

# 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.

Vol. 47

Independence, Missouri, May 1970

No. 5

Sang to the tune of

## "My Redeemer"

By

Elder Joseph Luff

— ☆ —

I have listened and recorded  
Every word before me lies,  
Like the incense of mine altars  
Doth your testimonies rise;  
For mine eyes behold among you  
Some whose works agree;  
But not all who "Abba Father"  
Call me, sing in verity.

Have you really—have you truly  
All left to follow me?  
Have you, without reservation,  
Consecrated all to me?  
Lingers there no old ambition—  
Love of power or place or gain?  
Seek ye now no longer pleasure  
'Mid the scenes impure or vain.

As you've lived, so now make answer,  
As you've labored sing today;  
Add no whit to fill the measure—  
Add no words for vain display.  
For the virtue of your service  
Must in righteousness be shown,  
And your songs are good or evil  
As to me your lives are shown.

If in song ye would me worship,  
And my favor thus secure,  
Sing in truth and sing in spirit,  
Thus be comely—thus be pure.  
For the lips that praise me vainly,  
Yield no honor to my name.  
Lips and songs are holy only  
When with truth and love aflame.

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# Zion's Advocate

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## SUNDAY SCHOOL SUPPLIES

### INSTRUCTIONS IN ORDERING

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

In compliance with the action taken at the 1960 General Sunday School Association General Assembly, all publications printed by the Association will be sent free of charge. Send ALL orders to: General Sunday School Association Treasurer, Church of Christ (Temple Lot), Box 472, Independence, Missouri. 64051.

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## EDITORIAL . . . .

### YE MUST BE BORN AGAIN

"Jesus answered and said unto him, Verily verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3).

We have just passed through another period of solemn fasting and prayer. Again we were admonished to come closer to Christ, to lay aside those worldly things which are keeping us from the greater blessings for which we have sought so earnestly. Although we have prayed for various things during our Solemn Assemblies, the central theme has been to seek out the Lord's will. But are we able, or ready, or willing to lay aside those seemingly harmless things which have kept us heretofore from obtaining the greater blessings? As we were admonished by one sister, we have been satisfied to eat of the crumbs of the little table when we could be enjoying the feast of the large table.

There needs to be a transformation among the members of the body of Christ. It seems that in many ways we are very much like the saints of Paul's day. "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (I Corinthians 3:3). Somehow we must lay our all on the altar.

But, we have said, "Ye must be born again" (John 3:7). What does it mean to be born again? "Jesus answered, Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). From this we can see that it is a two-fold process. We must be born of water and of the Spirit. We all know that the first half of this birth is accomplished by the baptism of water wherein we are buried with Christ in the similitude of his burial after which we are brought forth in the newness of life. (See Romans 6:4). What we are concerned about for the purposes of the present writing is the second part of this birth, the baptism of the Spirit.

"For the gate by which ye should enter is repentance and baptism by water: for then cometh a remission of your sins by fire, and by the Holy Ghost. And then are ye in this strait and narrow path which leads to eternal life" (2 Nephi 13:24-25). Or as Moroni says, "And after they had been received unto baptism and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the church of Christ" (Moroni 6:4).

In Acts 22:16 we are told that the baptism of water was to wash away sins. But our cleansing is not complete until we have experienced the cleansing power of the Holy Ghost which brings about a remission of our sins. It is then that we are in the strait and narrow path. There are some external evidences of this spiritual rebirth which must be considered in order for us to get a more complete understanding of what it is to be born of the Spirit.

Turning to Alma 3:37-39 we read, "And now behold. I ask of you, my brethren of the church, Have ye spirit-

ually been born of God? Have ye received his image in your countenances? Have ye experienced this mighty change in your hearts?" Has this happened to us to the fullest extent? or are we much like the disciples of old when the Lord spoke to Peter as follows: "But I have prayed for thee, that thy faith fail not: AND WHEN THOU ART CONVERTED, strengthen thy brethren" (Luke 22:32). Later we read how that the disciples were filled with power and afterward spoke the word with boldness. Except we are spiritually reborn of God we can not hope to put off our carnal natures, the old man with its lusts, and to take on the new man. Are we yet carnal? How great has been the change wrought upon our souls? In Mosiah 3:3 we read, "And also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually." And as substantiated in Alma 12:176, "And they did all declare unto the people the self-same thing that their hearts had been changed; THAT THEY HAD NO MORE DESIRE TO DO EVIL."

In the book of Mosiah we are told that the sons of Mosiah were the very vilest of sinners, yet the Spirit of the Lord wrought upon them to such an extent that they were desirous that salvation should be declared to every creature, "for they could not bear that any human soul should perish; Yea, even the very thoughts that any soul should endure endless torment, did cause them to quake and tremble" (Mosiah 12:5-6). Alma the son of Alma who was also numbered among them bore a similar testimony for says he, "And now my brethren, I wish from the inmost part of my heart, yea, with great anxiety, even unto pain, that ye would hearken unto my words, and cast off your sins, and not procrastinate the day of your repentance" (Alma 10:27).

The spiritual rebirth, as we can see above, brings about a marked change in one's attitude not only within himself but towards his fellow man. That this change should be brought about within our own hearts is absolutely necessary if we hope to enter into the kingdom of God. "For, he said, I have repented of my sins, and have been redeemed of the Lord; behold, I am born of the Spirit. And the Lord said unto me, Marvel not that all mankind, yea, men, and women, all nations, kindreds, tongues and people, must be born again; Yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters and thus they become new creatures; AND UNLESS THEY DO THIS, THEY CAN IN NO WISE INHERIT THE KINGDOM OF GOD" (Mosiah 11:186-188).

Referring to Mosiah 11:186 above we notice that Alma says he is redeemed of God. Paul, in his writings, refers to the saints, on at least one or two occasions, as we who are perfect. This does not imply that when once saved we are always saved. It does confirm the statement found in Alma 16:227, "now is the time, and the day of your salvation; and therefore, if ye will repent and harden not your hearts, immediately shall the great

plan of redemption be brought about unto you." This shows that we do not have to wait until the resurrection to receive this great gift and blessing of God. However this does not preclude the possibility that we could turn away, for we are still possessive of our free moral agency. But when once we are born of God we are given the power whereby we are able to retain a remission of our sins. We no longer continue in sin for we are no longer carnal, having crucified the flesh and the lusts thereof. Therefore we are dead to sin if we live unto Christ. This understanding makes the words of John clear to us, for he says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: he cannot sin, because he is born of God" (I John 3:9). And, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith . . . We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (I John 5:4 and 18). This agrees with what we quoted in Alma 12:176 above in that they had no more desire to do evil. And so is fulfilled the statement that a good fountain cannot bring forth bitter water, nor a good tree, evil fruit. Ye cannot serve two masters.

