

Zion's Advocate

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

Vol. 48

Independence, Missouri, January 1971

No. 1

A New Year's Prayer

by Mary Oldham

As I kneel in prayer to my Lord so dear
What shall I ask of this the New Year?

I ask of the new as I did the old,
Lord, keep me FREE from love of gold;

I ask for LOVE as this old year ends,
To love my foes as I do my friends;

I ask for PLEASURE in simple things,
The PEACE that trust in my Savior brings;

I ask for PATIENCE — my hand to stay,
FORBEARANCE toward others along the way;

I ask for FAITH to carry me through,
That I might be STRONG and ever be TRUE;

I ask to be HUMBLE, that I might receive
The gifts of the Spirit promised those who believe;

I ask to be GENTLE with both old and young,
And treat all as BROTHERS I walk among;

I ask for LIGHT lest I become lost,
To FOLLOW the Master whatever the cost;

That I might be CLEANSED of sin and all shame
These BLESSINGS, dear Jesus, I ask in THY name.

Amen.

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LITTLE CHILDREN AND THE PHARISEE

"And again I say unto you, Ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God" (3 Nephi 5:40).

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven" (Matthew 5:20).

We have portrayed here two classes of people, one class who thought themselves righteous, and the other class who trusted in the righteousness of God. The former group was meticulous in preserving the Jewish religion and the law of God. They were among the foremost religious leaders of their day. According to "A Dictionary of the Bible," Volume III, published in 1901 by Charles Scribner's Sons, the Pharisees were conscientious in their observance of the Law. They believed strongly in the immortality of the soul, the resurrection of the body, and future retribution. They also believed in the coming of the Messiah and in the existence of angels and spirits.

Unlike the Sadducees who "were primarily a purely political party," the Pharisees "were essentially a purely religious party, . . . Their fundamental principle was complete separation from everything non-Jewish" (see page 823) hence the name Pharisee which from the Hebrew means "separate." Continuing on page 823 we read, "In order to secure this separation the law must be scrupulously kept; there must be no adoption of foreign ideas or ways of living; there must be no alliances with other nations; Israel, as the chosen people of Jehovah, must live an altogether separated life."

On pages 825-827 we have an enumeration of the leading characteristics of the Pharisees.

"(1) Their scrupulous observance of the law. According to Josephus they were noted for their accuracy in interpreting the laws and for the scrupulousness with which they kept them . . . the Pharisees formed the strictest sect of the Jewish religion, and Saul, a Pharisee had been brought up according to the strict manner of the law of the fathers. Attention is called to their holding the traditions of the elders, especially in regard to the washing of the hands and vessels, to their tithing, fasting, and strict observance of the Sabbath . . . The Pharisees were thus the strictly legal party among the Jews. Their piety was strictly legal; the essence of religion consisted in the accurate knowledge and scrupulous observance of the law and tradition, which were the norm of all life, national, social, and individual.

"(2) Immortality of the soul, resurrection of the body, and future retribution. According to Josephus, the Pharisees taught that every soul is incorruptible, but that only those of good men pass over into another body, while those of the wicked are punished with eternal suffering. They held that there is an immortal

vigour in souls, and that under the earth there are rewards and punishments for those that have lived virtuously or viciously in this life; that for the latter there has been appointed an everlasting prison, but the former have the power to return to life. In the above passages Josephus does not represent the Pharisees as believing in the transmigration of souls, but as holding the doctrines, common to Judaism since, of a resurrection of the body and of a future retribution.

"(3) Messianic expectations. The doctrine of the resurrection was a cardinal doctrine with the Pharisees, because of its close connexion with their Messianic hopes. They looked for a literal reign of God upon earth, when the power, of which they were meanwhile deprived, would be in their hands; for the Messianic kingdom was to be the kingdom of the saints, and they were the saints.

"(4) Angels and Spirits. The Sadducees denied that there was either angel or spirit; the Pharisees confessed both.

"(5) Divine providence and freedom of man's will. The Pharisees believed in the omnipotence and providence of God, and therefore held that in human actions, good or bad, a cooperation of God must be assumed. At the same time they insisted upon the freedom of man's power of choice, and upon man's responsibility. The Sadducees denied "fate" altogether, and made man the absolute master of his own destiny.

"(6) Their separation from the mass of the people, their distinctive 'Pharisaism.' On all the above-mentioned points the Pharisees simply held what was common to later orthodox Judaism. But all our sources present them to us as a distinct party within the people, an ecclesiola in ecclesia . . . It referred to their separation from the great mass of even their orthodox fellow-countrymen. The latter, however willing, were unable to observe strictly the minute prescriptions of the law as to foods and levitical purity; they were consequently unclean in the eyes of the Pharisees, who, in order to avoid all risk of being defiled, held aloof, as far as possible, from all intercourse with them.

"(7) The Pharisees and the supremacy of the Gentiles. Though the Pharisees were not a political party, it is unjust to represent them as unpatriotic. Their patriotism, however, was 'religious patriotism' (Cheyne). Their ideal was the kingdom of David. What they desired was not the setting up of a merely independent secular kingdom of Israel, but an Israel reconstituted by means of the law, an Israel over which God reigned in the person of His vicegerent, and from which all 'sinners' were excluded. For the setting up of this Jewish nationality they looked, not to the adoption of political methods, but to a direct interposition of God; the great means whereby they could prepare the way for this Divine interposition was the strict carrying out of the law. So long as this was permitted, they could tolerate even a foreign yoke, as being a Divine punishment for the people's sins."

From the above statements we can see that the Pharisees were a very devout and zealous people. They kept the law to the letter. They accepted the immortality of the soul, as we do, and the resurrection of the body and future rewards and punishments. They looked forward to the coming of the Messiah to reign upon the earth with his saints as we do now. Like ourselves the Pharisees held to a belief in the existence of angels and spirits. And we, as well as they, accept the fact of man's free agency. In many ways we find ourselves akin to the Pharisee in doctrine. Yet the Pharisees, somehow, in spite of all their zeal and sincerity, found themselves unable to obtain heaven. It should be a warning to us today that we in our zeal (if we aren't now suffering from a lack of it) could just as easily fall into the same error as did the Pharisees and fail to gain our eternal salvation.

The Pharisees in all their strict interpretation of the law completely overlooked the Messiah when he did appear. They were looking forth for the establishment of the kingdom of Israel in their day, but this "Messiah" did not come as they had expected. On page 828 of cited volume we read some of the opposition of the Pharisees to our Lord. "They had many reasons to find fault with him. He claimed authority to forgive sins and associated freely with publicans and 'sinners;' He and His disciples were indifferent to ascetic practices, and to levitical purity, and were not careful to observe the Sabbath in the orthodox fashion . . . They felt instinctively that the whole spirit of His life was in flat contradiction with their most cherished convictions."

Two things stand out here regarding the Pharisees attitude. They had shown by their very criticisms that their ears were closed. They did not trust in the words and actions of Jesus because they so often ran counter to their own concepts of religion. They therefore became wise in their own knowledge. They did not become as little children before God. Had they done so they would have heard the voice of the good shepherd. Jesus said repeatedly that the sheep hear "my voice." That these were not the sheep of the good shepherd is evident. They had not humbled themselves before God. The Book of Mormon has a beautiful statement along this line and makes a very apt comparison of what our attitude should be in contrast to that displayed by the Pharisees. "For the natural man is an enemy to God, and has been, from the fall of Adam, and will be, for ever and ever; But if he yields to the enticings of the Holy Spirit, and putteth off the natural man, and becometh a saint, through the atonement of Christ, the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father . . ." (Mosiah 1:119-120).

The Pharisees were not willing to submit themselves to Christ. Christ was an intolerable thorn in their flesh, one which they sought diligently to be rid off. Jesus in referring to the Pharisees made this statement, "Every plant, which my heavenly Father hath not

planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Matthew 15:13-14).

