most important thing to us. And we can only point its import to us by our service and dedication to it. This is our task.

9. Two important events have transpired in recent years to help our local, the Church of Christ, and the people of the Church. The first of these events is when the members of another Local, who had to move from their home, made this move a matter of prayer. Because of this attitude they were directed to settle in a place where they could serve the Lord's work. The Church, this Local, and their families have received strength and are rewarded for this attitude.

The second of these events took place when several members who have been isolated for years made the decision to move to a location where they could serve the Lord by serving His Church more fully. These events bring me to the last of my suggestions.

a. Every church member who lives in isolation from the Church should consider prayerfully consolidation with others of like faith that a group might be started

or consolidation with a Local. Place a matter of location and occupation in the Lord's hands and see if He will not be ready to direct.

b. Every person who is a member of a functioning Local should never consider leaving that fold without making it matter of serious prayer that the Lord would direct in any move that would so affect the work of the Church and the lives of His family.

These few thoughts have been so impressed upon me as being changes we need to affect for the well-being of our people and the Lord's work. Consider them prayerfully. Prayerfully examine your Church from your viewpoint, and if thoughts are impressed upon you make them known. Our Church is in need of help, from God and from its members, if it is to carry out its mission in these last days. Its mission is to carry the Gospel of Jesus Christ to every nation, kindred, tongue and people. It seems an impossible dream, but we know that with the Lord's help, if we wake to our responsibilities immediately, it can and will be accomplished.

## FIRST STEPS TOWARD ZION

By

Elder T. S. Maley

(Zion's Advocate March 1944)

When we start to do a job there is no more important think to know than how to do it. It is in the consideration of the job ahead of us as followers of Christ that we offer the following remarks.

In the Book of Mormon, Nephi, 3:185-187 it tells of the bright possibilities for us in this day; that we would have the gift and power of the Holy Ghost if we obeyed the Gospel and sought to build Zion.

There is a wide-spread need, we all agree, for the presence of this wonderful gift and power. I do not feel it ill-advised to confess this need, nor in doing so do I minimize the wonderful blessings we enjoy along the way. But I do feel that much of our strivings for naught and the dissensions experienced might easily have been averted under the illuminating directive force of the Holy Ghost. Harking back to the text quoted we readily see what the promise is, and to whom it is made. We might say, "This means us. How could it be any one else?" But then, does it mean us? Do we obey? Do we seek to build Zion?

Even now, I see that some will confess failure all right and glibly point to this or that project in which the project in which the Church has failed; things not necessarily in the true scope of the work; and hark us to the purported revelations by which these things were brought into our midst and their high and resounding condemnations upon us in the event of failure. I feel safe in asserting that the only condemnation that may be justly put is for our forgetting the plan for activity as shown in the Bible and Book of Mormon, thereby losing the missionary quality of our living and our Church work. We have forgotten to build Zion.

There is no more important work than the spreading of the Gospel and the building of the body of Christ,

which body is Zion. It is a common reference, "My people, Zion" and surely there must be a people before that latter city, the New Jerusalem, can be built. The only hope we have in establishing of this people is in the missionary work of the Church.

Where ever there are true saints today who are trying by life and example to spread the precious word of true salvation, there the power of God is, and the presence of His Spirit; a testimony of the importance, in God's mind, of teaching and demonstrating a Gospel of real power and saving grace. I agree with Him that in this day of lo, here, and lo, there, there is a prevailing necessity of there being a demonstration of the real goods. There are claims on every side, so it does us no good to claim. We must show evidence! Someone has to show something besides the revivalism with which the minds of men are being sated these days.

We must demonstrate the power and Gospel that is not bought by living, and the first requisite in this connection is the true quality in the conversations found in the people of the Church of Christ. It is so that we must be converted to strengthen or lead others. Shall I put the question? Are you converted to the cause of Christ today? Is your conversion real? Is your life and living conducted for the purpose of furthering His work, the work of Zion? How much of the things of the spirit are found in you? (See Galations V) Are the things of the flesh erased? What is your honest opinion of yourself? How much must you excuse yourself in order to look good in your own eyes?

Then after a good look at yourself answer this one: Do you pray? Enough? It is not important for me to know the answer, but it is for you. Each of us is a missionary where we are and must be able to present an acceptable example as well as carry the Spirit with us.

It might seem that I am thinking of some way of living above and beyond our power to do. I am not. Is it beyond your power to love others, be generous, kind, and meek? You must be these in order to serve, and they are not beyond your power to do.

Is it in your power to pray and seek for greater closeness to God? You must do this along with living in order to be saved and have His spirit to be with you to make your example of full effect.

The solution to our problem has always been in our hands, but we have been prone to look other where and have become prey to the fetish vendors, those capable tools of the Devil who periodically curse our path.

As I see it, God's promises are to those who do work for Him. We must be active along certain lines in order to inherit the promise and live spiritually. There is only one right solution to our problem and that is to carry God's work forward and not wait. Remember God's promise is to those who work **now**. See that each day finds us as worthy examples, striving toward greater service for Him through an alive, keen realization of what His sacrifice on the cross means for us. Strive to keep ourselves fresh and strong of faith that we may be acceptable vessels for His spirit as a witness to those who seek and are led.