As long as we continue to hold any worldly idol in our hearts, no matter how small it may seem, we have not yielded our all to God. When we become fully converted the evil one will have no power over us and we will have no real desire for the things of the world. For whosoever is a friend of the world is an enemy to God. King Lamoni's father was well aware of this for he knew that if the wicked spirit was not rooted out of his heart and the Spirit of God put in its place that he could never stand even though he may have known the truthfulness of the words which had been spoken to him. "And it came to pass that after Aaron had expounded these things unto him, the king said, What shall I do, that I may have this eternal life of which thou hast spoken? Yea, what shall I do that I may be born of God, having this wicked spirit rooted out of my breast, and receive his Spirit, that I may be filled with joy, that I may not be cast off at the last day? Behold, said he, I will give up all that I possess, yea, I will forsake my kingdom, that I may receive this great joy" (Alma 13:48-50). Except we also are willing to do likewise we cannot hope to be made perfect. And except the Spirit of God dwell within us we cannot hope to overcome our weaknesses.

We have twelve months, if the Lord extends our time that far, in which to prepare ourselves for the next 3 day season of prayer and fasting. Judging from our spiritual progress of the last twelve months it would appear that we have barely scratched the surface. We have need to come even closer, much closer to God. Time is short and there are souls to be saved. We cannot afford to be slothful. There isn't time to waste, not even a moment. We know not when our Lord will come, and even though we know that the ten virgins all slept and slumbered we should be up, and working as much as lies within our power.

### ATTENTION READERS OF THE ADVOCATE

Because one member of our staff lives at a distance of 700 miles we request that all material be submitted to us by the first of the month instead of the 15th. For example, material for the month of July should be in our hands by June 1st. This should allow us time to correspond and to jointly consider all material before submission to the printer on the 15th.

Poems, Reports from Local Churches, Special Reports, Reports from Committees, Sunday School Notices and Reports, and United Workers Reports and Notices should be sent to Sr. Amy Schrader, Route 5, Box 302, Bemidji, Minnesota 56601.

Letters, Baptisms, Births, Marriages, and Obituaries should be sent to Sr. Lovita Seibel, 1200 West Maple, Independence, Missouri 64050.

All remaining material including Missionary Reports, General Church Notices, and General Church Reports, Articles and Copies of Taped Sermons should be sent to Bro. Harvey E. Seibel, 1502 South Logan, Independence, Missouri 64055.

For the benefit of those who may not have written for the Advocate, all material submitted should be type-written and in double-spaced format.

Thank you,  
Your Editorial Staff

### AN URGENT REQUEST

The Editorial Staff wishes to encourage the writing of articles and the submission of them to the Advocate for printing. Last year the material we received was very limited. Already we are starting out another Conference year with barely enough material to complete the current issue.

We need some good Bible and Book of Mormon articles. There is much we could and should be writing. What about present world conditions in light of prophecy? What of our hope of Zion? More could be written on this subject. We need articles on how we could improve ourselves while in this life or how we can become more Christ-like. There are hundreds of other subjects which we can write upon only if we would take the time to study our material or do a little research.

Give us a hand. We need your support. Let's make our paper a gem of truth each month. We have the gospel of the kingdom within our possession. So let's cause our light to shine more brightly.

Thank you,  
Your Editorial Staff

"And now abideth faith, hope, charity, these three; but the greatest of these is charity" (I Corinthians 13:13).

### SPECIAL NOTICE TO ALL BELIEVERS OF THE RESTORATION (LATTER DAY SAINTS)

The famous ten nights debate held at DeKalb, Illinois, in 1928, between Apostle Clarence L. Wheaton, representing the Church of Christ, with headquarters on the Temple Lot, Independence, Missouri, and Apostle J. F. Curtis, representing the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters in the Auditorium, Independence, Missouri, is now being published for the first time, by duplicator process. Only a limited number from the original manuscript (consisting of over 450 pages), will be printed at this time, and will cost \$6.00 per copy, F.O.B.

Those who desire to purchase one or more copies of this rare and informative document, which covers, in its scope, all the differences between these two divisions of the Restoration, well documented from church records and publications, will do well to get their orders in early. To facilitate getting your copy of this valuable volume of material we are providing the following blank.

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204 West Sea Avenue, Independence, Missouri 64050

### PASTORAL

To the Membership and many Friends of the Church of Christ in the States of Missouri, Illinois, Indiana and Kentucky, to which I have been appointed as Missionary-in-charge, I thus send greetings in the name of our Lord and Saviour Jesus Christ:

Troublous times are upon the world, such as the world has never known, which shall increase in intensity, until the Son of God shall again come in his glory to gather out the elect out of every nation, kindred and tongue. It is a time when we should give earnest heed to the need of living very close to the Lord, and to warn our neighbors.

We have had a fine conference and want to share the spirit of the same with you. Associated with me this year will be Elder Maynard Case of the Council of Seventy Evangelists, of Independence, Missouri, who will labor full time in the vineyard of the Lord, and Elder

Howard Leighton-Floyd, of Anderson, Missouri, who will labor as circumstances will permit for the present, both of whom are good men representing the Lord's work.

Where ever there are opportunities for opening up new work in this area, it will be our pleasure to serve you, either in cottage meetings or otherwise. Help us tell the Old Jerusalem Gospel, to your neighbors and friends.

Most sincerely in Gospel Bonds,

Clarence L. Wheaton, Member of  
The Council of Twelve Apostles,  
204 West Sea Avenue  
Independence, Missouri 64050

## WAKE-UP CAMP 1970

July 10, 11, 12

Come equipped with Bible and Book of Mormon, sleeping bags or tents, casual clothes, towels and any items necessary for camping (Insect Repellent!!).

Your Camp Hosts, Lovita and George Reed, Route 1, Reed's Retreat, Bemidji, Minnesota 56601.

## MISSOURI REUNION NOTICE

The Missouri Reunion will be held at the Temple Lot Local of the Church of Christ in Independence, Missouri, June 26, 27 and 28, 1970.

Please contact Brother Richard A. Wheaton, 704 S. Elizabeth, Independence, Missouri, or Brother Rolland Sarratt, 4305 S. Main, Independence, Missouri, for housing facilities.

Missouri Reunion Committee

## MICHIGAN REUNION NOTICE

The Michigan Reunion of the Church of Christ, will be held in Flint, Michigan, at 1802 Utah Street, 1/2 block west of Franklin Ave. The date is June 20th and 21st. Last year's reunion was very beneficial and enjoyed by those attending. We hope that your plans for the summer will include attending the Michigan Reunion.

Please contact Emery C. Pinder, 1102 Pinehurst, Mt. Morris, Michigan 48458, regarding the number of your party attending including the number of children. There is space on church property for tents and campers, with kitchen privileges at breakfast time.

Signed,

Emery C. Pinder  
for the Committee

"For which we live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (2 Corinthians 4:11).

## COLORADO REUNION NOTICE

It will soon be reunion time again, and it would be well that we start directing our thoughts and prayers toward that end in order that we might be able to enjoy a spiritual feast together.