But we might say, the Pharisees were so zealous for the law of God. Why then were they lost? The Book of Mormon says that "... whosoever bringeth forth evil works, the same becometh a child of the devil; for he hearkeneth unto his voice, and doth follow him" (Alma 3:69). And Jesus in speaking of the Pharisees said "The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not" (Matthew 23:1-3). This is why they were to receive damnation. They knew better but did not do better (See Matthew 23:13-33).

"But men drink damnation to their own souls, except they humble themselves, and become as little children, and believe that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent" (Mosiah 1:118). The Pharisees could not see this. Though they believed in the coming of the Messiah they failed to comprehend that He came to offer himself up for an atonement for the sins of all mankind. They were more concerned with the literal restoration of their nation to power than they were for the salvation of the souls of men.

There is one other facet regarding little children which we should cover before concluding our discussion. The Lord chastens every son whom he receives. Little children in the gospel need to be taught and brought to maturity even as little children in the flesh. Moroni tells that "... little children are alive in Christ" (Moroni 8:13). Verse 9 tells us that they are not capable of committing sin, neither need they repentance or baptism. Nevertheless they need to be taught.

In Proverbs 20:11 we are told that "Even a child is known by his doings, whether his work be pure, and whether it be right." A little child is not accountable before God. But the parents will be held responsible if they fail to "bring them up in the nurture and admonition of the Lord" (Ephesians 6:4). We are further admonished in the Book of Mormon. "And ye will not suffer your children, that they go hungry, or naked; Neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers; he being an enemy to all righteousness; But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another" (Mosiah 2:25-27).

Failing to accomplish this, we can look forward to the following result.

"... but a child left to himself bringeth his mother to shame..." (Proverbs 29:15). The solution to such problems is given repeatedly by the Lord in his word. But "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul" (Proverbs 29:17). Withhold not correction from the child: for if thou beatest

him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (Proverbs 23:13-14). And again, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). Finally, "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Proverbs 22:15).

We can see from the above statements that discipline is a very necessary thing for little children. It is also necessary for little children in the gospel as we see from the following: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Hebrews 12:5-11).

For all this, the Lord never intended for us to always remain as children as far as knowledge of truth and righteousness is concerned. He did not intend for us to forever remain with the milk of the gospel. "For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Hebrews 5:13-14). And "Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men" (1 Corinthians 14:20).

OBITUARY

GEORGE GILL

A biting early-winter wind whipped the canvass windbreak surrounding the temporary grave-set, and those grouped behind bowed their heads for a few seconds of prayer. Thus was terminated the services on the first day of December when the vacant body of George Gill was brought to its final resting place in Fort Snelling National Cemetery. The draped flag was folded and given to his wife, parting concerns were expressed, and the assemblage departed about their mortal affairs.

It is proper and fitting that we record here that the closing days of his mortal life were marked by the fruits of faith and prayers. He faced the end with assurance, knowing full well that his passing beyond was well within the shortening measure of scant days and hours. November 27, 1970, in the morning, with unsounding step he moved to that place of the ever-

living and left his tired clay for family and friends to convey to the earth from whence it came.

With us on this side of the veil remain his wife Ruth, four sons; Glenn, John, Harold, and Charles, and two daughters; Mrs. Everett (Phyllis) Swenson, and Mrs. James (Bonnie) Case. In addition there are ten grandchildren, two sisters; Mrs. Hazel Blazius and Mrs. Ethel Higbie, and one brother J. Raymond Gill.

Memorial service was at the Henry W. Anderson Mortuary, Minneapolis, Minnesota.

Pastor T. S. Maley, Minneapolis Church of Christ

OBITUARY

JOHN LeROY RANDALL

John LeRoy Randall passed from this life on December 4, 1970 at the Independence Hospital, after several months illness.

He was 69 years of age, being born on October 17, 1901 in Ludington, Michigan.

His parents were John and Minnie Randall.

He was married to Ruth Shafer on October 19, 1921. To this union was born eight children, one of whom preceded him in death.

He was employed by the L & N Railroad for several years, and later drove a school bus in the Independence School system for thirteen years until ill health forced his retirement.

Bro. Randall was baptized into Christ in 1913, uniting with The Reorganized Church of Jesus Christ of Latter Day Saints. He served as a Teacher, and later as an Elder for 41 years, until his late illness.

In 1963 he transferred to the Church of Christ on the Temple Lot, in which he served as a Pastor of the Independence East Local branch for nearly six years.

He leaves to mourn his passing, his wife, Ruth; his mother, Minnie; a sister, Mrs. Mabel B. Foster of Lansing, Michigan; three sons, Richard, Daniel and Calvin of Independence, Mo.; four daughters, Eloise Testerman of Agency, Mo., Lorena Wilcox of Sedalia, Mo., Karen Frisbey of Independence, Mo., and Cynthia Randall of the home; seventeen grandchildren and two great grandchildren; many Brothers and Sisters of the faith in Christ.

He was a friend to man, and a son of God in a very real sense.

BLESSINGS

Dean Scott Olson, the son of Emil and Betty Olson of Sparta, Wisconsin, was blessed by Apostle William A. Sheldon and Elder Kenneth J. Smith, August 9, 1970.

Leslie Ann Ritsema, the daughter of Bernie and Laura Ritsema was blessed by Elders LaVerne Lussenden and M. Harvey Seibel at Hopkins, Michigan August 9, 1970.

Edmund LeRoy Scott, the son of Alan and Bernice Scott, was blessed by Elders M. Harvey Seibel and LaVerne Lussenden at Hopkins, Michigan August 9, 1970.

David LaVerne Taylor II, the son of David LaVerne and Cheryl Ann Taylor, was blessed by his grandfather, Elder Isaac Brockman assisted by Elder Kenneth J. Smith August 9, 1970 at Rio, Wisconsin.

Lori Yvonne Hesse, the daughter of Bonnie Hesse of Shawano, Wisconsin was blessed by Elder Isaac Brockman September 13, 1970.

Tricia Sue Pennington, the daughter of James and Cheryl Pennington, was blessed by her grandfather, Elder Ray W. Hunholz, at Wauwatosa, Wisconsin September 6, 1970.

Diane Lee Jakee, the daughter of William and Karen Jakee was blessed by Elder Conley Addington at Traverse City, Michigan August 30, 1970.

Kyle William Temple, the son of Ronald and Darl Temple of Belton, Missouri, was blessed by his grandfather, Apostle William A. Sheldon assisted by Apostle William F. Anderson at the East Independence, Missouri Local October 25, 1970.

BAPTISMS

Velma Jo Ann Porter and her daughter, Dawn May Beth Porter, were baptized by Elder Harold Polack July 19, 1970 at Glen Lake, Michigan. Apostles Clarence L. Wheaton and Don W. Housknecht officiated in the confirmations. The new members were received by the Flint, Michigan Local September 9, 1970.

Martin Lee Addie, the son of Virgil and Mary Addie of Rio, Wisconsin, was baptized by Apostle William A. Sheldon and received the laying on of hands by Apostle William F. Anderson and Elder Glen Gill August 9, 1970. He was received by the Sparta, Wisconsin Local.

Barbara Allen Fields, the daughter of Albert and Donelda Fields of Taylor, Michigan, was baptized by Elder Tony Grzincic and received the laying on of hands by Elders Arthur G. Smith and Tony Grzincic September 6, 1970 at Trenton, Michigan. She was received by the Downriver Local at Trenton, Michigan.

Dolores Helen Camyn of Independence, Missouri and three of her children, Lori Lynne, John Norman, Jr. and Dennis Brian, were baptized by Elder James M. Case November 1, 1970 at the Temple Lot Local in Independence, Missouri. Elders Richard A. Wheaton and James M. Case officiated in the confirmations. The new members were received by the Temple Lot Local.