## 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.

### WHAT IS THE CHURCH OF CHRIST

by

Elder M. Harvey Seibel

Nearly 2,000 years ago occurred a momentous event: for the Son of God, the Creator of the heavens and the earth, chose to walk the highways and byways of a subject people as the carpenter's son. When about the age of thirty he began a three and one-half year ministry and established the Church of Christ. Strangely He did not establish His church in the ranks of a prevailing denomination among this deeply religious people, among the Pharisees, Sadducees, Herodians, or among the other, smaller sects, but rather among the poor, and honest, choosing for His chief ministers fishermen, a despised tax collector, and others; for the churches of that day were involved in the traditions of men rather than the commandments of God.

Within a hundred years a Church of Christ was to be found in every city of the Roman Empire; but, also, within the same hundred years apostolic succession had ceased, and by 570 A.D. the man of sin had ripened into the apostacy under the Catholic Church: the beast of revelation having seven heads (the seven-hilled city of Rome) and ten horns (the ten kingdoms into which the Holy Roman Empire was divided.)

Twelve hundred and fifty years after the darkness of papacy had settled over the earth, the Father and the Son appeared to Joseph Smith as he knelt in prayer in the woods on his father's farm. In the words of Joseph Smith, "When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—'this is my Beloved Son, head Him!'"

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, then I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join.

"I was answered that I must join none of them, for they were all wrong and the Personage who addressed me said that all their creeds were an abomination in His sight, that those professors were all corrupt, that 'they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.'"

Strangely enough many of the Reformation leaders in essence agree with this statement. Roger Williams, the so-called father of the Baptist Church in this continent, resigned his pulpit saying that no man on the earth had the authority to baptize and perform the

church ordinances, nor would they have until an angel came and restored the authority to the church.

Ten years later, on April 6, 1830, or just 1260 years after the origin of the apostacy according to revelation, the Church of Christ was established.

What is this Church of Christ, and how do we recognize it? In a day when we hear over the radio and read in signs placed along the highways, Go to the Church of your choice; in a day when the great protestant organizations are talking unity and practicing it and the pope stated that when such union was formed he would give it his blessing; in a day when the image of the beast is being built from the uniting of the protestant groups; in that day we must ask, What and where is the Church of Christ and how can I recognize it?

The Scriptures describe the Church of Christ in terms that set it apart from all the sects of the world. Knowing these distinguishing features, there can be no mistake. Without this guide a seeker after truth is like a hunter of mushrooms, for, without knowledge, he can well harvest poisonous ones and reap death. Likewise the seeker after truth can well harvest a false church and reap spiritual condemnation.

The following paragraphs will set forth some of the major characteristics which, when taken together, identify the Church of Christ beyond possibility of mistake.

1. The name of the only true church is "The Church of Christ."

"And they said unto him, Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. And the Lord said unto them, Verily, verily, I say unto you, Why is it that the people should murmur and dispute because of this thing? Have they not read the scriptures, which say, Ye must take upon you the name of Christ, which is my name? for by this name shall ye be called at the last day; . . . and how be it my church, save it be called in my name? For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man." (III Nephi 12:16-20).

2. The Church of Christ teaches the gospel of Christ.

"If it be called in my name, then it is my church, if it so be that they are built upon my gospel." (III Nephi 12:20)

3. The Church of Christ has a specific organization established by Christ, Himself. Any other organization identifies the church having it as a church of man for it is not the organization established by Christ.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (I Corinthians 12:28).



Not only did Christ call twelve at that time, but during the years, as one died, he would be replaced by another, preserving the quorum of twelve, until a total of nineteen had been called to this office, as recorded in the scriptures. It was only through sin that the apostolic office was taken from the church. But the plan of God for the church organization includes the office of apostle.

"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; till we all come in 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." (Ephesians 4:11-13)

#### 4. The Spirit of God works in the Church of Christ.

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16:17-18)

If a church does not have this particular characteristic it is because the Spirit of God is not with them and they cannot be the Church of Christ.

#### 5. The Church of Christ is the battleground of Satan and God.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Ephesians 6:12)

". . . Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (I Peter 5:8)

#### 6. The Church of Christ is a place of trouble and spiritual turmoil.

"Think not that I am come to send peace on earth: I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household." (Matthew 10:34-36)

". . . he that hath no sword, let him sell his garment, and buy one." (Luke 22:36)

#### 7. The Church of Christ includes wicked men.

"For all have sinned and come short of the glory of God." (Romans 3:23)

"If we say we have not sinned, we make him a liar, and his word is not in us." (I John 1:10)

"They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, they have all gone astray, save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances, they do err, because they are taught by the precepts of men." (II Nephi 12:16-17)

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Also of your own selves shall men arise speaking perverse things, to draw away disciples after them." (Acts 20:29, 30)

Consider the following statement from I Peter and consider if there is not turmoil to be found in the Church as long as there are righteous people to fight for the truth.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumber not." (II Peter 2:1-3).