The Colorado Reunion will be held at Grand Junction, Colorado on the 13th, 14th and 15th of June. The church address is Route 4, 3233 B $\frac{1}{2}$  Road. All who plan on coming please write to one of the following members of the Reunion Committee:

Robert L. Ely  
Route 4, 3201 B $\frac{1}{2}$  Road  
Grand Junction, Colorado 81501

T. R. Ely  
Route 4, 3239 B $\frac{1}{2}$  Road  
Grand Junction, Colorado 81501

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

## WHAT SHALL WE RENDER

God wants our best. He in the far-off ages  
Once claimed the firstling of the flock, the finest of the  
wheat;  
And still He asks His own, with gentlest pleading,  
To lay their highest hopes and brightest talents at His  
feet.  
He'll not forget the feeblest service, humblest love;  
He only asks that of our store, we give the best we have.

Christ gives the best. He takes the hearts we offer  
And fills them with His glorious beauty, joy and peace.  
And in His Service as we're growing stronger,  
The calls to grand achievements e'er increase.  
The richest gifts for us, on earth or in heaven above,  
Are hid in Christ. In Jesus we receive the best we have.

Anonymous

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Corinthians 2:14).

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Corinthians 2:9).

## 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. Even though some articles may in some cases be interpreted as controversial in nature, we believe that such articles if written in an affirmative manner in which a belief or an opinion is expressed, and evidences presented to support that belief, said articles should be presented to the readers.

### FAULT-FINDING

By

Alzada Keeney Massey

A pastor of a local church was asked to write a letter of recommendation for a young lady who was about to go out on her first teaching job. He responded, "I can't write her a letter of recommendation for her. I don't know anything good about her." Then, there were the neighbors who gave you the impression they were "checking" you, as well as the activities of your family, to see if you were living up to their standard of Christian living. They didn't say a word. They didn't have to. These two personalities set the "stage" for the paragraphs that follow.

Fault-finding seems to be a bad habit. Your mind is like your body. If it gets started down a particular pathway, it usually continues. Getting up at seven o'clock in the morning gets to be a habit and you usually will wake up at that time. It is the same with our minds. We get in the habit of always looking for things we don't like and that is what we think about most. It gets to be such a habit, after a time, that you can't see the good for the bad. The saddest thing of all is that the people with this bad habit don't even realize that they have it. Before you break a bad habit, you have to recognize it and then have the desire to do something about it.

Insecurity in one's environment can cause one to be overly critical of others. Children will tell on their friends or their brothers and sisters and try to get them in trouble. They do not even realize why or what they are doing. Generally, they think they will be raising the opinions of others about themselves by lowering the person he tells on. Adults conduct themselves in this way, too. These people are insecure with those about them, whether it is family or their peer group. They do not realize why they feel the urge to be so critical of others. Security is linked with love. Usually, people with a great capacity for love are not insecure.

Perhaps fault-finding comes easiest for those who seem to be more narrow minded. It is easy to get viewpoints, standards, or interpretations all fixed in your mind and think to yourself, "This is the way it is!" People tend to forget that someone else may be closer to the truth than they. When different viewpoints come into conflict, this is the time of fault-finding. This leads into what we sometimes refer to as contending. We are told not to contend one with the other.<sup>1</sup> We should stretch our minds and try to understand different viewpoints and then perhaps we'd be slower at finding fault. If we love our neighbor, we will be slow, very slow indeed, to find fault with him.

Fault-finding leads into condemnation. This is dangerous ground, for all sorts of evils spring forth with the birth of condemnation. Any time a person is condemned by another, most always the condemned will resent it because he feels he has been unjustly dealt with. The condemned will be angry. Many times others will become involved and one thing leads to another until there are times when this can grow to the point of including large groups of people. Many times the condemner doesn't even understand his own feelings and why he is so quick to condemn. "People who are weak at the very same point as the fallen are often his severest critics . . . And who are the slowest to condemn and the most charitable in judgment? Those whose ideals are highest, those who are living on a higher level themselves. The loftiest are the most considerate. The holiest are the most understanding."<sup>2</sup>

One of the first Bible scriptures that many think of is the one where Jesus was asked what should be done with the woman who had committed adultery. These religious people thought she should be stoned for that is what they had been taught and practiced in those days. Jesus surprised them by inviting those without sin to cast the first stone.<sup>3</sup> There is another scripture that should be given some thought. This one is in the Book of Mormon. Moroni was speaking about himself and his father, Mormon, when he said, "Condemn me not because of mine imperfections; neither my father, because of his imperfections; . . . but rather gives thanks to God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been."<sup>4</sup> This is beautifully stated. This man, so long ago, understood the weaknesses of mankind. He also understood the joy that a charitable heart can bring to man.

Take a positive viewpoint when dealing with your fellowmen. "Look for the beautiful; look for the true."<sup>5</sup> A heartfelt of love looks over the faults of others. A heartfelt of love sees the many good qualities in others. A heartfelt of love is easily recognized and is responded to with love. The spirit of love can be nourished and will grow and smother fault-finding and condemnation.

1. Book of Mormon, Mosiah 11:16
2. THE INTERPRETER'S BIBLE, Vol. 10, p. 573
3. St. John 8:1-7
4. Book of Mormon, Mormon 4:97
5. Hymn: "Look for the Beautiful"

### PLAYING GOD WITH FORGIVENESS

By

Glenn Gill

Luke 17:3 sets the stage for an all to common view of forgiveness. The verse, "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him," gives one the impression the

offended person can (or must) withhold forgiveness until satisfied that the offender has repented. The statement, "I'll never speak to him again till he apologizes to me," is typical of the attitude generated by this common misinterpretation of Scripture.

Moroni 6:8 seems to tell the same story. ". . . But as oft as they repented, and sought forgiveness, with real intent, they were forgiven." This seems to be saying that the offended is free to judge the repentance and the "real intent" of the offender and thereby offer or withhold forgiveness.

A reading of Joshua 24:19, Mark 2:7, and Luke 5:21, however, will show who it is that has this option. In fact, the Bible and Book of Mormon will show that an individual is playing God with forgiveness if he feels he has a right to decide to forgive or not forgive as he wishes. "I'll forgive you if you apologize or make restitution to me" is tantamount to assuming the position of God!

It is God of whom it was said in Joshua 24, ". . . he is a jealous God; he will not forgive your transgression nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you." It is God who is willing to forgive if we call upon him. (See Psalms 86:4-5.)

As for you and I, we are not the whole congregation dealing with a proven offender as in Moroni 6:7-8. We are just one. And we are not God who says I will forgive if . . . or I will not forgive if . . . We are just man. And we are bound not just by Luke 17:3, but also by Luke 17:4. "And if he trespass against thee seven times in a day and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." Note that when the offender says he repents the offended shalt forgive him. We are bound as well by the words of Mosiah 11:140, "And ye shall also forgive one another your trespasses: for verily I say unto you, He that forgiveth not his neighbors' trespasses, when he says he repents, the same hath brought himself under condemnation."