TRANSFER OF MEMBERSHIP

Pearl May Giem of Flint, Michigan transferred her membership to the Church of Christ October 2, 1970 through the recommendation of Elders Harold H. Polack, Edward J. Toulouse and Apostle William A. Sheldon. She was received by the Flint, Michigan Local.

ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief.

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

LOOKING AT STARS WHILE WALKING THROUGH MUD

by A FEW Young People

A thought has been expressed that the people of the church as a whole are gazing into the heavens and the glory thereof, while walking in mud.

Jesus tells a story or parable of two men who went up into the temple to pray (Luke 18:10-14). One was a Pharisee and the other a publican.

"The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

This publican went down to his house justified while the pharisee did not.

The mud that many of us in the church are struggling through is the same mud that the pharisee was walking through while praising himself, and glorying in his own righteousness.

This mud is self-righteousness and self-will, which in turn, leads to selfishness, greediness, being hateful, boastful, quick tempered, spreading of malicious gossip and following the world in general.

What is meant by following the world? or the mud we have been speaking about above? When someone tells us that we are following the world, we think they are mistaken, because we are "good people" and we don't do any of the bad things mentioned above. But we forget one thing. There are lots of "good people" in the world that don't believe in God. Will they be saved? We could probably answer this question like this—Of course not, they do not belong to God's church.

Why is it so important to be baptized into the Church of Christ? Why may these "good people" not be saved if they don't believe in God? They are good people aren't they?

Maybe we can get an answer to this question if we try to remember why we were baptized in the first place. We can see that it wasn't just so we could be good people. Let's look at some verses from the Book of Mormon and see if they might give us some clue as to some of the true reasons we are in the Church of Christ.

". . . witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism: yea, by following your Lord and your Savior down into the water, according to his word . . ." (2 Nephi 13:16).

"Yea, come and go forth, and shew unto your God that ye are willing to repent of your sins, and enter into

a covenant with him to keep his commandments, and witness it unto him this day, by going into the waters of baptism" (Alma 5:27).

"And now, as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light; Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times, and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life" (Mosiah 9:39-40).

". . . and then cometh a remission of your sins by fire, and by the Holy Ghost" (2 Nephi 13:24).

"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).

"Yea, then cometh the baptism of fire and of the Holy Ghost" (2 Nephi 13:17).

". . . and after that ye are baptized with water, behold I will baptize you with fire and with the Holy Ghost" (3 Nephi 5:46).

"For the gate by which ye should enter is repentance and baptism by water" (2 Nephi 13:24).

"And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned" (2 Nephi 6:49).

These verses show plainly six reasons for joining the church.

1. To witness to God that we will keep his commandments.
2. To receive the baptism of the Holy Ghost and of the fire.
3. To help one another and to comfort each other in times of grief or despair.
4. To stand up for Jesus no matter where we are or what the price may be.
5. To receive a remission of our sins and a cleansing of our minds.
6. To gain eternal life and light.

We now begin to see that being a "good guy" isn't enough, that we must endure to the end and that God doesn't want us to be just "good guys." He wants us to let our light shine forth brightly—brighter than noon day—that others will look up and see our light and glorify God. In short, God wants us to **fight** for Him and His cause.

Remember that beautiful spring morning in 1820 when a young lad, just over 14 years of age, knelt alone

in the woods and prayed to his God? He wanted wisdom from God. He wanted to know which church (at that time) to join.

Remember the two personages who stood in white in the midst of the great light? Remember what Jesus told this young lad? He said, to join none of them for they were all wrong; he said that all their creeds were an abomination in his sight: that those professors were all corrupt, "They draw near to me with their lips, but their hearts are far from me."

Now if a lad of just over 14, would get down, in faith, upon his knees, and pray to God on a beautiful day in 1970, what would his answer be as to what church to join? Let us earnestly strive to make sure that this lad of 1970 wouldn't get the same answer as the one of 1820 got.

Remember the saints of old—remember the early Latter Day Saints? These men were dedicated to God. Though they made mistakes and later went into serious error, they stood up for Him no matter what the price. They did not remain quiet. They wanted the whole nation to come to God, and their lights shone brighter than the brightest star.

On November 5, 1937 the New York Times reported: of all the American religious books of the 19th century, it seems probable that the Book of Mormon was the most powerful. It reached perhaps only one percent of the United States, but it affected this one percent so powerfully and lastingly that all the people of the United States have been affected.

God spoke to these early saints. He was close to them, and they were close to Him.

If we were as dedicated as these early saints were, God would speak to us too and not just in part.

But Christ never said it would be easy to follow Him. He said, "And ye shall be hated of all men for my name's sake" (Matthew 10:22).

These early saints were hated. They were persecuted and many times put to death. But Christ also says "And he that taketh not up his cross, and followeth after me, is not worthy of me" (Matthew 10:38).

Let us be worthy of Christ. Let us fulfill our promise to our God to serve him unto death. Let our light shine forth that we may please God.

It is not our desire to cut down the church we love, but to build it up. It is our desire that all of the people of this church see this mud, for what it is, even each our own personal mud and free ourselves of it that we might walk on dry ground and keep the true promise that we made to God through baptism.

We pray that no one will take offense from this article but realize that we are talking about ourselves just as much as anyone else. We ask for the prayers of everyone that we might stand upright before God.

"I will build my church" — "I 'will' build my church"—"I will build 'My' church" (Matthew 16:18).

The reader will notice that the Master said a great deal with the above quoted five-word phrase. He states that he himself would build the church. Also he made it clear that he would do that in some future time. Again he said that it would be his church.

In spite of the fact that he made this plain statement at the end of his earthly ministry, and indicated that it would be at some future time, there are still those that believe that he spoke of his building the church at that present time. It is true that Jesus did not say at what time this would take place. But we are guided by the prophecies of the Old Testament.

God's setting up of the kingdom that will never be destroyed, is equal to his saying, "I will build my church and the gates of hell shall not prevail against it." And the prophetic time given was "the days of these kings" (kingdoms) (Daniel 2:44). A careful study of prophecy proves that the only time in history when the fourteen kingdoms represented in the image seen by Nebuchadnezzar existed at one time was in 1830 A.D.

Now we have the time when God is to set up the church. May we ask ourselves now, how does God accomplish his purposes among men? For the answer we shall go into past history and learn how God always did accomplish his work.

First he chose a spokesman, known among men as a prophet. Then he made his will known to the prophet. There are various ways through which God communicates his will to the prophets or to any other man. These are: dreams, inspiration, voice, revelation, and angel-ministration.

During the early days of mankind, in 2448 B.C. to be specific, the Lord determined to wipe out the then, wicked civilization. He called upon righteous Noah, his prophet, and revealed to him what was determined upon the people, and told him to build a ship (ark). Of course God knew that Noah was a preacher, not a ship-builder. So God spoke to him and communicated to him all the specifications as to how he wanted the ship to be built (Genesis 6:15-16).

The purpose of the ship was to provide a place of safety for the righteous few. We shall discover that the Lord is always concerned about those who keep his commandments and look to him for protection.

Further on, in the history of the fourth generation, we find that the enterprising Nimrod, a descendant of Noah, had built up and controlled a great monarchical civilization which the Lord terminated by scattering them into all the world. "So the Lord scattered them from thence upon the face of all the earth; and they left off to build the city" (Genesis 11:8).

Yet as always the Lord was mindful of his own. One named Jared and his brother, a prophet of God, together with their families and friends were led to a promised land, (America) (Ether 1:7) where God had proposed to establish them and build his church. After they had

BUILDING THE CHURCH

by Emil Heeb

traveled a long distance in the wilderness, they finally reached the seashore (Ether 1:37).