Consider further this description of some to be found in the Church of Christ: "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and they cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children." (II Peter 2:12-14)

#### 7. There were contentions in the Church of Christ of old.

"But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." (Matthew 16:23)

"And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus: and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God." (Acts 15:37-40)

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." (Galatians 2:11)

"I thank God that I baptized none of you, but Crispus and Gaius; lest any should that I had baptized in mine own name." (I Corinthians 1:14-15)

It seems that quite a bit of disagreement and trouble has echoed down the ages from 2,000 years ago, disputes over doctrine, and personalities. Consider further:

"And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them." (Acts 11:2-3)

"Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in

those quarters: for they knew all that his father was a Greek." (Acts 16:3)

"And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissention and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question." (Acts 15:1-2)

Consider the following verses all you who believe that the early church was in harmony in doctrine in those early days after Christ had taught them.

"Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth; and let not him which eateth not judge him that eateth: for God hath received him." (Romans 14:1-3)

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (I Corinthians 8:13)

8. The Church of Christ, which is the Kingdom of Heaven upon earth, is made up of people in all stages of growing in grace and truth as is taught by certain parables.

a. "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." (Within the Church of Christ are the foolish virgins who have no oil in their lamps). "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." (Matthew 25.1, 2).

b. "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." (Matthew 25:14-15)

Thus we have both profitable and unprofitable servants in the Church of Christ. "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." (Matthew 25:30) It seems that right down to the coming of Christ there will be ministers in the Church of Christ who bring forth no fruits and will be cast out at the coming of Christ.

"The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest:

and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." (Matthew 13:24-30)

Again it is worthy of note that the tares remained with the wheat until the return of Christ. The Church will have both the good and the bad among them until the end and the command is expressly to let them grow together lest by removing them we root out some of the Saints also.

The parable of the olive tree brings out this same thought very strongly; that the good and the bad are to grow together until the last coming of Christ.

"And for the last time have I nourished my vineyard, and pruned it, and dug about it, and dunged it; wherefore I will lay up unto mine own self of the fruit for a long time, according to that which I have spoken. And when the time cometh that evil fruit shall again come into my vineyard, then will I cause the good and the bad to be gathered: and the good will I preserve unto myself; and the bad will I cast away into its own place. And then cometh the season and the end; and my vineyard will I caused to be burned with fire." (Jacob 3:149-153).

9. The children of Israel whom the Lord brought out of Egypt typify the mixture of good and evil of the chosen people of the Lord today.

The Lord by many miracles had led the children of Israel out of Egypt and the hosts of Pharaoh pursued them to the shores of the Red Sea. The children of Israel spoke unto Moses, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness wherefore hast thou thus dealt with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, then that we should die in the wilderness." (Exodus 14:11-12)

Two and one-half months after leaving Egypt, and after crossing the Red Sea on dry land and having watched the drowning of the hosts of Pharaoh they arrived to the Wilderness of Sin and, "the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for yet have brought us forth into this wilderness, to kill this whole assembly with hunger." (Exodus 16, 2, 3)

After being given manna and travelling to Raphidim it came to pass, "Wherefore the people did chide with Moses, and said, Give us water that we may drink. And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou has brought us up out of Egypt, to kill us and our children and our cattle with thirst?" (Exodus 17:2, 3).

"In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai . . . And all the people

answered together, and said, All that the Lord hath spoken we will do." (Exodus 19:1, 8)

While still at Sinai and with Moses being gone up into the mount some portion of forty days it came about, "... when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." (Exodus 32:1)

The children of Israel reached the promised land and discover that it is inhabited by giants. "And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us into this land, to fall by the sword, that our wives and children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt." (Numbers 14:1-4)

This should be enough to show that man's heart is continually evil even among the chosen people of God. Why do we expect to find any better in the Church of Christ today than we found in the church of Christ that came out of Egypt?

On April 6, 1830 the Lord established the restored church upon this land. Revelations are given to the people for the building up of Zion and the guidance of the ministry and the people. The Aaronic and the Melchisedec priesthoods are restored. The command goes out to call unto twelve to be apostles, which added to the three already called would be nine more. But the Prophet, Seer and Revelator decides to be President and make the other two into counsellors. Two years later a committee of three rather than the two specified by God is appointed to call the Twelve. Strange blessings that never were fulfilled at this time were given and the prophecy appeared that Christ was to return in 1891. After the Presidency was established, the revelations had to be doctored to teach the doctrines of men. Polygamy, the Danite band and other errors were introduced by the chosen people of God, and masonry was brought in. Like the Lord turned the children of Israel of old away from the promised land to wander forty years, so he removed the early Church of Christ from Zion and sent them to a desert land and salt. There polygamy flourished and blood atonement, the Adam-God theory, baptism for the dead, until resemblance to the former church was lost. The wonderful hierarchy of the priesthood of the Utah brethren resembles but slightly the simple one of the Bible and the Book of Mormon.