But what about that knotty situation where only the offended sees the offense and the alleged offender argues that no offense occurred. A quarrel, of course, will ensure, one saying "twas" and the other "twasn't." See Colossians 3:12-13 on this. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, if any man have quarrel against any: even as Christ forgave you, so also do ye." And how did Christ forgive? The example of forgiving presented by Jesus is well known. Luke 23:34, "Then said Jesus, Father, forgive them; for they know not what they do." He was thus asking forgiveness of his Father for those who murdered him.

These words make the method clear. When the offender (like those who crucified Jesus) does not feel he has offended or done wrong the offended turns with "humbleness of mind" to God. For those who argue that they have not offended; for those who do not come

saying they have repented, we are expected to do as Jesus did. "Father, forgive them for they know not what they do." Can we ask God to forgive someone when we do not intend to forgive? If so, perhaps Jesus should have said, "Father make them say that they repent so that I may forgive them," but He didn't. Without reservation He asked forgiveness for them of His Father. Can we do less for a man with whom we have no quarrel? "Even as Christ forgave you, so also do ye."

It behooves us, then, not only to forgive that person who says he is sorry for having trespassed against us but also the one who makes no admission of the trespass. The difference of course, is that in the latter case if we can get nowhere with the alleged offender we pray God to forgive that man and leave the matter there. We do not have the right to "turn and do you hurt" (Joshua 24:20) in dealing with another. That is the prerogative of God, not man.

The question of how much of these procedures is required of us in the face of repeated offenses is handled in Luke 17:4 (already quoted) and in Matthew 18:21-22. "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times: but, until seventy times seven."

How important is it to be diligent in carrying out these procedures of forgiveness instead of carrying grudges and bitterness toward others? How much do we court trouble when we arbitrarily turn friendship aside or refuse common courtesy until some act of contrition or repentance is forthcoming from the alleged offender? A perusal of Matthew 6:12-15, and Matthew 18:24-35 will make the answer clear along with Mosiah 11:140 (quoted earlier). The verses in Matthew, chapter 18, constitute a parable used by Jesus to answer a question put to him by Peter on the subject of forgiving. In the parable a servant, after being forgiven a large debt by his master, refused to forgive the debt of another man and had him cast in prison. His master then was "wroth" and called him wicked. Jesus then got to the point—"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

In his sermon on the mount, Jesus put it this way, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matthew 6:14-15).

In the Lord's prayer it is summed up nicely in the request, "forgive us our debts AS we forgive our debtors." How forgiving do we want God to be toward us? That is how forgiving we should be toward others. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5:44). And if ye salute your brethren only, what do ye more than others? Do not even the



publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:47-48.) "God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world" (I John 4:17-18). Forgiveness is born of this kind of love.

## ZION SHALL BE

By  
J. L. Verhei

Zion shall be first in your hearts and in mine before it can mean much to the people of this world; or before our Heavenly Father will take us seriously and help us finish the task he has assigned to us.

Zion shall be Zion to you and I only when we can look around among our relatives, friends and strangers and find that through our own efforts we have taught them by the power of love, that this message includes the Saviour, and was planned by Him.

We've waited so long to obey and to teach this commandment that it is going to be hard to convince others that it can be done, and to make them believe that we haven't a selfish motivation.

Some are always desirous to be sent or assigned to a foreign country across the world from where they live, when all around us are those who are sick with fear, fear of the lack of employment, fear of not being qualified to meet the demands of the improved technique to handle the books or the machine, fear of sicknesses that cannot be paid for because of the continuing upgrade in costs for hospital and doctor care, fear of hunger and poverty because of the rising cost of groceries, clothing, high interest rates and taxes. So it is "Men's hearts failing them for fear, and for looking after those things which are coming on earth" (Luke 21:26). Yet, in the midst of this the God of heaven said he would set up a kingdom on earth that could not be torn down or destroyed.

Our people say, "But we must have a good foundation before we start." We've waited one hundred and forty years after the first commandment was made through the Prophet Joseph Smith, Jr., and yet we hesitate. On June 22, 1834 at Fishing River, Missouri the Lord told the Prophet by revelation "Behold I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now."

Sacrifices of body and mind and preparation to do this work is the demand of this hour. Consecration and devotion unreserved is the requirement.

As we look back over our shoulders and read of the dedication, consecration and devotion of the early missionaries of the restoration we are challenged to commit ourselves to this unfinished task. And say again as a prophet of old said, "Here am I send me."

How can a few thousand saints look upward and say

"We've prepared" when millions await this wonderful saving message?

In the whole great Northwest the writer would venture to say that possibly no more than twenty sermons have been preached during the year just past. Not a congregation large enough to be a Branch or to hold regular services.

"Righteousness and truth will I cause to sweep the earth as a flood, to gather out mine own elect from the four quarters of the earth, unto the place which I shall prepare; a holy city, that My people may gird up their loins, and be looking forth for the time of My coming, for there shall be my tabernacle, and it shall be called Zion; a New Jerusalem" (Genesis 7:70 Inspired Translation).

We do have the men, women and youth to complete this task and to raise an ensign in Zion. Yet the task is incomplete until we've done as the commandment states and gone to "the four corners of the world."

"And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called his people, Zion, because they were of one heart, and one mind, and dwelt in righteousness; and there was no poor among them."

## PUT THY HOUSE IN ORDER

By Elder Hans H. Hansen

Almost every issue of the Advocate has a few words in one article or another to say against our sister church, The Reorganized Church of Jesus Christ of Latter Day Saints.

I feel the need to urge our priesthood and members to go forth in the service of the Lord and quit taking up valuable space on hashing over the "evils" of the Reorganization and try to solve our own problems. It is time we cleaned up our own back porches **before** we notice the trash on our neighbor's.

Christ tells us in Luke 6:42:

"... how canst thou say to thy brother, Let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam which is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shall thou see clearly to pull out the mote which is in thy brother's eye."

We have many things which we as a people need to do to reach the height of spiritual growth where Christ will work more closely with us as a people.

There was a time in our history when we believed in almost all of the things the Reorganization now believes in. God blessed us with truth, and what have we done with it? Have we really made an effort to take it to the world as God commanded so that all men might know the truth, or have we for the most part kept it to ourselves and relished in the fact we knew so much more than our sister churches.

In reading the early church papers of the Church of



Christ, we find almost the entire format was spent in arguing back and forth with the Reorganization. If the time had been more wisely spent, perhaps today we would be a larger, more spiritual people.

In all ages, God's people have been blessed in abundance when they were truly serving Him. Do we have the spiritual blessings God has promised His followers? Is there room for improvement in the Church of Christ? If the answer is yes, then let us be about our Father's business and remember that one day soon the "honest in heart" from all the churches shall be brought together to serve the Lord as one body. Then shall our differences be buried and our desires to serve God to the fullest of our abilities. be born.