Again as in the case of Noah, Jared and his brother were instruments in the hand of God to build a type of ship (barges) according to God's instructions (Ether 1:42-44).

Here we learn again that the Lord took the initiative, he was the designer, the architect and the builder. Men were but the tools in his hands.

About 1500 B.C. the Lord made another attempt to build up his church. Leading his people out of bondage, He called on Moses and his brother to be prophet and spokesman. God made known to them what great work he was about to do for the people of Israel. "Surely," said Amos, the prophet, "the Lord God will do nothing, but he revealeth his secret to his servants the prophets."

During their wanderings in the wilderness, a portable tabernacle (church) was built. And as at anytime it was not men but God that did the work (Exodus 25:9-40). The building of this temporary church had much meaning for the people of Israel. For it, and later Solomon's Temple, were symbols of the real spiritual church of Christ to come. Thus the Lord manifested himself in the Temple at Jerusalem (II Chronicles 7:1-2).

As father-time had moved on to the year 600 B.C. we see where the Lord's chosen people had failed him. Yet the Lord did not send destruction upon them unawares, but sent many prophets to warn them. "For it came to pass, in the commencement of the first year of the reign of Zedekiah, king of Judah, (my father Lehi having dwelt in Jerusalem in all his days); and in that same year there came many prophets, prophesying unto the people that they must repent, or the great city Jerusalem must be destroyed" (I Nephi 1:3) "And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on His people, and on his dwelling place:" (II Chronicles 36:15). The people would not heed the prophets but threatened to kill them; so the Lord spoke to his servant Lehi, and told him to flee out of Jerusalem, and that he would lead him over the sea into a land choice above all other lands." For the fields of Heshbon languish, and the wine of Shibmah; the lords of the heathen have broken down the principal plants thereof, they are come even unto 'Jazer,' they wandered through the wilderness! her branches are stretched out, they are gone over the sea" (Isaiah 16:8). "And it came to pass that we traveled for the space of many days, nearly a south, south-east direction, and we did pitch out tents again; and we did call the name of the place 'shazer' (First Nephi 5:16). Thus the Lord led Lehi and his people where he had led Jared some 16 Centuries previous.

A new dispensation began. The Lord came down in the meridian of time, and walked as a man among men. Beginning with this era, nothing was said anymore of a church or temple built with wood or stone. Jesus built his church on a spiritual level, on the foundation of

apostles; with other words, on the basis of the gospel (3rd Nephi 12:20).

Among the Nephites, (the ancient Americans) Christ said, "If a church be called in my name, it be my church, if it so be that they are built upon my gospel."

But once more, the world loved darkness more than light, and the church apostatized from the gospel and an age of darkness followed. In fulfillment of the words of Isaiah, "For, behold, the darkness shall cover the earth, and gross darkness the people" (Isaiah 60:2).

In these latter days, the Lord set his hand once more to build the church for the last time. It also, like the Ark of Noah, represents a place of safety. For the Lord will gather his people from the four quarters of the earth, before the storm of the judgment breaks upon a sinful world. He has sent his angel from heaven to reveal the fullness of the gospel in 1823 in fulfillment of his promise made long ago and recorded in the Bible (Revelations 14:6). And in preparation of his building (restoring) the church, for four years following 1823 the Lord sent an angel at regular intervals to Joseph Smith his prophet, with instructions in regards to the great work Joseph was commanded to do for the Lord. In due time the book containing the gospel, and revealed by the angel, came out of the earth, and in the manner spoken of by Isaiah the Prophet, "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed; And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned" (Isaiah 29:11-12). This strange event is also mentioned in the Psalms, "Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase" (Psalms 85:11-12). Thus the two records that were to be written, (Bible and Book of Mormon) became one scripture in thine hand as prophesied (Ezekiel 37:15-20). This too, is part of the Lord's building his church for the last time. And his restored gospel will be preached in all the world (Matthew 24:14).

Also the Holy Priesthood did the Lord restore to his church in these latter days, which he had in his church in the New Testament time. "Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Peter 2:5).

Thus the Lord himself did build his own church, "The Church of Christ," in harmony with the following scriptures, recorded later by Apostle Paul.

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; In whom ye also are builded together for an habitation of God through the Spirit" (Ephesians 2:19-22).

Will we continue to pollute the church? Will we fail the Lord as others have done in the past? No, we will build the church with Christ as he directs. We will follow the Bible and the Book of Mormon, for in them is the whole truth. The Church must be built on truth else it will fall.

"MISSION OF THE CHURCH OF CHRIST"

Sermon by Apostle C. L. Wheaton, Sunday Morning,
July 19, 1925

My subject, as announced last Sunday, is "The Mission of the Church of Christ." In its broadest sense my subject would apply to the entire latter day work, but this morning I have particular reference to the people on the Temple Lot. My mind goes back this morning to the history of our people. I cannot help thinking of how they have held together for so many years, not only here at Independence, but in Illinois, under the direction of the old elders of the church. In reviewing the history of this people, preparing notes for this sermon, I took particular notice of the fact that the leaders of the early church were humble men. They were men who put their trust in God. When perplexing questions came before them they not only counseled together, but they went to God in fasting and prayer. Many times they received directions from the Lord as to the course they should take. Upon several occasions God manifested himself to them through revelation. He pointed out to them some of the reasons for the apostate conditions of the church, as well as to give them counsel which, if it had been adhered to by the early saints, would have been the means of uniting them in one organization that would have been in harmony with the plan in the New Testament and the Book of Mormon. That, my brothers and sisters, is the mission of the Church of Christ; our mission is to strive to establish a condition where all who believe in the angel's message and wish to keep the commandments of God can be one.

I wish to read a portion of a revelation received by Granville Hedrick in 1864. I do this for the purpose of showing you that the Lord did manifest himself to this people, and pointed out to them their specific duty. I do not quote all of the revelation because there are things that do not pertain to the subject in hand, but on page 6, Vol. 1, of the "Truthteller," you will find this statement: "Now I say unto you, let all your labors in all your services as ministers in the things that I have appointed unto you be done in the spirit of meekness and condescension before the Lord. I the Lord will make known your duty and preparation toward your brethren wheresoever you shall be required to labor before in your duty and calling; thus saith the Lord, Amen."

This was given at a conference in Livingstone county, Illinois, composed of fifteen members, including four apostles, who there stated, "We, as apostles of the church, bear witness of the truth of this revelation given by the power of the Holy Spirit whereunto we have set

our names." Signed by John R. Page, David Judy, Adna D. Haldeman and Jedidiah Owen. These men were called to the apostolic office and labored therein for many years. I wish to say in passing that David Judy and Adna C. Haldeman, also Jedidiah Owens, were elders of the old church who had received their ordinations in the early thirties. David Judy was ordained under the hands of Joseph Smith in 1831. Adna C. Haldeman was ordained by Harvey Green in 1832, and we might go on tracing back to ordination of others, and we should find that these men not only remained true to their calling, but they kept themselves free from the errors that crept into the church in the latter period of Joseph Smith's life time, and subsequently. These early elders made a statement as follows, which you will find on page 14 of the "Truthteller."

"It is a fact that certain false doctrines have been imposed upon the church of Jesus Christ (of Latter Day Saints) which is the true cause of her prostrate condition, which are as follows: The doctrine of baptism for the dead by proxy; the plurality of gods, and that God himself was once a man, like men now are, also that men come to be gods by a system of exaltation; the doctrine of tithing, as given in section 107, July 8th, 1838 in D. and C.; the pretended translation of the papyrus taken from Egyptian mummies, called the Book of Abraham; the doctrine of lineal right to office in the high priesthood since the Christian era; the doctrine of polygamy. All the above stated pretensions and doctrines are false, and form no part of the Church of Jesus Christ in her primitive order, but are all one kindred of falsehood. All the above statements are open for public investigation by any gentleman who wishes to discuss these points, above-named, in a friendly and Christian-like manner, at any time and place agreed upon. An investigation has been frequently invited, and is now again publicly solicited."