The Church of Christ was called back by revelation to take the Temple Lot and hold it until such time as the temple could be built and Zion established. Today within this little church is found contention, division and trouble. If there were not such it would not be the

Olive tree with the bad olives, or the Kingdom of Heaven with the sleeping virgins without oil in their lamps, or the unfruitful servant whose end is outer darkness, or the tares which are to be burned at the coming of Christ. If it did not have difference of doctrine it would not be as the Church established by Christ which argued over whether Saturday or Sunday was the sabbath, or if circumcision was necessary for salvation, or the manner of baptism, or whether meat offered to idols could be eaten or whether Paul and Barnabas, could travel together, or if heads should be shaved to please the Pharisees who had joined the church by the thousands, whether the law of Moses was to be kept. All these tares were to remain in the church until the harvest. Of course if we do not like the turmoil and freedom of thought to be found in the Church of Christ, but would rather have the peace found in watered down religions, we can join the Protestants who even wish to forget doctrinal differences and become one great fellowship organization, having a form of godliness but denying the power thereof. Or we can find peace in the Reorganized Church with its supreme directional control. Or there is peace in the Church of Jesus Christ of Latter Day Saints with its line of authority from the child, through the various levels of the priesthood to the Presidency. There is great peace to be found everywhere except in the kingdom of heaven upon earth as described in the scriptures.

Any church that does not meet all these conditions, including the sword which Christ himself placed in the church, is not the Church of Christ. It must have the name of Christ, the organization, the miracles, the priesthood with authority, and the sleeping virgins and the tares. All this found in the church. And besides this it is the center of a 6000 year old battle being fought for the souls of men. And as in other wars this one is also filled with violence, both physical and verbal. And that violence will remain as long as there is a single follower of Christ still unsubdued.

It is necessary to look beneath the outward turmoil to find the peace that passeth all understanding. Of all the churches of the world there is only one that fulfills all of these characteristics, and that is the Church of Christ. It is a church small in numbers, for "strait is the gate and narrow is the way that leadeth to life and few there be that find it," but is the only church which has the complete guidance of the Spirit of God. It is almost the weakest of all churches, but it has the almighty power of God behind it. When the works of men fail, when the heavens are rolled away as a scroll and the everlasting hills are no more, the Church of Christ will rise from the ashes, glorious and eternal. I set before you life and death, good and evil; choose ye this day whom ye shall serve: the great and evil churches of the world, the beasts of revelation, or the Church of Christ.

Nature is an outstretched finger pointing toward God.  
"... the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23)

## THE GIFT OF HEALING

by

R. J. Fletcher

Not long ago I went to the family doctor for a physical check up, the first in twenty years. Somewhat to my surprise, he found my condition to be such that he advised me to enter the hospital the following day. A good friend of long standing came to see me. During our conversation he told me that if he were to get sick, he would rely entirely on faith through the administering of the elders. He did not believe in operations and that if he could not get a blessing through the elders, then the Lord would have to take him in death.

My feelings used to be somewhat similar years ago while I was young and healthy, but after having made three trips to the hospital prior to this one, I had discovered that blessings to the sick are not always obtained merely through the administering of the elders. How much nicer it would be if everyone could be healed in this manner. Not only be healed but also receive an answer to our prayers in the very way we visualize its fulfillment, while we pray. This is a decision which only God has a right to make, whether we will receive the blessing, and if so, in what manner it will be given.

Perhaps we are too prone to think of blessings as being only spiritual, when in fact everything that we have or are, is made possible through the power and love of our Heavenly Father. It is written, that God is displeased with no one save they who acknowledge not His hand in all things. From this viewpoint let us consider the gift of healing. There has been instances where the sick have been healed at once when administered to by the elders, others have received partial blessings through the same means. We must remember that to be healed, is to be made whole. There has been very few times recorded in the history of man that the power to heal has been given to the extent that the person has been made whole, purely through the laying on of hands or through prayer. What course should we take when this power to heal is not with us, is there no other way to turn for relief from our suffering, or is it a sin to seek the help and the council of doctors and of medical science? If we are to acknowledge God's hand in all things, should we not recognize modern science and invention as the result of enlightenment from our Creator? From what other source could it come?

God gives man his knowledge, line upon line precept upon precept, here a little and there a little, not only in spiritual things but in other fields of learning, and man doesn't advance any faster than this knowledge is revealed to him. The first automobile was a far cry from the latest model simply because more has been learned through trial and error and above all, because that Higher Power has seen fit to release more understanding to the human race. God has always had this knowledge but only of late has man been able to obtain it. Unless we regard God as the supreme being in glory, authority, majesty, power and dominion over the Universe, we are not capable to judge from whence these

blessings come. Man of himself is nothing. All that he knows or learns comes from a higher source than he himself possesses. It is the law of gravity that a stream cannot rise about its fountain, and the size of the stream is determined by the capacity of its source and by the amount released. In this case God is the fountain from which all knowledge is given to man, whether pertaining to spiritual or material things, and in neither does he advance unless he conforms to the laws governing the same. We read and hear of great men who have obtained knowledge in certain fields of endeavor which is outstanding among their peers. Benjamin Franklin was given a little knowledge concerning the laws of electricity and afterwards Thomas A. Edison learned far more through constant and steady appliance of the principles first shown him. Today the works of those men are considered rather primitive when we see the effects of the same law as it is being applied in modern electronics. Do the men of today have a greater ability to learn that they of former years? Are their minds better for studying out these principles than they of one hundred years ago? Perhaps not, modern minds are more advanced because the Keeper of the fountain has enlarged the stream of knowledge and because of this we are enjoying greater blessings in our daily lives. Why should we be reluctant in accepting the God given gift in one field and gladly receive it in another? Is it because we do not feel that all good and perfect gifts come from above? If the knowledge is good in enabling men to advance in one direction in making life more enjoyable, then why should we think that increased ability of a doctor in easing our pain and suffering, comes from another source? Surely the Creator has the power to enlighten men in repairing the broken body and those who are engaged in medical science need never think that their increased learning was not given them by their Creator, rather than through their own discovery.

There is a power that has been revealed to man, which, from all indications is of a universal nature. It is a power that has never been truly identified or explained as to its source or origin by the learned men of our day. It is a power which operates on the ground, high above in space or in the greatest depths of the sea, and is constant and never ending. This great force of energy is electricity, and without question contributes more to our every day living than any other factor. Through its use medical science has advanced in great leaps and bounds, and the cures that are made possible through its help is nothing short of fantastic by the yardstick of yesterday. Who is behind all this? Some say it is the laws of nature, but we would ask, who is nature that is able to set up a code of laws and keep the universe in balance and maintain all the wonders of the heavens? It is a proven fact, that where there is a law given there must of necessity be a law giver. We are told in the scriptures that in the latter days, "knowledge will increase in the earth." We might ask, what will be the nature of this knowledge and from whence will it come? It is evident that God has already revealed many things both spiritual and material, for He has established

His Church again upon the earth in the latter days and through this spiritual revelation man has gained great knowledge, and will continue to receive it until the second coming of our Saviour. Man's faith has not advanced as fast in spiritual things as it should have and because of this he has not qualified himself for this spiritual part which enables him to perform acts mentally, rather than by physical effort. God in His mercy has revealed unto man this ability to ease and lessen the pain and suffering of the human race through a greater knowledge in medical science. In this way God is able to reach a greater number of people than He otherwise could because of their inability to be healed by the power of faith. Who can deny the power to heal human suffering, whether by the administering of medicine or herbs or by the laying on of hands, is a God given gift? The promise is that the power to heal by faith will be again among the people of God in the future, but until that faith returns to heal the sick, restores sight to the blind, move mountains and the many other blessings spoken of, let us make use of the talents which God has given to men and women who have dedicated their lives to the betterment of their fellowmen. We must live in the time we were placed here on earth. This does not mean we should not endeavor to improve our lives and strive to gain spiritual heights. It means to recognize what God is already doing for us and be willing to acknowledge His hand in all good things. After all we can not use or give away something we do not ourselves possess.

## LOCAL CHURCH NEWS

### Grand Junction, Colorado

Quite a few months have gone by since we have reported to the Advocate. The school months, with their many demands, seem prominent in our activities because of the many different schools involved. While we do not have a large number of students, most families have pupils in two or more schools.

We always hold our regular Church services: Sunday School and Church service on Sunday morning, Y.P.C.L. and preaching service Sunday evening. Our mid-week services are flexible. Our time is spent in a prayer service or scripture study period with the prayer service receiving the emphasis. If events seem to indicate the need of a prayer service, we gladly give our study time. We have made effort to give our third Wednesday evening of each month to a special fasting and prayer service in agreement with our pastor, Bro. Marvin Ely, that as individuals and as a Church body we need the direction of the Lord. Our desire is to humble ourselves before our God in the name of His Son, seeking wisdom, mighty increase of faith, charity, enlightenment and understanding of the scriptures, and discernment of spirits. We recognize that to be a "peculiar" people to the Lord, we must learn to be obedient to all His commandments; and that if we learn to love our Heavenly Father above all and our fellow man as ourselves, it will encompass all His commandments. To this end we have the help of our ministry who always, in their individual ways,

bring these things to our remembrance, also reminding us that the time to bring our lives into harmony with God's will is now, not at some future time.

In November, we enjoyed having with us for a short time Bro. Jordan and Bro. and Sr. Brantner. Both ministers brought admonition particularly adapted to our time.

After the Phoenix reunion, which quite a number of our local were able to attend and enjoy, Bro. Don Housknecht spent a few days with us and held extra services which were profitable to us. Many of us will long remember his sermon of December 7 when we think of or sing No. 295 in our Saint's Hymnal. The entire sermon was based on this song and the good Spirit was very evident. We were caused to realize the depth of the meaning of the sentiments we voice when we sing that song, and to question ourselves whether we are really qualified to sing it in its entirety with all sincerity. For instance, have we set our hearts on Him, or do we often allow other things to come first?