In Mark 9:38-40, we read:

"And John answered him, saying, Master, we saw one casting out devils in thy name, and he followed not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part."

I think it is beneath our dignity as a people to take what one elder of a church says and relate that opinion as the opinion of a whole organization. It is misleading. When we publish original articles in the Advocate, we state these views are the opinions of the author and not necessarily of the church, and we accept this. Why then, when we read something in the Herald by one elder, do we automatically say, 'Oh, that's the opinion of the whole church?' One person cannot speak for all involved.

It is not my desire to be critical, but rather my heart yearns for the little Church of Christ to grow and fill the whole world, that all men everywhere might come to know Christ and His gospel, and enter into the fold. Let us spend our time telling others what we have, not what the Reorganization has or doesn't have.

God calls all men everywhere to repent and be baptized into His Kingdom. The field is ripe and ready for the harvest. Let us thrust in our sickles and reap that we might bring the knowledge of the Kingdom of God to all mankind.

If we spend the precious hours God has allotted to us researching to show the Reorganization wrong, rather than proselyting the gospel of Christ as we know it, will it be taken from us?

Let us remember the words of the Apostle Paul to Titus, Chapter 3:2-7:

"To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Savior toward men appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus

Christ our Savior; That being justified by his grace, we should be made heirs according to the hope of eternal life."

Let us strive to put our house in order that we might receive more fully of the angelic ministry and the blessings of our Master, Jesus Christ.

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## POLLUTION

By  
Emil Heeb

A daily paper recently carried the news that smog, that is, air-pollution killed a forest in California. As a rule people are not concerned about forests dying, but many are worried about danger to human life. People of the Restoration do not seem to be concerned either about the long standing pollution of the church. Yet a careful analysis should be made of what has taken place since the Lord restored his church in June 1829. The church was then known as the Church of Christ. This is the name which Christ clearly pointed out his church should be called.

"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; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel (3rd Nephi 12:20).

But it soon became polluted with doctrines and institutional changes which were not part of the gospel of Christ, but precepts of men. As early as 1830 the adversary deceived the leaders of the church, and the seed of pollution started to sprout. As Israel of old asked for a king, (I Samuel 8:5-7) not being satisfied for the Lord to lead them, in like manner the church asked for a president to lead them, rejecting the Lord.

In a paper called "Hand of Fellowship" a brother described Christ as "truly the Alpha and Omega, the beginning and the end." Is it not correct then, to say, that the gospel (our faith) begins with Christ and ends with Christ? He is the author and finisher of our Faith.

Our brother states further, "The early Judeans chose to believe the 'Thou shalt' and 'thou shalt not's' (Mosaic law) rather than the simple teachings of Jesus" (the gospel). This is equally true with the Restorationists. There are so many "Mosaics" in the Restoration that no doubt the Master looks down, and with equal vehemence feels as Moroni did, when he said "O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy church of God?" (Mormon 4:51). Thus, the Restoration sky has already become hazy, and difficult even for the minister, much more for the laity to discern right from wrong.

After less than two years, more pollution entered into the church. Another nail was pulled out of the old covenant to crucify the new (the gospel). That was the office of High priests. For the love of authority and standing in high places had entered the hearts of the

leaders, and instead of remaining the humble servants of mankind, they forgot the words of Jesus, "For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." They elevated themselves above the Christ-chosen apostles, and created a presidency.

To the above cited pollutions, many more could be mentioned, such as polygamy, authority by lineal descent, baptism for the dead, etc.

There are some in all the Restoration groups that sense the danger of the many innovations darkening the sky, poisoning the pure teachings of Christ, and the resulting lack of the Holy Spirit. But nothing is being done in the way of removing this evil, and cleansing the sanctuary (the church) as seen by Daniel the prophet. (See Daniel 8:14). Yet this must be done before the gospel can go into all the nations in its purity.

As already mentioned, the church had mingled the fullness of the gospel with strange doctrines.

What more than the fullness do men need? What happens when one adds to something that is already full? It runs over, and is wasted. The same thing happens when one adds to the fullness of the gospel. It is not only wasted but hinders the clarity of the gospel, thus, confusion.

Paul, speaking to the Corinthian Saints, says, "... I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you" (I Corinthians 1:10). Unfortunately, the church does not all speak the same thing about life, neither temporal or spiritual. There is a tendency to teach beyond the fullness of the gospel contained within the Book of Mormon and the Bible.

Yet there is hope. The sky is clearing of the much darkening pollutions. There is a remnant that has come a long way in eliminating the many innovations and cleansing the sanctuary. And it has retained the God-given name "The Church of Christ."

The world is desperately seeking a solution to remove the pollutions of the water and the air. Let us of the Restoration also earnestly search for the truth that will eliminate the pollutions of the church of God.

Moroni was privileged to see us of the true church in these latter days and the condition which we are in. These are his words to us for our admonition;

"But behold, Jesus Christ hath shown you unto me, and I know your doing; and I know that ye do walk in the pride of your hearts;

"And there are none, save a few only, who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquity;

"And your churches, yea, even every one, have become polluted because of the pride of your hearts.

"For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your

churches, more than ye love the poor and needy, the sick and afflicted" (Mormon 4:47-50).

Which do we love the most? The cleansing of the Sanctuary from the pollutions, the purity of the gospel, or do we love the praises of the world?

## NEIGHBORS

Text:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, AND THY NEIGHBOR AS THYSELF" (Luke 10:27).

Who Are Our Neighbors?

Our neighbors may be near relatives; fellow-countrymen; any persons connected by the bonds of humanity whom charity requires us to consider as a friend or relative. The Pharisees confined the meaning of this term to people of their own nation. Christ taught them in the parable of the Good Samaritan that **all** men, regardless of creed, race, or color were their neighbors. This parable is found in Luke 10:25-27.

1. Our Right Relationship To Our Neighbors:

Matthew 19:19: "Thou shalt love thy neighbor as thyself." Think! Just how do you want your neighbors to treat you? **THEN TREAT THEM JUST THAT WAY.** Love them, be kind to them, understand them.

Romans 13:10: "Love worketh no ill to his neighbor." Think Again! Do you like for your neighbors to lie about you? Treat you wrongfully? Do you appreciate them gossiping about you across the back fence to your disadvantage? No? Then you should set the example by doing them no ill of a similar nature.

2. How Shall We Treat Our Neighbors:

Leviticus 19:13-14-16, "Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning. (Be prompt in paying your debts to your fellowmen as you have agreed. CLW) Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God: I am the Lord." (Treat the handicapped as you would be treated.)

"Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor. I am the Lord." "Where there is no whisperer (talebearer) contention ceaseth" (Proverbs 26:20).

Exodus 20:16: "Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbors."

Book of Jacob (B.M.) 2:22-25: "Think of your brethren, (neighbors, CLW), like unto yourselves, and be familiar with all, and free with your substance that they may be rich like unto you."