As early as 1864, yes, going back to the old record of '52, we find that the church had taken a decided stand on these questions, coming out strongly against lineal priesthood. An association was formed at Bloomington, Illinois, with four apostles, as noted before. Later, they received the revelation from which I have just read, in which they were told, "I the Lord will make known your duty in preparation towards your brethren wheresoever you shall be required to labor before me in your duty and calling."

The question comes up as to who are our "brethren." It may be thought this refers to only those who had at that time affiliated themselves with the Organization at Bloomington, Illinois, but this is not the case. On page 62 of the "Truthteller," we find an article by Granville Hedrick, under the caption of, "Who Are Members of the Church?", and this article is written in answer to statements made by "The Saints' Herald" at Plano, Ill. Now I do not read this for purpose of controversy, but because it shows you the conception our people had at that time.

"In the first number of the "Truthteller" no direct

allusion was made to any particular party, believing as we then did, and now do, that every person, no matter with what division they were identified, if they were a proper subject for baptism at the time they were baptized, and the ordinance of baptism was administered to them by one who had acknowledged authority from Jesus Christ to administer the law of his kingdom, all such persons thus obeying the all important commandments of Jesus Christ, enters this new and everlasting covenant; they become new creatures; they are in Christ; they are born again."

A little further along, in the same article, we read: "It was not required at the commencement of the rise of the Church, of those who applied for membership, that they should believe any particular person should be the president of the church; they were only required to confess Christ, obey the laws of adoption by which they migrated from the kingdom of nature (of which they were members) into the spiritual kingdom of Jesus Christ. To be more explicit with regard to the several subjects that are now agitating the minds of the readers of the Herald (at Plano, Ill.), and the "Truth-teller," our belief is that as many of the members of the 'New Organization' as have obeyed the principles of adoption into Christ, the law of adoption having been administered to them by those who were in authority in Christ's kingdom, are our brethren according to the new and everlasting covenant. It is in view of these facts that we are able to know why it is that honest members of every division that has grown up in the Church of Christ are blessed with the gifts promised in the gospel to those who believe."

The statements I have just read show that those men did not narrow their position down to where they recognized only those who were affiliated with them as their "brethren," but they believed that God's children were scattered among all the divisions of this latter day work. They felt the obligation resting upon them was to gather God's children together in one, for Christ has said, "Except ye are one ye are not mine." Now I believe my object in selecting the subject I have this morning is becoming clearer. The purpose of the Church of Christ is to draw together in one organization all who are honest in heart, who will accept the everlasting gospel as restored to the earth through Joseph Smith in these last days. I should like to consider next how this is to be accomplished. I read again from a revelation given to Granville Hedrick in 1863, as found in the "Truth-teller."

"Hear oh ye people, and hearken to the counsel of your Lord and Savior, Jesus Christ, who are called by my name, and keep my commandments, you who have sought to know my will concerning my people, who have professed my name and entered into the new and everlasting covenant to keep all the counsels and commandments of the true and living God. Hear, then, these things which are revealed unto you by the power of his Holy Spirit; prepare, oh ye people, yourselves in all things; that you may be ready to gather together upon the

consecrated land which I have appointed and dedicated by my servant Joseph Smith, and the first elders of my church in Jackson county, state of Missouri, for the gathering together of my saints that they might be assembled in the day of my chastening hand, when your Lord will pour out his wrath and indignation upon the ungodly. And inasmuch as my church and people have been driven and scattered, therefore take counsel of me, your Lord and Director, who says unto you, prepare yourselves and be ready against the appointed time, which I have set and prepared for you, that you may return in the year A.D. 1867, at which time the Lord, by your prayers and faithfulness in all things, will open and prepare the way before you, that you may begin to gather."

The civil war was going on. The saints had been driven from Missouri in '33 and '34. Up to 1867 none who professed to be Latter Day Saints dared to come to this land on account of the feeling against those who were opposed to slavery, as the saints were. But in '63 the Lord had said that the way would be opened for his people to return in 1867, and we find that in March 1867, they held their first council in Jackson county.

In section 63 of the Doctrine and Covenants the Lord gives us to understand there were only two ways in which this land could be secured—by purchase, or by blood. If by purchase, "you are blessed;" if by blood, "lo, your enemies are upon you." So our people sold their possessions, their farms and their personal properties, pooled their money, came here and purchased the land. That's how they came into possession of the Temple Lot. They purchased it in 1869. Let me emphasize, they did not obtain possession of this land through squatter's rights, they purchased it. The Lord had said, "I will make known your duty." This was one of the first things made known to them to do. After they had purchased the land, they began to communicate with their "brethren" in different parts of the country, with the purpose of bringing them together in one. They continued their efforts. In 1897 the leaders of this church called upon the leaders of other factions of this latter day work with the object of bringing about an agreement in the doctrine and teachings of the church. (See Searchlight date under the heading, "A Noteworthy Incident.") We find this:

"It was published elsewhere in this paper—the minutes of a council or conference held in the meeting house on the Temple Lot, January 16th to 21st, 1897. This meeting was the result of a correspondence begun almost a year ago, between the editors of the Saints Herald and the Searchlight, looking towards an adjustment of the difficulties existing between the two bodies of people. Every agreement reached touching the faith was reduced to writing and is published herewith. Neither party present was equipped with any delegated powers from their respective bodies, and the articles agreed upon in no wise bind either the Reorganized Church nor the Church of Christ, but simply reflect the view of the several elders present in the council; nevertheless the fact that some of the leading men of both

churches were present and participated in the agreements reached, attaches to the occasion considerable importance as indicative of what may be accomplished in the future through the medium of a friendly discussion of points at issue. The fact that fourteen agreements were reached shows there is a large common ground upon which a perfect understanding exists between the churches and renders less difficult, the task of reaching a harmonious agreement upon all the differences, should such an action be attempted in the future. The best of good feeling prevailed, and not a single word of harshness was used, and the entire meeting was marked with that earnestness and solemnity befitting the occasion. All present appeared to part with increased feeling of respect for each other as earnest men contending for what each believed and understood were principles of Christ. When one considers the state of affairs that existed between the two churches during the pendency of the Temple Lot litigation, it is remarkable that such a meeting as the one that has just transpired, could occur. The Church of Christ, however, has always been willing to, and indeed has, lifted the Standard of Peace, as required in the Book of Mormon, and even with victory won, and the possession of the Temple Lot, secure, she extended the hand of friendship to those of a similar faith and expressed her willingness to meet in peace, and as brethren, those who lately so sorely beset her, and this conference was the result. Such conduct is certainly commendable and is indicative of the fact that men acting in this magnanimous manner are surely possessed of the Spirit of Christ, and that the cause of Zion is safe in such hands as theirs."

Now we turn over a few more pages of history and find that in 1900, there was another council called, and under the caption of, "Another Council," we read this:

"In response to an invitation six of the representative men of the Reorganization met six elders of the Church of Christ in a council which assembled on Tuesday, March 6th, and continued until the Sunday following. The Utah Church was invited to send some of its men to participate in the meeting, but they declined to do so. The object of the elders of the Church of Christ in issuing the invitation was that a consideration of grave matters relating to the work of the redemption of Zion might be had, and, if possible, agreements reached, which, when reported to the conference of the several bodies represented, might result in unity of action in the work of building the temple at Independence, etc. Many questions of importance were considered and some referred for action to the conferences of the two bodies represented. The meeting adjourned until after the April conference." Our elders were imbued with the thought, "If you keep my commandments and do the things I require of you I will make known your duty toward your brethren." So the work was unfolding.