We enjoyed a rather mild winter and the month of March brought unseasonable growing weather which caused fruits of all kinds to come into bloom. April reversed the trend and brought unusually cold, dry, windy and cloudy weather. As a result, fruit crops were mostly destroyed. Freezing weather continued into May, damaging some potato and beet crops and delaying corn planting, etc.

We were all grateful that Sr. Janice Ely's wedding day was sunny after a week of unusually blustery and unpleasant weather. We were sorry the Bro. McIndoo family and Sr. Johnna Mae Jones could not be with us for Church services on May 7, but we understood that they were not yet rested from their Thursday night drive from Phoenix. Bro. Don and the young people were due in their classrooms on Monday.

We did enjoy visitors that Sunday, however; they were Mr. and Mrs. Hugh Moore and Mr. and Mrs. Jim Moore. Since her employment in Denver, Sr. Janice has become an occasional visitor as has Sr. Patsy Ely who has been attending the University at Fort Collins and will graduate next month.

Sr. Deanna Hinkle, too, has become a rare visitor since her employment with the air lines has taken her to residence at other points. Sr. Rena Bell of Independence is visiting in the Harvey Bell home. She plans to go to Wyoming in June to spend some time with her son and to Nebraska to visit another son before returning home. We are very happy to have these visitors with us.

During March our brother, Marvin Carroll, of Hayden, Colorado, was able to meet with us several times as his work with the State Highway Department required that he attend a school session here in Grand Junction. He hopes that he will soon be able to meet with us more often and we need him, too.

May God bless you and keep you.

Your reporter and sister in gospel bonds,  
Alvina C. Bell

THE CHILDREN'S HOUR . . . .

## CHILDREN WHO WORKED FOR GOD

### 1. Samuel

Did it ever seem to you that going to church, and other things about church, is just grown up's business? Let me tell you a story about a little boy who didn't think that way.

This little boy's name was Samuel. When he was just a little bitty boy, hardly more than a baby, he was taken to live with a man named Eli so that he could learn how to serve the Lord. Eli was a priest and a judge in Israel.

Eli was getting old and he was heavy and almost blind. He was probably glad to have someone young to run and get things for him and do other errands, like opening the doors to the Lord's house early in the morning. In those days the priests wore special clothes to show that they were priests of the Lord. Samuel wore a little white linen shirt like theirs.

In those days there had been no open visions for some time. But one night when Samuel was still very young, maybe only five or six years old, after he had laid down to sleep he heard a voice call his name. He thought it was Eli calling him so he ran into his room to see what he wanted. But Eli only told him he hadn't called for him. Twice more someone called Samuel's name, and twice more he ran in to ask Eli what he wanted. At last Eli understood that it was the Lord calling Samuel. He told him that the next time he heard Him call he should say, "Speak, Lord, for your servant hears."

Now, just suppose this had happened to you. Would you be scared? Do you suppose Samuel was? Do you suppose he was surprised? I wonder if he knew more about visions than we do? Ever since he had been big enough he had been working in the Lord's house. Eli had probably taught him that God had told the people how His house should be built. That God had told how the priest's clothing should be made. That He had told how each of the ceremonies in His house should be done. So Samuel knew that the Lord had talked to people at one time. We know that too. Do you suppose Samuel knew that the Lord would talk to a little boy? That He would stand right in his room and call him by name? We know that now because God talked to Samuel.

Samuel went back to his room again and laid down and the Lord came and stood near and called him as He had before. This time Samuel didn't run to Eli. He said, "Speak, for your servant hears." And the Lord told Samuel about some things that He would do later on.

Many times after that the Lord appeared to Samuel, and the people began to listen to what Samuel told them because they knew he was going to be a prophet of the Lord.

Still today, we can pay attention to what he said because it is written in the Bible. One thing he said is

"Serve him (the Lord) in truth, with all your heart." (I Sam. 12:24) And ever since then we know that this business of serving God is not just for grown ups, but for boys and girls, too.

## BOOK OF MORMON STORIES

by

Ora Derry

### 2. The Jaredites in America

The Jaredites took a long journey across the great sea to the Promised Land. They were happy and thankful to God for His loving protection and care in bringing them to this goodly land. They knew that this was a choice land above all the other lands upon the whole earth. They were told many times that this would be their home forever if they worshipped the God of the land, who is Jesus Christ. But if they became a wicked people and forgot God, they would be destroyed. So the people were taught to walk humbly before God by Jared and his brother. They were also taught by God, Himself, many things to help keep them in the straight and narrow way.

As the years passed, they began to multiply and spread out upon the land. They tilled the soil, planted and harvested their crops. They became a strong and prosperous people. They had large families. Jared had twelve children and his brother had a family of twenty-two. Their friends also had large families. So in a few years they became a great and happy people.

When Jared and his brother began to be old they called all the people together to number them and to ask them if there was anything they could for them before they died. They found that the people desired one of their sons of either Jared or his brother to be their king. This wish of the people grieved the brothers for they did not think a king was good for the people. The brother of Jared said, "This thing will lead the people into captivity." But they said they wanted a king. So Jared told the people to choose one from among their sons (his or his brother's) whom they wished for their king. One by one they chose the sons of both brothers and they all refused to be king except one of the sons of Jared, whose name was Orihah. They anointed him as their first king.

Orihah served them many years in righteousness as their king. He taught the people to be humble before the Lord and for them to remember the great things the Lord had done for them. He had many children and in his old age Kib was born and he ruled in his father's place.

Kib was a good king also and among his children was a son called Corihor. When he became a young man he rebelled against his father and went to dwell in the land of Nehor, taking many of the people with him. When he had enough people he came against his father in battle and took over his father's kingdom and also took his father, King Kib, a captive. So not many years

had passed as Jared's brother had said that a king would lead the people into captivity.

Kib was held a captive until he was old, but while he was still in captivity, Shule was born. This son became strong and mighty. He was very angry with his brother Corihor for what he had done to their father. So he made swords out of steel that they moulton out of the mountains and gave them to those who were willing to help him. Then he went to battle against his brother Corihor. He won the kingdom from Corihor and gave it back to his father. Kig Kib ruled the people justly and began to spread over the face of the land. Because Shule had gained the kingdom back for his father and brought him out of captivity, the King made him King in his stead. As the years went by Corihor repented of his sins and Shule forgave him and gave him some powers in the kingdom.

When Corihor's sons grew up they wanted more power. So one of his sons named Noah, rebelled against his father and also against his uncle, King Shule. Noah made war against King Shule and gained part of the kingdom. He also took King Shule into captivity.

Now Noah was not satisfied in just taking King Shule captive, but he meant to kill him. As he was about to kill him, the sons of King Shule crept into Noah's home and took his life. They broke down the doors of the prison and set their father free. King Shule was once again placed upon the throne as ruler over the people. He was a righteous king and taught the people to live good lives. The Lord blessed them and they grew and prospered and became great.

There were two kingdoms in the land now, the kingdom of King Shule and the kingdom of Corihor, the son of Noah. King Corihor caused that his people should go to battle against King Shule, which battle he lost and he also lost his life. His son Nimrod ruled in his father's place. King Nimrod was not a man of war so he gave the kingdom back to King Shule and gained favor with the King insomuch that he would do as he wished in the kingdom.

The people had become a great and prosperous nation. As always with the coming of great power and wealth, the people forgot the Lord and all that He had done for them. They became a wicked nation. So the Lord sent prophets among them telling them that the wickedness and idolatry of the people were bringing a curse upon the land and if they did not repent they would be destroyed.

The people mocked and reviled against the prophets, but King Shule punished all those who harmed them. He made a law that no one was to bother or molest the prophets in their work of warning the people about their wickedness. So the people began to listen and repent of their iniquities and idolatries. The Lord forgave them and they began again to prosper in the land.

King Shule remembered the great things the Lord had done for them in bringing his fathers to this promised land. He executed judgments in righteousness all the days of his long reign over the land.

## WEDDING

Moore-Ely

We are happy to report a very pretty wedding at our local Church of Christ at Grand Junction, Colorado.

The ceremony took place Saturday, May 6, at 3 p. m., when Janice Danielle, the daughter of Bro. and Sr. Marvin Ely, became the bride of James D. Moore, son of Mr. and Mrs. Hugh B. Moore of Aurora, Colorado.

Sr. Janice was a graduate of Grand Junction High School and attended Mesa College before her employment with Hartford Insurance of Denver. The groom was a 1964 graduate of Aurora Hinkley High School and also attended Mesa College. He is employed by Chevron Oil Company.

Bro. Don McIndoo of Pheonix, Arizona, performed the double ring ceremony. Given in marriage by her father, the bride was lovely in a floor length gown of white serrano. It was fashioned on empire lines with a chapel train, accented with venise lace. Her chapel veil was held with a small pillbox hat. Her bouquet was yellow roses.

Sr. Patsy Ely attended her cousin as maid of honor. Miss Joyce Sweland was bridesmaid. They wore floor length gowns of yellow serrano, also fashioned on empire lines. They carried white carnations and their chapel veils were yellow illusion.

Jane Bell was flower girl. Her floor length dress was light green serrano. Duane Ely, cousin of the bride, lighted the candles.

Mr. Moore's best man was Rick Carlson of Aurora. The bride's brother, Arden Ely, and Mike Draper were ushers.

The color scheme of white, yellow and green was enhanced with lovely bouquets of yellow and white iris and gladioli which decorated the altar.

Music was provided by Sr. Vieva Shaw. Sr. Enid Bell sang "You'll Never Walk Alone." Bro. John and Sr. Enid Bell sang "One Hand, one Heart."

Our sincere wishes and prayers for a long and happy life go with the newlyweds to their home in Denver.

Alvina C. Bell, Reporter

## OBITUARY

Hazel Flowers Paschall of Puryear, Tennessee departed this life June 3, 1967 at the age of 60 years.

She is survived by her husband, T. W. Paschall; her daughter, Miss Jean Paschall; five sisters, Mrs. Jesse Flowers, of Jackson, Mich., Mrs. Pal Menser of Paducah, Ky., Mrs. Louise Brooks, Mrs. James Abernath and Mrs. S. E. Lanier of Kevil, Ky.; three brothers, Richard Flowers of Detroit, Mich., J. D. Flowers and Monroe Flowers of Kevil, Ky.

Sister Paschall was born September 7, 1906 in Kevil, Kentucky. She was baptized August 2, 1959 by her husband, Elder T. W. Paschall.

Brethren E. Leon Yates and Joseph Kidd conducted the funeral service. The burial was at Foundry Hill Cemetery.

## BAPTISMS

A baptismal service was held by the Riverview, Michigan Local April 9, 1967. Ruth E. A. Concha and Richard Lee Valade, both of Lincoln Park, Michigan, were baptized and received the laying on of hands by Elder Edward H. Podhola. Brother Valade and Sister Concha have been received into the Riverview, Michigan Local.

On Mother's Day, Sunday, May 14, 1967, Raymond Trudgen of Belding, Michigan, was baptized by Elder LaVerne Lussenden and received the laying on of hands by Elder Henry Van Duine. The baptism took place at East Lake near Hopkins, Michigan, where a group of 44 gathered to witness. The confirmation at the church was followed by a welcoming into the fold by the membership. Brother Trudgen's wife, Sister Betty Trudgen, was baptized last summer.

A special service was held June 11, 1967 at the St. Louis, Missouri Local where two young girls, Caren Schwegler and Gale Camp, were baptized and the blessing of a baby girl, Lynn Brooks was performed by Elder James Maynard Case of Independence, Missouri. The church building was nearly filled as a group of 26 young people from the Temple Lot Local in Independence were visitors for the day. The services were reported as being especially spiritual and encouraging.

Peter H. LaFrance of Ozark, Missouri was baptized by Apostle E. Leon Yates, May 28, 1967. The confirmation was given by Apostle Yates assisted by Elder Edward J. McIndoo. These services were held at Collins, Missouri where Brother LaFrance was received as a member of that local.

## Centennial Commemoration Notice 1867 - 1967

The Centennial Commemoration Committee and the Missouri Reunion Committee met jointly during the recent General Conference and decided that the Centennial Commemoration would be held on the Temple Lot, Independence, Missouri, July 27-28, followed on July 29-30, at the same location by the Missouri Reunion.

We plan, if possible, to have one or more covered wagons with appropriate signs on them to make the trip July 25th and 26th from the Missouri River crossing to the Temple Lot over the old route the returning Saints took one hundred years ago.

This is planned not only to commemorate and honor those early families of the Church of Christ who were the first members of the Restoration to return to Missouri after the expulsion in 1833, but to acquaint those along the route and in our City of our Centennial Commemoration.

It is hoped that as many as possible will come and attend all these services, and help make this a consecrated and memorable occasion. You will find a warm welcome for you and your friends here.

Most sincerely,  
Angela Wheaton, Chairman  
Centennial Committee

## THE SOLEMN ASSEMBLY

### AN URGENT APPEAL TO MEMBERS OF THE BODY OF CHRIST

If there ever was a time or a need for a Solemn Assembly it certainly is now. James says in one place, "Show me your faith without works and I will show you faith with works." It seems the Church of Christ as a whole has shown little to the world in either faith or works. We are living indeed in momentous times and certainly we should be watching and praying continually lest we be taken unawares. Let us not any longer be sleeping virgins but awaken, if we can, a little from our stupor and realize the condition we are in as well as the signs of the times. Time is shorter than we think and we should be spiritually preparing ourselves, for if the righteous scarcely be saved, how can we be anything less than perfect?

The Ministers' Conference this year approved the recommendation that we have a Solemn Assembly and date was set to have it begin immediately following the Missouri Reunion beginning July 31, 1967. Note that all are invited to attend from the youngest child to the oldest member in accordance with the command given by God in Joel 2:15-17. Let us not take this lightly. The purpose of this Assembly is to seek out the Lord that we might know what we must do. Certainly if there is a choice to be made whether to attend Reunions or Conferences, etc., the Solemn Assembly of this year should be the first and foremost on our list. Certainly we cannot over emphasize the importance of this Assembly, for we are entering into that time of trouble foretold many centuries past by prophets of God that this condition would come upon the earth. So let us not fail in this our time of great need. But let us all come, as many as possible, in prayer and fasting to the Assembly of the Lord.

Harvey E. Seibel

## REUNION NOTICE

Here it is, another year, another reunion. The Puryear, Tennessee reunion will be held at the Local Church of Christ, located at Foundry Hill, three miles southwest of Puryear, Tennessee, the 2nd and 3rd of September. We hope all can come Friday the 1st for services Friday night. Not having a reunion last year, we are hungering and thirsting for that Hand of Fellowship with saints scattered abroad. We will share with you in our humblest way the spiritual food with the love of the gospel. If more information is needed write Elder T. W. Paschall, Pastor or Bro. Tony Grooms, both at Puryear, Route 2.

All are invited and most welcome.

T. W. Paschall

"... to be carnally minded is death; but to be spiritually minded is life and peace." (Romans 8:6)