"But before you seek for riches, seek ye for the King-

dom of God. And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them, and ye shall seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick; and afflicted.

"And now my brethren, I have spoken unto you concerning pride; and those of you which have afflicted your neighbor, and persecuted him, because ye were proud in your hearts, of the things which God hath given you, what say ye of it? Do ye not suppose that such things are abominable unto him, who created all flesh?"

Book of Mosiah 2:45, 46, 47: "I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and temporally, according to their wants. And see that all things are done in wisdom and order: for it is requisite that a man should not run faster than he has strength.

"And again: it is expedient that he should be diligent, that thereby he might win the prize; therefore all things must be done in order.

"And I would that ye should remember, that whosoever among you borroweth of his neighbor, should return the thing that he borroweth, according as he hath agreed, or else, thou shalt commit sin, and perhaps thou shalt cause thy neighbor to commit sin also."

Book of Mosiah 11:16: "Thus did Alma teach his people, that every man should love his neighbor as himself; THAT THERE SHOULD BE NO CONTENTION AMONG THEM."

Book of Mosiah 11:140: "And ye shall forgive one another your trespasses; for verily I say unto you, He that forgiveth not his neighbor's trespasses, when he saith he repents, the same hath brought himself under condemnation."

In conclusion:

### THREE GATES

If you are tempted to reveal  
A tale to you someone has told  
About another, make it pass,  
Before you speak, three gates of gold.  
These narrow gates: First, "Is it true?"  
Then, "Is it needful?" In your mind  
Give truthful answer. And the next  
Is last and narrowest, "Is it kind?"  
And if to reach your lips at last  
It passes through these gateways three  
Then you may tell the tale, nor fear  
What the result of speech may be.

—From the Arabian

Reprint from THE VOICE OF ZION of May 1957,  
Vol. 1, Number 1.

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17).

## THE CHRISTIAN FAMILY

By

Alzada Massey

The Christian family should be a closely knit institution. Christian living is the basis for a happy home. This is where the children learn the basic concepts, how to make them work both at home and away, and how to enjoy the fruits of their labor. The family is a good garden spot to help make a better world in which we live. The habits, love, and interrelationships with others are first learned within the family.

The family unit must be aware of all things that surround them. They are aware of their community relationships. They have some knowledge and are aware of the many other conditions in the secular world as well as their relationship with God. Their total life within the family reflects itself outside the family unit. The atmosphere of the home takes on a reputation.

The relationship between the husband and wife is the beginning of the Christian home. We assume there is a deep and abiding love or they would not have married. For many marriages, to keep the deep love for one another alive through the years seems to be a real problem. As the years go by all sorts of situations arise along the way. In the Christian home, the husband is the head of the wife.<sup>1</sup> Interaction between husbands and wives can be almost mysterious. It can be beautiful. It can be awful. In a marriage, we have two people from two different environments merged to become one. As the merger takes place, it seems that either the love grows stronger or it weakens and dies. When all the attributes that go to make up a good Christian are put to work by both partners, things go along reasonably well. But, even then, the pathway can be rough. It is easy to understand your own viewpoint of a disagreement. How many wives and/or husbands can see themselves as the other partner views them? This is an area in life, that no matter what the human relationship might be, remains "locked up" for many. It seems almost impossible to open our minds and stretch them to the point of viewing the scene from another angle. Can you have charity and do otherwise? This attribute gets its start when the person first feels a need for it. The desire has to be present. Once this interaction has begun, it gets easier all the time and opens up channels of love that would have otherwise remained closed. It brings untold joy to the heart of both partners, for one understanding voice leads to another understanding voice. "Confess your faults one to another, pray for one another, that ye might be healed."<sup>2</sup> The easiest thing to do is to see the other person's faults. Even easier, is to magnify them out of all proportion. Recognizing one's faults apparently is one of the hardest tasks a person faces. It takes courage. Even though self-analysis is very difficult, this is the beginning of a better, fuller, and more joyful relationship—not only within marriage but with all others as well. If we are truly converted to the gospel of Jesus, how can we be

otherwise in our relationship with our families and those about us?

Children are fortunate who have parents who guide them in the Christian way. Guiding children does not mean a permissive atmosphere and neither does it mean an autocratic one. Ideally, there is a balance between these two extremes. The children should always feel free to express themselves in a polite manner. Sometimes, we as parents, in our concern and impatience, forget to be polite to our children. Impoliteness is learned from observation. So, when the child acts like his parents, the parents are aghast! (Many times the parents do not recognize the interrelationship of these bad manners.) Next, the child is punished for his bad manners. Then, he rebels for he knows this is wrong for the parents to act one way and expect him to act another. "And ye fathers provoke not your children to wrath."<sup>1</sup> Guiding children requires complete honesty. When a problem arises, the child must have complete confidence in his parents. He must feel they'll deal as justly as they know how. He must also feel that the parents have an understanding of his viewpoint and by the same token the parents should attempt to help the child understand the parent's viewpoint. This kind of relationship, interaction, and experience will develop into a deep and abiding love. Then, we as parents will enjoy the love and joy that comes with children who obey, honor, and respect us.<sup>4</sup>

A happy family life is what many people are striving for. It is a rare treasure. It is worth hoping and working for. "Love can keep worry from defeating life. . . . Hate is like a brittle reed; love is like an oak tree. By the practice of forgiveness, love heals broken confidences, restores fellowship, and opens the way for renewed strength"<sup>2</sup> Through the help of God and the Holy Spirit, this treasure may be ours.

1. Ephesians 5:22-33

3. Ephesians 6:4

2. James 5:15

4. Ephesians 6:1

5. THE INTERPRETER'S BIBLE, Vol. 10, p. 558

## WORKS OF GOD

By Amy Schrader

"Then they said unto him, What shall we do that we might work the works of God?" (John 6:29).

In the fifth verse of the thirty-seventh chapter of Job, we are told a little of the mighty works of God: "God thundereth marvellously with his voice; great things doeth he which we cannot comprehend." There are a number of things that God does which we cannot understand. First, there was the creation, the beginning of this being the creation of Jesus Christ. "These things saith the Amen, the faithful and true witness, the beginning of the creation of God" (Revelation 3:14). And it was with him, for him and by him, that God created the rest of the world as we know it.

John 1:1-4 gives a very clear account of Christ being with God at the time of the creation: "In the beginning was the Word, and the Word was with God, and

the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." "He was in the world, and the world was made by him, and the world knew him not" (John 1:10).

God and Christ worked together to complete the rest of creation, which is one of the mighty works of God. This account of the creation is found in the first and second chapters of the Book of Genesis. We all have heard many times this story of creation, so we will not go into that in this lesson; but Job has made interesting remarks on this subject, showing the mysterious wonders of these things God has made. "For he saith to the snow, Be thou on the earth; likewise the small rain, and to the great rain of his strength. He sealeth up the hand of every man; that all men may know his work. Then the beasts go in dens, and remain in their places. Out of the south cometh the whirlwind; and cold of the north. By the breath of God frost is given; and the breadth of the waters is straightened. Also by watering he wearieth the thick cloud; he scattereth his bright cloud; and it is turned round about by his counsels; that they may do whatsoever he commandeth them upon the face of the world in the earth. He causeth it to come, whether for correction, or for his land, or for mercy. Hearken unto this, O Job; stand still, and consider the wondrous works of God. Dost thou know when God disposed them, and caused the light of his cloud to shine? Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge? How thy garments are warm, when he quieteth the earth by the south wind? Hast thou with him spread out the sky which is strong and as a molten looking glass" (Job 37:6-18). Job is inclined to be bit poetical in his writings, but I believe if we consider this carefully we can understand a little of what Job was marveling at. His mind was dwelling on the very existence of the earth, as we know it; and more particularly in this instance on the weather and its causes, and the control God has of it. He asks the question: Do you know the mystery of these things?

For many years scientists have been trying to find some feasible explanation for, and of, the existence of the world's formation, and the life that inhabits the earth. And yet through all their explaining they will have to admit, whether they want to or not, that there is something they cannot account for or comprehend.

How much simpler it would be to humble ourselves, believe and recognize a master mind, a creator that has planned and controls the laws that rule this world, and holds in his hands the keys to all the mysteries that envelope the existence of life in the various forms as we see it. To believe and trust in a great heart, large enough in the capacity of loving, to love and forgive all human beings, if they but repent and go to him in prayer and in humility; a personage that sees and understands as our weak human ways.

The works of God, although being marvelous, need

not be out of the ordinary. The common laws of nature, that we have grown so accustomed to, are all a part of the working of God's hands. In fact, we have grown so accustomed to them that we do not realize their real greatness. Man cannot make it rain, nor make the sun shine. Without the help of God, he cannot produce vegetation and life, neither can he preserve it indefinitely. Whenever possible, unless for a special purpose, God performs his work in a way that is natural to us. Whenever a thing is done contrary to these rules of nature, we call it a miracle. A miracle is never really against law. It is just putting into active operation the higher law, or of God's ability to control the product of his hand in his own way. Even if a mountain be moved, or the dead be raised, which seem in direct opposition to our laws of nature, that is where we misunderstand our own laws. After all is said, laws are just the enforcing of God's will, his method of bringing about his purposes; and a miracle is just another method to the same end. Yet both natural law and miracles are by the will of God.

On the other hand, are not the laws of nature miracles also? What about our trees, grass, flowers and food? Man of himself cannot create anything. What about the beautiful colors, perfumes and flavor in some of nature's products? We cannot make those. All we can do it take from the real, and reproduce it in some other substances. Think of a rose. Is it not a miracle in itself?

God's works are indeed miraculous. They can be summed up in four classes:

1. The creation.
2. The preservation of the creation.
3. The Redemption
4. And particularly the faith of true believers.

Perhaps you had not thought of it in this way; but this also is a part of the work of God. It is through his love and understanding of our need for a God and Father that he has made it possible for us to have faith in Him. It is by the work and sacrifice of his beloved Son Jesus Christ, that our faith will be of any consequence, in enabling us to live that we might obtain the salvation he came to offer. It is also by the perfect life of our Lord Jesus Christ that we have seen and can have confidence in God. In this way our faith becomes the work of God.

This then is our share in doing the work of God. Have faith in him, and so make of our lives something worth while, that may be used in the building up of Zion. We should live our lives in such a manner that others can see the works of God wrought in us, in our every day lives, and in our every day actions.

## DIRECTORY

**April 6, 1970 — April 6, 1971**

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CHURCH OF CHRIST

### (Temple Lot)

#### Council of Apostles:

William F. Anderson—Placed in the office as the General Church Representative. 619 South Crysler, Independence, Missouri 64052.

Archie F. Bell—Secretary. Missionary in charge of Kansas, Oklahoma, Arkansas, Louisiana, Mississippi, Alabama, Georgia, South Carolina and Florida. 802 South McCoy, Independence, Missouri 64050.

Marvin E. Ely—Missionary in charge of Colorado, Utah, Nevada, Idaho, and Wyoming. Route 4, 236 32nd Road, Grand Junction, Colorado 81501.

Leon A. Gould—In retirement as per conference action of 1961.

Don W. Housknecht—Missionary in charge of Canada, Alaska, Oregon, Washington and Northern California. 205 East Shiawasse, Fenton, Michigan 48430.

Robert H. Jensen—Missionary in charge of Nebraska, North Dakota, South Dakota, Montana, Iowa and Minnesota. 2230 Clay, Bellevue, Nebraska 68005.

Joseph W. Kidd—Missionary in joint charge with William A. Sheldon of Wisconsin, Michigan, Tennessee, North Carolina, Virginia, Pennsylvania, Maryland, New Jersey, New York, Delaware, Rhode Island, Massachusetts, Vermont, New Hampshire, Connecticut, Maine and West Virginia. 118 Marshall Circle, Oak Ridge, Tennessee 37830.

William A. Sheldon—Missionary in joint charge with Joseph W. Kidd of Wisconsin, Michigan, Tennessee, North Carolina, Virginia, Pennsylvania, Maryland, New Jersey, New York, Delaware, Rhode Island, Massachusetts, Vermont, New Hampshire, Connecticut, Maine, and West Virginia. 1011 South Cottage, Independence, Missouri 64050.

Clarence L. Wheaton—Missionary in charge of Kentucky, Missouri, Illinois, Ohio and Indiana. 204 West Sea, Independence, Missouri 64050.

E. Leon Yates—Missionary in charge of the Republic of Mexico, Texas, Southern California, Arizona, and New Mexico. Route 2, Box 119, Mack's Creek, Missouri 65057.

#### Other Missionary Appointments:

James M. Case—Appointed to labor in Kentucky, Missouri, Illinois, Ohio and Indiana with the missionary in charge, and to be available upon request in other fields. 1106 East Gudge, Independence, Missouri 64055.

Donald E. McIndoo—Appointed to labor in the Republic of Mexico, Texas, Southern California, Arizona and New Mexico with the missionary in charge as circumstances permit. 4606 West Mitchell Drive, Phoenix, Arizona 85031.

Cayetano Alfaro Contreras—Appointed to labor in Yucatan under the supervision of the missionary in charge of the Republic of Mexico.

Vincente Poot—Appointed to labor in Yucatan under the supervision of the missionary in charge of the Republic of Mexico.

Placido Koyoc Yam—Appointed to labor in Yucatan under the supervision of the missionary in charge of the Republic of Mexico.

Filemon Manrique Tzec—Appointed to labor in Yucatan under the supervision of the missionary in charge of the Republic of Mexico.

Esteban Canul EK—Appointed to labor in Yucatan under the supervision of the missionary in charge of the Republic of Mexico.

Silvanus Mason—Appointed to labor in the British Isles under the supervision of the Council of Apostles. Tree Tops, Rushy Lake, Sundersfoot, Pembrokehire, Wales.

Howard Leighton-Floyd—Appointed to labor in Missouri as circumstances permit, under the supervision of the missionary in charge. R.F.D. 1, Box 267, Anderson, Missouri 64831.

#### Council of Bishops:

D. Ray Bryant—Route 2, Cowgill, Missouri 64637.

Oren A. Caviness—Route 1, Box 67, Preston, Missouri 65732.

Nicholas F. Denham, Secretary—4116 South Cottage, Independence, Missouri 64055.

Vance H. Harris—1920 South Osage, Independence, Missouri 64055.

Edward H. Podhola—3021 Chandler, Lincoln Park, Michigan 48146.

John A. Sweem—Hamilton, Missouri 64644.

C. LeRoy Wheaton, Business Manager—412 South Hocker, Independence, Missouri 64050.

#### OFFICERS AND COMMITTEES:

Numbers in parentheses ( ) indicate the number of years to serve from the 1970 conference.

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##### General Church Secretary:

James A. Hedrick, 3507 South Crane, Independence, Missouri 64055.

##### General Church Recorder:

Roland Sarratt, 4305 South Main, Independence, Missouri 64055

##### General Church Chorister:

June Sarratt, 4305 South Main, Independence, Missouri 64055.

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## JUST HOW GREAT IS OUR SOCIETY?

Author Unknown

Scripture: Revelation 3:17, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:"

Who hasn't heard of the "Great Society," or who hasn't been told, "You've never had it so good," meaning fatter pay checks, shinier cars, fancier clothes, longer vacations, color television, and split-level homes.

But do these make a great society? Or a life good?

How great is a society that is swamped in a sea of sin and sex, of pornography and perversion and payola, while some of its psychologists and preachers ridicule the idea of sin and, like pouring perfume over garbage, try to smother its stench with fancy words? But history's voice is clear: any society that is obsessed with sex is a sick, decaying, degenerated society. And God has never put up for long with the smell of smut and decaying morals from any society—and He won't from ours.

How great is a society whose cities are aflame with riots and carnage, littered with broken glass and bleeding bodies, with its stores looted and its decent citizens bewildered and humiliated by sit-ins and squat-downs and march-outs, while the streets fill with shouting, cursing, hating mobs, and policemen are cursed and beaten and spat upon by a generation that despises all authority?

Just how great is a society whose music is a raucous medley of sound and fury, signifying nothing—except the inner confusion and utter chaos of a "a-go-go" age, trying to make up in volume what it lacks in value?

Sounds and beats to which the sophisticates of the "in" groups dance and gyrate in jerky spasms like persons in seizure or cannibals in fertility rites.

Just how great is a society that builds shrines to its entertainers, paying one of its clowns more for one motion picture than it pays its president for seven years of leadership in the highest office in the world? How great is a society that bows down to singers who can't sing and actors who can't act, and yet make the blasphemous claim that they are more popular than Jesus Christ: or other so-called "stars" who live by barnyard morals? May God forgive us for laughing at their jokes and humming their tunes and stuffing their pockets and falling at their feet — while they cynically and leeringly preside over the liquidation of our traditional values!

How great is a society in which the church rolls keep filling up while church attendance keeps falling off, and in which theologians vie with each other in mouthing "God is dead" blasphemies, or in which bishops grab headlines by sanctioning premarital or extramarital sex, or ridiculing the Virgin Birth or the diety of Christ, or making fun of the redemptive power of that Blood spilled on Calvary's Cross?

Just how great is a society when it is illegal for little boys and girls to say a prayer in a public school classroom, and where it is lawful to speak of the lust and greed and satanic influences that shaped a Hitler, but unlawful to even speak of the love and devotion and sacrifice that shaped an Apostle Paul? How great, really, is a society in which the largest university in the land can be defied and humiliated by a bunch of dirty, degenerate, bearded beatniks, along with their sympathizers among the students and on the faculty?

When you hear somebody say again, "You've never had it so good," remind them will you, that God said, "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked?"

It is not higher wages, or shinier cars, or bigger houses, or color television, or wall-to-wall carpeting; it is not money or missiles, or machines; it is not legislation or government hand-outs that make a great society—God says that it is righteousness that exalteth a nation, and that sin is a reproach to any people.

Somebody needs to stand up and proclaim in this space age that Calvary is still more important than Cape Kennedy; that the quantity of our things is not nearly so important as the quality of our lives; that the conquering of outer space is not nearly as urgent as the mastery of the inner space of our souls; and that we will either give up our trinkets and our tinsel and our trivia and fall on our knees before God and repent of our sins, our lust, our greed, our lawlessness, our rebellion—or God will once again, as He has done through history, bring His judgment upon a people who defy His authority, and repudiate His claims, and reject His love.

Toynbee, the historian, reminds us that since the birth of Christ there have been twenty-one civilizations, and sixteen of them died—not from external pressures, but because of collapse and decay within. Since other societies have collapsed when they became obsessed with the secular and the sensual, why do we think we can escape? We are not God's pet.

The hour is late and the darkness gathers, and the only light that breaks over a darkened world is the light and power and promise of the Gospel—the Gospel that is still "The power of God unto salvation to everyone that believes" (Romans 1:16).

Let us quit singing, then, in pride and conceit, "How Great We Are" and let us get on our knees and repent and get right with God; and then, as members of the society of the redeemed—which is the only "Great Society" this world will ever know—we can begin singing, in awe and reverence: "How Great Thou Art!"

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## AS TO YOU

Did you give him a lift? He's a brother of man  
And bearing about all the burdens he can.  
Did you give him a smile? He was downcast and blue  
And the smile would have helped him to battle it  
through.

Did you give him your hand? He was slipping down hill  
And the world, so I fancied, was using him ill.  
Did you give him a word? Did you show him the road,  
Or did you just let him go on with his load?

Did you help him along? He's a sinner like you,  
But the grasp of your hand might have carried him  
through.

Did you bid him good cheer? Just a word and a smile  
Were what he most needed that last weary mile.  
Did you know what he bore in that burden of cares  
That is every man's load and that sympathy shares?  
Did you try to find out what he needed of you,  
Or did you just leave him to battle it through?

Do you know what it means to be losing the fight  
When a lift just in time might set everything right?  
Do you know what it means—just the clasp of a hand  
When a man's borne about all that a man ought to stand?  
Did you ask what it was, why the quivering lip  
And the glistening tears down the pale cheek that slip?  
Were you brother of his when the time came to be?  
Did you offer to help him or didn't you see?

Don't you know it's the part of a brother of man  
To find what the grief is and help when you can?  
Did you stop when he asked you to give him a lift,  
Or were you so busy you left him to shift?  
O, I know what you mean—what you say may be true—  
But the test of your manhood is 'What did you do?'  
Did you reach out a hand? Did you find him the road,  
Or did you just let him go by with his load?