This church took a very definite stand in its early history, and has tried to keep its position before the world ever since. It has stood for an unqualified return

to the platform of 1829 and '30, both in organic structure and doctrine. It has brought to light unimpeachable evidence of changes in the revelations, and in the reprint of the original Evening and Morning Star, it has shown how the government of the church was changed from a democratic to a monarchical form of church government, and how these departures from the original plan were given sanction in alterations that were made in the revelations. This caused division and scattering among God's people then, and much of the trouble in Mormonism today can be traced to those changes. We call you back, back to 1830; back to the fountain head of truth, that you may walk in the old paths as we have been singing this morning. Brothers and Sisters, until we do return to the original pattern given in the New Testament and the Book of Mormon we can not expect to enjoy the fulness of the blessings of God.

Let us not get the idea into our minds that all we have to do is to go to work and gather enough money to build a structure here on the Temple Lot of stone and mortar, and then expect to receive a great outpouring of the Spirit upon us that will change us, as it were, in the twinkling of an eye from a bad man to a good one, or from a carnally minded man to one spiritually minded. Before the temple can be built there must be a people prepared, a people so consecrated to God that they will strive to cast from their lives that which is selfish, evil, impure, or that which tends to place one man upon a pedestal and another where he will be looked down upon. I tell you the Spirit of God must be among the people before they can accomplish the building of the temple. It must be manifested among us to the extent of breaking down all class distinctions. The Lord has given us to understand that he will not accept the house if we permit anything unworthy to come into it, and if we were to build a temple and Christ did not come to it, and an endowment of God's Spirit was not given, great would be our disappointment, and our work would be of no avail. So let us take these things into consideration when we think about building the temple, that we do not make a failure as they did at Nauvoo. Let us strive to make ourselves what God would have us, a pure people, a people who have gathered together through sacrifice, as is spoken of in the 50th Psalm: "Those who have made a covenant with me by sacrifice." I am going to say now that it is going to require more than the sacrifice of a few dollars and cents. It is going to mean a sacrifice of some of our ambitions, and it is going to require a sacrifice of some ideas and traditions that we have held dear. Truth must take the place of error, and superstition must give way for the Spirit of God. I believe with all my soul that when the Lord spoke to the elders back in 1864, telling them that he would make known their duty in preparation for the brethren that he had in mind a place where his people could gather, and unhampered by false doctrine and autocratic restrictions they could prepare themselves to build the temple and receive the endowment.

Going back in history, we find that the efforts of

this people toward bringing about a friendlier feeling did not stop with what they did in 1897, or with what they did in 1900, but in 1918 another council was held. This year there took place what had never been accomplished before. The general conference of each church gave sanction to what the elders had agreed upon, acknowledging that in the different factions there were those who held the priesthood. Think of that wonderful step forward, and think of what it means for the future of the Lord's work! It was further agreed to meet together from time to time for interchange of thought regarding differences existing between the two organizations, that there might be greater unity of effort in the prosecution of the work of the Lord. The work that those elders did will go on and on until the purpose of the Lord is accomplished in the earth—accomplished in the hearts of all good men.

In connection with the thought of returning to the "old path" of 1829 and 1830, I wish to call your attention to another matter. I do so in the interest of truth, and not to be arbitrary. You will find in the Doctrine and Covenants, section 83, paragraph 8, from a revelation given in April 1832, the following:

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written," etc.

"What were the former commandments?" God had given them to understand that in these last days he was going to establish his church as it was in the days of his disciples, according to the patterns in the New Testament, with twelve apostles at the head. Here was one place where they treated lightly the former commandments, and followed their own pleasure, placing a First Presidency in the church. The Lord told the Church to return and remember the new covenant and the former commandments, "not only to say, but to do," "That they might bring forth fruit for their Father's kingdom, otherwise, there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily I say unto you, Nay."

They did not go back and observe "the former commandments." As a result punishment came upon them, and they were driven out of the land. Some have taken the position that this was persecution heaped upon them because of their UNBELIEF, and today we are divided because of their failure to go back to the "former commandments." Many have followed the precedents that they established, making it hard for others to see the truth as it is the word of God.

Some will say, I have heard you people preach these things for a long time. It is true. I was only twelve years old when I came into the church, and I heard our

people talk these things then. Others outside of the church did not pay much attention to these things then, and I thought it was all just our idea. But as time has gone on, bringing developments, the truth of the things for which we have contended is being recognized, and we are made to realize with fresh emphasis that our mission is to call attention to error and to invite our brethren and sisters back to the gospel pattern revealed in the Book of Mormon and the "former commandments." We must throw out all that is foreign to the truth, and build upon the solid foundation of God's word as recorded for us in the holy scriptures. God wants us to get together. He wants us to get rid of the things that have kept us apart, and go unitedly forward to accomplish the work He has entrusted to us to perform. In March 1919, this came to us:

"Verily, I say unto you, my children, who have taken upon you the name of mine only begotten Son, Jesus Christ, I have watched over you and preserved you for a wise purpose in myself. As I have said unto you in times past that I should make known unto you your duty towards your brethren; therefore, I am pleased with the efforts that you have put forth and now make known unto you that this is your work; to gather together in one all those of my sheep who are scattered upon the face of the earth. Ye shall lay aside all contentions with your brethren of the different branches of my church, for in the day that I shall come to my temple I will perfect them in theory and in doctrine, and in all things pertaining to my church. Ye shall continue to strive for a unity of my children, that ye may in this way be better prepared to meet the world when you go among them to preach the fulness of my gospel.

"As I have said in the past, so say I unto you now, that ye shall be as little Joseph who was carried captive into Egypt, ye shall be the means of saving your brethren, and bringing them to a unity of purpose and action before me, for the time of building the temple and the fulfilling of the prophets is at hand, and the work must be accomplished speedily. Therefore, I command you to be humble and prayerful, gird up your loins with righteousness, for I will make bare mine holy arm in your defense before the world, for trials and tribulations are upon the nations of the earth, such as the world has never known. Yea, upon this land shall I pour out my wrath because of their pride and abominations, and their secret combinations, their whoredoms and murderings which are displeasing in my sight, for verily, I am the Lord, and wink not at the wickedness of the children of men."

The Lord has plainly pointed out the place to which his people shall gather—

"Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple" (Doc. & Cov. 83:2).

My brothers and sisters, if you desire to help in the building of the temple, if you desire to assist in the building of the New Jerusalem, you will need to come

to the place where the Lord says the work is to center. God is not going to manifest himself time after time upon the same issue. He is not going to repeatedly give instruction where instruction has been given. He has spoken to us. He has told us to remember his former commandments. He has reserved a place where those who believe in keeping to the law and to the testimony can gather and do His work. He has revealed where the place is. What else remains to be done but for his creatures to understand and obey? I hope the influence of the Spirit of God will be with his people, that they may be gathered in one, and build a church that he will be pleased to approve, that the kingdom of God may go forth and the kingdom of heaven may come; that all which are Christ's, both on earth and in heaven, may be gathered in one.

FROM THE DESK OF THE SUNDAY SCHOOL EDITOR THE NEW YEAR

The New Year has often been symbolized as a blank page. The page isn't going to remain blank. Something is going to be written upon it and we the human family are going to do the writing. It is so common for an individual to feel helpless to make much change in the affairs of the world and to influence world events. Many of us feel so in the face of national problems. How can unimportant peoples such as ourselves have any impact on the writing which goes on the pages handed the world or the nation. But perhaps that is not our problem. The Church is handed a blank page also, and here we can have a much greater chance of influence.

We are going to help write on the page of the Church whether we wish to or not, simply by the fact of our membership in the church. Each as an individual is given that same page, blank, to be filled, moment by moment, (525,600 of them to be exact) with that which will be of benefit to the work of the Lord or with that which will be a detriment to it. The page of the Church will reflect or be a synopsis of all that has been inscribed on the personal pages of each member. If the majority of the members bring forth that which is acceptable to the Lord the Church will show a corresponding advancement. If the majority should fail, the church will also suffer.

It is true that we are insignificant as the world measures significance, but we have been made custodians of the knowledge of the very laws by which God governs Heaven and by which he wants his Church to govern itself here on the earth, that the Kingdom of Heaven may in very deed exist here as it is in heaven. We have not proven very faithful to our heritage. The world yet waits to see a people so self-governed.

Proverbs says, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (14:12). The world is following this way. The Lord also has a way: it is Zion. To those who seek to bring forth and establish the Lord's way is given a promise as

recorded in 1 Nephi 3:187 "... for THEY shall have the gift and power of the Holy Ghost" (emphasis Mine A. E. S.).

What will this year's page write about us? will we choose the Lord's way and labor to bring it into being among ourselves and into sight for the world, that all who will might seek unto it? or will we follow after the world and it's way? or will we sit on the fence of indecision?

The Lord has a definite purpose for 1971. Will we be part of the resistance to it or part of the fulfillment?

LESSON GUIDE REPENTANCE CONTINUED

by Amy Schrader

Repentance, how deep it must cut; how many steps must be taken before it is complete. We have considered the first steps of awareness, of sorrow and of confession, but these are not all. There is yet restitution. Ah yes repentance includes reparation. To repair or make right again whenever, however, whatever is possible of the wrong that our sins have caused to another. This is no simple thing, to restore and correct the result of every injury, of every injustice caused by our sinning.

Restitution, surely the statement of the Lord in the Sermon on the Mount in verse twenty-three was aimed at this commandment. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matthew 5:23-24).

If I have sinned against a brother, or a fellowman, there is no use seeking reconciliation with the Lord until I have made up my sin to my brother and have made things right between him and me. It really is not possible to be accepted into a close relationship with the Lord while a fellowman puts before Him an accusation of misuse or abuse against us. If he has ought against thee, go, satisfy his claim, and then return for the Lord's blessing. Sometimes all one can do is to say "I'm sorry," but if that is all, by no means should we think it is unimportant that we go and do say it.

See the following scriptures on the subject of the requirement of restitution.

Ezekiel 33:14-16; Luke 19:8-9.

Book of Mormon: Mosiah 11:204; Alma 15:9; Helaman 2:79.

Book of Commandments: Chapter 49:4-5.

The culminating step of repentance, if it is to achieve its purpose is change; to cease from the old ways and walk in the footsteps of the Master of men. Except our awareness, sorrow, confession and restitution bring about in us that state of being where we do not continue in our sinful ways; that we do not repeat and repeat those errors from which we are seeking absolution, the result of our grief and struggle is temporary to say the

least. Except our repentance wroughts a change in us we are, in returning to the committing of our sins like unto the proverb quoted by Peter in his second epistle chapter 2:20-22.

See the following scriptures regarding the changing or turning from sin as a requirement of full repentance.

Isaiah 55:6-8; Jeremiah 3:21-22, 4:1, 18:1-11, 24:7, 35:15, 36:3, 7; Matthew 7:16-27; Acts 26:15-20; 2 Corinthians 4:1-2, 12:20-21, 13:5-7; Hebrews 12:1-17; James 1:19-27, 4:1-10.

Ezekiel 14:1-6, 18:19-32, 33:11-19; Joel 2:12-13; Jonah 3:4-10; Malachi 3:5-12; Galatians 5:13-26; Ephesians 4:1-3, 11-31; 2 Timothy 2:1-6, 11-16; Titus 2, 3:1-9; 1 Peter 4:1-4; 2 Peter 1:1-15.

Book of Mormon: 2 Nephi 6:48-89; 2 Nephi 7:33, 13:12-32; Mosiah 7:29-38; Alma 5:23-28, 16:226-231, 19:12-13, 19-20; Helaman 5:96-98; 3 Nephi 5:39-40; 3 Nephi 14; Mormon 2:51; Ether 1:34-41, 4:90.

Book of Commandments: Chapter 15:45-50; 41:17-18, 58:1-4, 15-25, 59:54-55.

One can scarcely begin to cover or quote all the scriptures which pertain to the matter of repentance. Repentance, the whole painful process, is often so distasteful that we try to avoid some if not all of it. In the sixth paragraph of the revelation given through Joseph Luff on March 31, 1906, the statement is made "... and men within and without my church shall yet learn that but one pattern hath been given by which ye shall build, if I shall accept your labor; and but one line hath been given by which to measure; and whosoever shall not gauge himself thereby and crucify himself to the world, shall yet be guaged thereby and shall lose his all; for 'whosoever shall fall upon this stone shall be broken, but upon whomsoever it shall fall it shall grind him to powder.'" A truly painful experience to measure oneself by that line, and recognize that we are found wanting; broken is a most accurate description, but how much more painful to wait and be measured by that line at a time when it is too late to do anything about it. Paul, in the second Corinthian letter, tenth chapter states that some who measure themselves by themselves and comparing themselves among themselves, were not wise. It is true we are no measure for any nor are any a measure for us. Christ is our only measure. Comparing ourselves with humanity can well give a self-deceived opinion of where we occupy; measuring by Christ can but only give us a sense of our own nothingness and thereby a real chance to develop true humility. Daniel, who was well beloved of the Lord, nevertheless when face to face with the heavenly personage felt all his comeliness turn to corruption (Daniel chapter ten).

Awareness and then sorrow: It would seem that any person when recognizing their need of repentance, would sorrow for their sins; would grieve over their evil condition, but history is full of the record of who rebel and harden their hearts instead. At the top of the way there is always a choice to be made. Repentance, how the words die on our lips before we have them uttered. How almost impossible to bare

our very souls to the compassionate, the indifferent or the scornful scrutiny of our peers, as the case may be. Restitution: to go to whomever we have injured and repair the damage. Only true humility can bear to face this errand, and yet when one is really sorry that one's actions have brought hardship or injustice on another, how desirable and also delightful to be able to make it up to them. Change: it is not always easy to break the habits formed by our sinning even when we have come to despise those acts of sin. The old habits trip us up and we find ourselves entangled again in actions or reactions we determined to shed. Perseverance must become our watchword here.

In the teaching of Lehi in the second Book of Nephi, the first chapter, it is made plain that mankind, because of the atonement of Christ, is made free to choose their own way. They are made to act and not to be acted upon. Many of us forfeit this freedom and instead of retaining this right, we let others decide how we will act by simply failing to take thought and make our choice, or to decide our course, wherein we are left only our reactions when circumstances of others' choosing are thrust upon us.

Each one of us can conduct ourself in any way we wish at all times, given any circumstance, but it will take our careful possession and control of our intentions. King Benjamin said "But this much I can tell you, that if you do not watch yourselves, and your thoughts, and your words, and your deeds, and observe to keep the commandments of God, and continue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish" (Mosiah 2:49). What diligence and care is required on our part to bring about the final step of change, a real conflict with that nature which is centered in the importance of itself.

Repentance: how words fail to reveal the depths of the meaning of the experience. To really understand it one must live it through. In fact it is not something that we humans can have done with, but it becomes a part of our total existence, a constant companion, a trait of our very being, even when we are rejoicing in the pardon which brings us absolution and freedom from the guilt of our erring.

How many of us, many times begin the path of repentance but do not follow it through to its completion and receive the joy of the experience of being forgiven? The true end of repentance is reconciliation, to be brought back into a close, conscious relationship with God. By sinning we put up a barrier between us and him and by repentance and obedience we alone can take it down.

FROM THE FLINT LOCAL CHURCH OF CHRIST

by Sr. Emery J. Pinder

Sr. Pinder has sent us samples of lessons that they use for classes of children age 2-7 years.

Lesson I

God made the Sea (Acts 14:15).

We say a little prayer when we start our class: "Jesus, hear us while we pray. Be with us through all the day, Show us how to do thy way, and help us Jesus to obey. Amen.

We talk about things that are in the sea (Genesis 1:20). God made the fish especially to live in the sea. Some animals that live in the sea are bigger than some of our boats. They are called whales. There are little turtles that crawl along the sand. Many different kinds of fish and animals live in the sea. God made everything that lives in the sea.

The children make a poster of fish, turtles and shells that are part of the sea. They cut out pictures to put on colored paper, and put the memory verse on the poster too.

If there is time we may play a game: as we repeat the rhyme, we accompany it with the following gestures.

We are sailors out on life's sea, rowing motion.
On the rolling sea, sway side to side.
We sing glad songs, the whole day long, rowing motion.

Christ our pilot knows the way, hands upward.
And so we trust him come what may, hands folded for prayer.

Lesson II

God made our earth. Genesis 1:1.

Our heavenly Father made this beautiful earth home for us, with all its beautiful flowers, trees, mountains, hills and water. We love our earth home but we also love our heavenly home. When we lived in heaven we were spirits. God told us that we could live on this earth, and then come back to live with him if we would live good lives here. The Gospel tells us the truth about the way we are to live. The Lord made the grass, trees, flowers; he made the sun to shine on the grass, trees and flowers to help them grow and be strong and beautiful. He also sends the rain.

Use a flannelboard and cutouts of large earth, flowers, trees, hills, boys and girls, sun and rain.

A prayer for this lesson:

A little sparrow cannot fall unnoticed Lord by thee;
And though I am so young and small Thou can't
take care of me.

The children use pipe cleaners and make flowers to put in a paper cup or they make pictures of trees, flowers and plants.

I get my lessons from many different books, a part here and a part there and put them together with prayer. I find a game, a craft, a song and a prayer that goes well with the lesson.

"If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall Thy hand lead me, and Thy right hand shall hold me."

—Psalms 139:9 & 10

ONE HUNDREDTH BIRTHDAY CELEBRATION

On Sunday November 29th many friends from various Locals in Missouri gathered at the East Local Church in Independence to spend the day saying, Happy Birthday to our beloved Bro. Anderson. For on December 2nd, 1970 Apostle Anderson was 100 years young!

Bro. Anderson himself was the speaker of the morning hour and once again we were inspired, rebuked and incited to greater effort in working towards perfection which he insists is possible and can be accomplished. Under the sound of his voice we were held spellbound by his alertness, keenness of intellect and gifted ability to continue to preach at this very ripe age of 100 years!

The East Local provided the birthday cake and ice cream and those of us attending brought pot-luck dishes and we did dine royally. After the dinner Bro. Anderson was presented with a \$100 bill by the general church, as his birthday gift, and the shower of birthday cards was a delight to see. As he spoke a few words of appreciation for this display of warm friendship he seemed deeply touched.

Elder Ed McIndoo spoke to us at the afternoon service and Elder Sweem was the speaker at the evening hour. Special music for the occasion was a solo by Rex Weaver at the morning service and a quartet by Bros. Nicholas Denham, Forest Maley, Larry Shaw and James Hedrick at the afternoon meeting. A special song service by the congregation was enjoyed in the evening preceding the sermon.

As I asked Bro. Anderson the usual question which is asked to those so rich in years, "To what do you owe your longevity?" His answer was: "Just behaving myself!"

What a great good this one man has accomplished in inspiring men to live a fuller life of service and dedication. For this we pause to give credit to him for his life long effort in teaching the gospel. William James said: "The best use of life is to spend it for something that outlasts life." This he has done. He has been a good soldier in the army of the Lord — and remember Bro. Anderson, "Old soldiers never die—they just fade away!"

Esther Caviness

GREETINGS TO EVERYONE FROM THE TEMPLE LOT LOCAL IN INDEPENDENCE

We have had quite an eventful fall and early winter. Some new officers have been elected and there have been five new baptisms.

November 18, young Mark Maley (son of Brother and Sister Forest Maley) was baptized. A couple of weeks later four of the John Camyn family were baptized. The mother, Deloris, daughter Lori, and two sons Dennis and Bryan. They are quite new to our congregation,

coming from Seattle, Washington just a few months ago. We all hope they will enjoy living here and meeting with us.

Brother Forest Maley is now our Pastor and Brother Tim Larson is our new assistant Sunday School Superintendent.

We have a large group of young people here. They favor us from time to time with lovely hymns. Sister Becky Maley is organist, and Sister Manon Chapman is chorister. There are other helps these young people perform whenever the need arises, so you can see they are quite active. The young Peoples Christian League is led by Brother William Morris, and the choir by Brother Jim Hedrick.

We are pleased to see Sister Irene Case gaining strength and looking much better. Brother and Sister Leslie Case are expecting their son Jim to return from Thailand around December 15th.

The Sunday before Thanksgiving we held our annual Thanksgiving dinner and services throughout the day. We were joined by Brother and Sister Ray Bryant and family, and Brother and Sister Vance Harris—both families from the Cowgill, Missouri Branch.

Some joined us from the East Local including Brother and Sister William Sheldon and their new, pink, roly poly grandson.

We have had many inquiring visitors this fall, and also a guest speaker, Franklin Weddle from the RLDS church November 15th.

November 29, many of our branch joined the East Local in celebrating the 100th birthday of Brother Bill Anderson.

We will soon be preparing the Christmas program. We have already started work on putting up our Nativity scene for the Christmas season.

Brother and Sister Marvin Carrol paid us a visit. They came from Colorado, also Brother and Sister Harvey Bell and their daughter were here for a brief while.

We received recently the sad news of the passing of Brother George Gill in St. Paul, Minnesota. Our prayers and sympathy go to the family in their time of deep sorrow.

Now I must close, time passes so quickly, and there are so many things to be done. Let us pray for one another.

Sister Katie Moyer
Advocate Reporter

NOTICE

Because of the belief of many that I have left the urch of Christ to join the RLDS, let me now state that this is not true. I am still an Elder in the Church and hereby give my testimony that I know the truth of Christ is the true Church restored by Christ in the latter days.

Elder Hans H. Hansen

THE MAN TO BE

Some day the world will need a man of courage in a time of doubt,

And somewhere, as a little boy, that future hero plays about.

Within some humble home, no doubt, that instrument of greater things

Now climbs upon his father's knee or to his mother's garments clings.

And when shall come that call for him to render service that is fine,

He that shall do God's mission here may be your little boy or mine.

Long years of preparation mark the pathway for the splendid souls,

And generations live and die and seem no nearer to their goals,

And yet the purpose of it all, the fleeting pleasure and the woe,

The laughter and the grief of life that all who come to earth must know

May be to pave the way for one—one man to serve the Will Divine

And it is possible that he may be your little boy or mine.

Some day the world will need a man! I stand beside his cot at night

And wonder if I'm teaching him, as best I can, to know the right.

I am the father of a boy—his life is mine to make or mar—

And he no better can become than what my daily teachings are;

There will be need for someone great—I dare not falter from the line—

The man that is to serve the world may be that little boy of mine.

Perhaps your boy and mine may not ascend the lofty heights of fame;

The orders for their births are hid. We know not why to earth they came.

Yet in some little bed to-night the great man of tomorrow sleeps

And only He who sent him here, the secret of his purpose keeps.

As fathers then our care is this—to keep in mind the Great Design.

The man the world shall need some day may be your little boy or mine.

TRUTH, THE INVINCIBLE

Bryant

Truth crushed to earth shall rise again,—
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshippers.