

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. 48

Independence, Missouri, May 1971

No. 5

Bless This Church

William A. Sheldon

(A hymn, sung to the tune of "Bless This House")

Bless this Church, O Lord we pray;
Help us keep the narrow way.
Gather all who wait for Thee
In the bond of charity.
Let the prophets speak Thy Word,
That Thy saints may fear their Lord.
May the heavenly gifts increase.
Filling us with joy and peace.

As the nations feel Thy Hand,
Give us faith that we may stand.
Then Let Zion's ramparts shine,
And say, to Israel, Thou art mine.
Let us see our Savior's face;
Freed from sin, and, by Thy grace;
Grant, dear Lord that we may reign.
O, do not our plea disdain.
From the grave may we be free
To dwell on earth with Thee.

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Zion's Advocate

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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 avoid 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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Primary, Vol. 1, No. 1, Childhood of Jesus.....	N/C
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EDITORIAL

The Work of the Father

"And after the Gentiles do stumble exceedingly because of the most plain and precious parts of the gospel of the Lamb which has been kept back, by that abominable church, which is the mother of harlots, saith the Lamb, I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb" (1 Nephi 3:183).

The coming forth of the Book of Mormon marked the turning point of the world's history. It marked the ushering in of the little stone kingdom cut out of the mountain without hands which was to fill the whole earth. Finally, it marked the beginning of the gathering in from the long exile of the house of Israel signaling the time when they would begin to be restored to the lands of their inheritance.

The promise to the Gentiles is, that if they would hearken unto the Lord they would be numbered with the house of Israel and would no more be brought down into captivity.

Turning to 1 Nephi 7:17-25 we read, "And after our seed is scattered, the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; Wherefore, it is likened unto their being nourished by the Gentiles, and being carried in their arms, and upon their shoulders. And it shall also be a of worth unto the Gentiles: And not only unto the Gentiles, but unto all the house of Israel, unto the making known of the covenants of the Father of heaven unto Abraham, saying, In thy seed shall all the kindreds of the earth be blessed. And I would, my brethren, that ye should know that all the kindreds of the earth can not be blessed unless he shall make bare his arm in the eyes of the nations. Wherefore, the Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel, unto those who are of the house of Israel. Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; And they shall be brought out of obscurity, and out of darkness; And they shall know that the Lord is their Savior and their Redeemer, the mighty one of Israel"

This says that the work of the Father was to be accomplished after the Indians or Lamanites were scattered. It was to be a work of great worth unto both the Gentiles and the house of Israel. Basically, two things are encompassed by this marvelous work; the coming forth of the Book of Mormon and the gathering of the remnant of the house of Israel back to the lands of their inheritance. We read, "And now behold, I say unto you, that when the Lord shall see fit, in his wisdom, that these sayings shall come unto the Gentiles, according to his word, then ye may know that the covenant which the Father hath made with the children of Israel, concerning their restoration to the lands of their in-

heritance, is already beginning to be fulfilled" (3 Nephi 13:54). "These sayings" above can only refer to the Book of Mormon. ". . . therefore, when ye shall receive this record, ye may know that the work of the Father has commenced upon all the face of the land" (Ether 1:114).

This should confirm beyond any doubt the starting point of the work of the Father in fulfilling his covenant to the children of Israel. As the little stone cut out of the mountain without hands did not fill the earth immediately, so also was the work of the Father not to be concluded in so short a time. It is still in process, and like the little stone, both have the greater mission yet to accomplish. Christ himself gave the sign for when these things should begin to take place. "And verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion . . . **Verily, verily, I say unto you, When these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you,** for it is wisdom in the Father that they should be established in this land, . . . And when these things come to pass, that thy seed shall begin to know these things, **it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel**" (3 Nephi 9:86 & 89 & 93).

Though the work of the Father was to commence with the coming forth of the Book of Mormon in restoring his people to the lands of their inheritance, this work was not to be fully realized among them until they were brought to a knowledge of their redeemer. "But behold, thus saith the Lord God: When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers, that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance. And it shall come to pass that they shall be gathered in from their long dispersion from the isles of the sea, and from the four parts of the earth (2 Nephi 7:12-13). And in 3 Nephi 7:28-29, we read, "That these sayings which ye shall write, shall be kept, and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed who shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer. **And then will I gather them in from the four quarters of the earth; and then will I fulfill the covenant which the Father hath made unto all the people of the house of Israel.**"

But, you may ask, what about the Jews which are already living in Palestine? Have they been brought to a knowledge of their redeemer? The answer to this question would appear to be no. Neither does it appear that the vast majority of the world's 15 million Jews have yet been brought to this knowledge. But, again,

what about the 2 million Jews already living in Palestine? Though this number constitutes a relatively small percentage of the world's Jewish population—(approximately one out of seven or 14.3%)—yet, it is evident that the Lord is blessing them. Though they haven't accepted the Son they are strong believers in the Father. It is perhaps for this reason that they have been so blessed in preserving their lives and liberties in that dangerous part of the world. Another thought is, that when the gathering does commence in a more pronounced manner, there will be a place to which they may gather to. The establishment of the little nation of Israel in 1948 is a fulfillment of prophecy and paves the way by which they may the more easily come together. Yet they were not to gather in haste nor by flight but the Lord is to go before them and be their rearward. Perhaps the gathering will take place and is taking place only to the degree that some of the Jews are now being brought to the knowledge of Christ their redeemer. A third thought is that the Jews presently in Palestine fulfill another prophecy more than they do the one on the gathering. Matthew 24 tells us that the time is coming when Jerusalem shall again be surrounded by enemy forces and when that day comes those who are upon the housetops, etc., are to flee immediately to the mountains. This prophecy could not be fulfilled if Palestine had not been inhabited again by the seed of Judah. This time they shall flee to the valley of the mountains which will be created in the day that the Son of God shall stand again upon the Mt. of Olives (See Zechariah 14).

Though the church was to be established among the Gentiles (which church was never to be destroyed nor to be left to other people) yet the bulk of the Gentiles would reject the fullness of the Gospel. "Wo be unto the Gentiles, saith the Lord God of hosts; for notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me" (2 Nephi 12:40). "At that day when the Gentiles shall sin against my gospel, and shall reject the fullness of my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; And if they shall do all these things, and shall reject the fullness of my gospel, behold, saith the Father, I will bring the fullness of my gospel from among them; And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them" (3 Nephi 7:34-36).

This taking of the fullness of the gospel from the Gentiles as a whole and the giving of it to the house of Israel has only begun to be accomplished. The work that is yet to be done among both Jew and Lamanite is far beyond that which has been accomplished to this time. But this work of taking the fullness of the gospel to the remnant of the house of Israel is still to be done by Gentile servants. Turning to 3 Nephi 10:1-3 we read,

"But if they (the gentiles) will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; And also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem."

This tells us that if the Gentiles repent, etc., Jesus will establish his church among them. Some of the Gentiles did repent for his church was established as we know. But those of us who have been brought into the fold have a special responsibility before us. We are to help the Indian and as many of the house of Israel as will come that they may build the city of New Jerusalem. Then after the New Jerusalem is built we are to help those who have not yet been brought, "to gather in," unto the city. The Gentiles shall also assist (or help) the house of Israel in a greater way. "And it shall come to pass that they shall be gathered in from their long dispersion from the isles of the sea, and from the four parts of the earth; AND THE NATIONS OF THE GENTILES SHALL BE GREAT IN THE EYES OF ME, SAITH GOD, IN CARRYING THEM FORTH TO THE LANDS OF THEIR INHERITANCE. Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers" (2 Nephi 7:13-15).

It is obvious, of course, that this work on the part of the Gentiles involves considerably more than that which would be done by the church. Whereas the work of the church would be more from a spiritual standpoint, the work of the Gentile rulers would logically be more from a temporal standpoint. For the riches and forces of the Gentiles are to be used for the benefit of the house of Israel in that day.

The Gentiles then will have a prominent role to perform in accomplishing the work of establishing Zion and the gathering in of the remnant of the house of Jacob. This should not be strange for it was Ephraim who was to receive the greater blessing and the stick of Joseph was to be in his hand. And since Ephraim was mixed among the Gentiles, the Gentiles partook of this blessing. It is not surprising that Ephraim should be instrumental through the Gentiles in gathering in the seed of his brother Manasseh as well as the seed of the house of Judah.

A cleansing, however, appears necessary before the fulfillment of many of these blessings can be fully realized. "Wherefore, for this cause, that my covenants may be fulfilled, which I have made unto the children of men, that I will do unto them while they are in the flesh, I must needs destroy the secret works of darkness, and of murders, and of abominations" (2 Nephi 7:22). "For the kingdom of the devil must shake, and they

which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger and perish" (2 Nephi 12:23).

To conclude we quote 2 Nephi 12:90-95. "For the time speedily cometh, that the Lord God shall cause a great division among the people; and the wicked will he destroy; and he will spare his people, yea, even if it so be that he must destroy the wicked by fire. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. And then shall the wolf dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling, together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Harvey E. Seibel

To the Missionaries and Local Churches of the Church of Christ:

During the month of June of last year (1970), a distribution of new forms was made which included the new forms used in blessing of children. A letter including the following information accompanied the forms: "CERTIFICATE OF BLESSING (form no. 1) and BLESSING DATA (forms no 1A and 1B) replace the old Blessing Certificates and Items of Blessings forms. These new forms can be filled out in triplicate in the order in which they are in the pad—the certificate should be the original copy and should be given directly to the parents or guardians of the child blessed, the Blessing Data No. 1A should be sent to the General Church Recorder and the Blessing Data No. 1B should be retained for the records of the local church or by the officiating minister. **All old blank Items of blessing forms should be destroyed and all new blessing forms should be used hereafter in the recording of blessing of children.**"

The main purpose of the new form is that the Certificate of Blessing will be signed and issued by the officiating minister which is as it should be. With the old forms, the General Church Recorder usually had to issue the certificate.

If you do not have any of these forms, please contact me before sending any more blessing notices to be recorded. Please be certain that you have not already received some of these new forms before requesting them.

Roland L. Sarratt
General Church Recorder

"All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits" (Proverbs 16:2).

A Sign of the Time

A Russian airlift of Soviet men and arms to Egypt was reported to be underway in early April. Included in this latest Soviet buildup in the middle east is the sending of a small number of jet interceptors capable of outperforming any fighter in the world. A vast new anti-aircraft defense complex has also been set up extending along the Nile valley from Cairo to the Aswan dam and along the Mediterranean coast westward to Libya. It appears that time is drawing very short in that part of the world and for the rest of the world as well.

FINAL REPORT

1971 Conference Dining Hall

We ended the 1970 conference with \$528.24 in our savings account. During the year this drew interest of \$20.22. During conference this year, we received \$35.07 which includes the sale of a few items at the end. Our total expenses for the 1971 conference came to \$386.34. This leaves us with a balance in the savings account of \$512.19 to start with in 1972.

We wish to thank all our people throughout the church who were so generous with their donations. We also wish to thank those who donated food and who helped us in the kitchen. May God bless each and everyone of our people through the year so that all may meet together in 1972.

Respectfully submitted,

Hester Wentworth
Carol Fann
June Sarratt

Colorado Reunion Notice

The Colorado Reunion will be held on the 11th, 12th, and 13th of June at Grand Junction, Colorado. The church address is 3233 B½ Road. It is with expectation that we look forward to reunion time each year. Let us each make all the reunions a matter of special prayer in order that we might more fully receive of the Holy Spirit.

All who plan on coming please write to one of the following:

Robert L. Ely
Rt. 4, 3201 B½ Road
Grand Junction, Colo. 81501

John E. Bell
Route 1, Box 341
Palisade, Colo. 81526

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

Wisconsin Reunion Notice

The Wisconsin Reunion will be held the 7th and 8th of August, 1971 in the American Legion Hall in Rio, Wisconsin. Rio is about 15 miles east of Portage, Wisconsin on U.S. Highway 16.

Full information may be obtained by contacting the reunion committee.

Mr. John Davies
4316 Shore Acres
Madison, Wisconsin 53716

Elder Isaac Brockman
Sparta, Wisconsin 54656
Telephone 608-269-2270

Mr. and Mrs. Virgil Addie
Rio, Wisconsin RFD

The committee would appreciate hearing from one and all before coming if possible so the proper sleeping and camping accommodations may be arranged and provided for.

Michigan Reunion

The Michigan Reunion will be held on the 19th and 20th of June 1971 at the Flint local church located at 1802 Utah Street, Flint, Michigan.

The opening session is scheduled for 10:00 a.m. on Saturday the 19th.

For those that like camping out, you are invited to bring your camping equipment as there is space available for tents, campers or trailers. For any information on housing contact Brother Emery Pinder, 1102 Pinehurst Blvd., Mt. Morris, Michigan 48458.

Michigan Reunion Committee:

Emery C. Pinder
1102 Pinehurst Blvd.
Mt. Morris, Michigan 48458

Ray Trudgen
804 N. Bridge St.
Belding, Michigan 48809

Tony Grzincic
15200 Poplar Ave.
Southgate, Michigan 48195

“Whoso keepeth his mouth and his tongue keepeth his soul from troubles” (Proverbs 21:23).

“Rejoiceth not when thine enemy falleth, and let not thine heart be glad when he stumbleth: Less the Lord see, and it displease him, and he turn away his wrath from him” (Proverbs 24:17-18).

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.

Righteousness

by Joseph F. Smith

The signs of the time reveal to us that we are very near the time of the second coming of Christ. Many warnings have been given to us to prepare ourselves for that day. Those of us who have looked forward to this day know that it is very near, yes even at the door. All of the prophecies that have been fulfilled, events that have transpired, cry out to us that the hour is near. With this in mind let us read Matthew 13:40-43. "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his Kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

Christ was explaining the parable of the tares, and in doing so he is telling us of events that are to happen at the end of this world. It says, in the last part of verse 40, "so shall it be in the end of this world." Since most of us will agree that we are nearing the end, I'm sure that knowing and understanding what is to take place at that time, will be of great importance to each of us.

We notice here in the 41st verse, that the Son of man is sending out his angels to gather out all that offend and do iniquity. Then on down in the 43rd verse we find that the "... righteous shine forth ...". To get a better idea of what Christ is saying, let us add a story of our own. Now try and picture this in your mind as you read. Suppose you have in your garden several rows of sweet corn. Shortly after the corn comes up through the earth, you leave on a two week vacation. When you return you find that the weeds are so thick that you cannot see the corn. So, rolling up your sleeves you go to work and pull out all the weeds. Then, as you step back and take a look, it actually seems that the corn has grown taller. How much more distinctly it stands out. If you have ever cleaned out a weedy garden you know what I'm referring to. When you remove the undesirable weeds it makes the desirable corn seem taller.

If you will refer back to the 37th verse and read to the 43rd verse of this chapter of Matthew, you will get a very clear picture of these things that are to transpire when Christ comes again. This world is a garden, right now it is choked with weeds, but one day workers will go out and remove all those that offend and do iniquity; "... then shall the righteous shine forth as the sun in the Kingdom of their Father ..."

It is quite clear that only the righteous will be

allowed to remain. If these things were to come to pass today, where would you be classified? Would you be as the weeds, that are to be pulled out, or would you be as the corn that is to be left standing? The desirable or the offender? This is an interesting question, since many claim to be righteous, but are they? Are you? Oh! You have been baptised, have repented, been born of the Spirit through the laying on of hands, and all this through proper authority. You are members of the true Church of Christ. Did you notice? Read those verses again. Christ did not say ... members of my Church shall shine forth ...; he said the "... RIGHTEOUS ..." shall shine forth. The question that arises now is, who are the righteous?

In order to answer this question, we must first understand the word righteous. Let us go to the dictionary and find a meaning for this word. "Righteous" is derived from the word right, which means, that which is in accordance with justice and law. In speaking of righteousness involving God and his kingdom it means, that which is in accordance with the law or will of God. Using this definition, let us see who is righteous. It would be those who are living in accordance with the law and will of God, would it not? What is this law or will of God?

In the 6th chapter of Hebrews, verses 1 and 2, we find the first principles of the gospel. Faith, repentance, baptisms, laying on of hands; these are the first requirements on the long road to salvation. Completing these requirements alone does not mean we have become righteous. Perhaps we are more righteous than we were, but that does not mean that we have reached perfection. There is more to be accomplished. Romans 2:13 tells us, "For not the hearers of the law are just before God, but the doers of the law shall be justified." The 6th chapter of Hebrews is not all of the law of God. True, Christ set the example for us to follow. He led the way into baptism, birth of the Spirit, even into death and resurrection. This is not all that Christ established. He also set the example for the way we should live our life. He, being righteous, established a law that governs our every deed, that answers every situation. In John 14:12 Christ says, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." In the 6th verse of the same chapter he also says "... I am the way, the truth, and life: no man cometh unto the Father but by me."

These principles in the 6th chapter of Hebrews are the foundation of our faith, basic principles we sometimes call them, first steps if you prefer. In Matthew 24:13 He says, "But he that shall endure unto the end, the same shall be saved." This tells us that from the

time we first know him and lay our foundation we must "... endure unto the end ..." That we must remain steadfast in our faith, we must maintain that standard we accepted when we covenanted with him. In another place we are told to let our light so shine that others might see and glorify God. To be righteous we must comply with the law and will of God, therefore we must obey these basic principles and then endure unto the end. What law did Christ give us to govern our lives during this period of enduring unto the end? How do we let our light so shine? What is required of us as we endure unto the end?

Christ gave us a law or commandment that, if we obey, will lead us to righteousness. It is a commandment that will answer any question or situation. It tells the will of God in all things. Matthew 22:37 through 40, "... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

This is such a simple and clear commandment, that one would think it needed no explaining. Apparently it is so simple that it has been grossly overlooked by many. Today in the Restoration churches, it seems that the love of God and neighbour have been superseded by a love of the church and all the works, histories, pride of heritage, jealousies affiliated with it. In many instances the priesthood has worked to further the Restoration and its doctrines, to build up membership, to build an empire out of the work that was done in 1830, and have neglected their first love, namely Jesus Christ. In the hearts of many members of the Restoration, the love of one's neighbour has been changed to the love of those who are members of the Church only, and this love has been watered down to the extent that it has become tolerance and not real love. How can I say such a thing? Well, let's take for instance the second of these two commandments and see if I do not speak the truth.

"Thou shalt love thy neighbour as thyself." This implies that you love yourself, a thing which few of us are lacking in. If you love your neighbour as much as you love yourself, how come some are living high and easy and other are not? How come some of us drive good cars while others walk? How come some of us have fine homes while others have shacks? How come some of us can go on vacation and travel around while the missionaries have barely enough to make it? If we love our neighbour as ourselves; how can we stand up and call him names, contending with him over nothing because we don't like him, or because he is infringing on our little kingdom? Would we destroy our own work? How can we destroy another's? Would we ridicule ourselves? How can we do it to another? Will we publicly degrade ourselves? Then how can we do it to our neighbour? Do we refuse to forgive ourselves? (not very often) Why do we refuse to forgive

our neighbour? I could go on and on, but you can see for yourself. Hold up your life to this commandment. How do you measure up? Is there some you haven't forgiven? Is there some you could have helped and didn't? Do you really love thy neighbour as much as you love yourself?

Some have said that being righteous is to have charity, temperance, brotherly love, kindness, ... etc. I believe these to be the fruits of a righteous person. If we are righteous (using the definition we found in the dictionary), we are living in accordance with the law of God. By obeying these two commandments we will automatically have all these characteristics of righteousness. Christ said that by their fruits ye shall know them. What fruits are you bearing today? Do you naturally have charity, patience, brotherly love, kindness, temperance, ... etc., or do you have to make or force yourself to have these things?

Having been brought up from childhood in the home of an Apostle, I have been privileged to see many examples of the kind of fruit that is in existence in the restoration churches today. Let me tell you of some of them. I have seen pride, bitterness, jealousy, contention, hate, distrust, false statements, selfishness, unforgiving hearts ... etc. Are these the fruits of righteousness? Not in my understanding. There is no need in our trying to cover up these wrongs, that is what we have been doing for so many years in the past. No, rather let us bring them out in the open and see them with our own eyes and recognize from whence they come. If we can see them and recognize their origin, we will know how to go about correcting them.

Let us set aside these fruits of an evil vine. Let us strive to abide by these commandments that Christ has given us. Let us be ready when Christ sends out his angels to weed out those offenders, that we might be found standing when the tares are removed. We are all walking down the road to salvation striving for to find that perfect way. We all reach for that eternal reward of life eternal with our Lord and Master. As you walk through this life, as you go down that old, old path, if your brother begins to fall by the wayside, can you not stop and lend him a helping hand? If you come upon one who has fallen, will you cross to the other side of the road and go on by, being careful not to touch the fallen one so that you are not contaminated? Can you not stop and bend a little and help one who isn't as sure of his steps as you are? Do you not know that "... when ye are in the service of your fellow beings, ye are only in the service of your God" (Book of Mormon, page 212, verse 49)?

These are real, this life here and the life in the hereafter. God is real, his promise true. There will be a resurrection of all mankind, some to everlasting punishment and some to everlasting joy. Which is your choice? If you choose everlasting joy you must become righteous, you must obey God's commandments. Your whole purpose in life must be to please God, to love thy neighbor as thyself. If you choose everlasting pun-

ishment, go your own way and do as you please, you will receive your due reward.

In the Book of Revelation, we are told of a day of judgment. A day when all things will be brought to our remembrance, when we will answer to all that we have done and also to what we have not done. It will be a day of truth, not a day of excuses. It will not be a day when you can say shhhh to your sins, nor will you say to God, "It's not really that bad." Today while there is still time, lay that foundation carefully, of faith in God, of repentance daily, of baptisms, of the laying on of hands, then walk carefully down that narrow path; trusting daily in Christ and not in the arm of flesh nor in the words of any man. Make God first in your life, make thy neighbor second. Endure unto the end obeying all the law of God. Pray for one another.

When Love Grows Cold

by Emil Heeb

"For God so loved the world, that he gave his only begotten son" (John 3:16). How great would it be, and how happy we all could live if we could say, "we so love the Lord that we give our lives a living sacrifice to him." But, alas! the opposite is apparent everywhere. "The spirit is willing but the flesh (the human) is weak" said the Master. Oh, yes, our intentions are good; we plan to do great things for the Lord. We sing the songs, "I'll go where you want me to go, I'll do what you want me to do," but do we? When we are asked to go to church on the Lord's day, go to a prayer service, see a sick person, or visit a neighbor or anyone needing either material or spiritual help, we make excuses. Our love then is below that aspiration, "I'll do what you want me to do." Indeed the flesh is then weak and has not the moral strength to exert itself to action.

On the other hand, there are cases where situations justify love to grow, shall we say, bitter because of disappointments. There are those that have gone more than the second mile of what the Lord requires. In the spirit of love they have sacrificed for the church, the gospel and their children; but ingratitude virtually can kill or at least embitter that love that was once aflame with enthusiasm. Love is no longer regarded a virtue, cherished and valued as it once was, and must be, if the fruit of love is to be harvested, by those that do the sowing.

For example, in the writer's observation is a family, the parents of which did more than their fair share in raising their children. They gave them every opportunity and advantage to make of them honorable Christian citizens according to the pattern of the restored gospel of Christ. These children had tasted at least a sample of that great love the Parent of mankind had for his children (the world) though wayward they were from the beginning.

It is hoped that the reader knows how the Lord was disappointed and discouraged because of the ungratefulness of the people in the city in which he labored over three years healing their sick, and teaching them the way of love. But for all this He received as a reward only abuse, scorn and contempt. So in heart-broken grief, he was seen standing on a hill overlooking the city and weeping, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathered her chickens under her wings, and ye would not!" (Matthew 23:37).

In like manner the above mentioned parents now weep with broken hearts for their children who also have gone the way of the world and "would not" be gathered into the fold of Christ, having not been aware, or having deliberately ignored the great sacrifices the parents had made in the spirit of love for them, who had hoped they would also be an asset to the church in the days to come. The above mentioned family is not an isolated case or an exception, but it is the rule of things in these latter days. The reader can see it on T.V., hear it on the radio, or read it in the daily papers. All over the world, mankind has lost the precious heritage which the Master so patiently taught and exemplified with his every act. And it has grown cold to the love which he hoped the world would emulate, and thereby create the kingdom of heaven on earth.

Apostle Paul was aware that the world would grow cold to that love of Christ and his efforts to accomplish the great task to bring about a world-wide love-oriented society, when he said, "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:31).

So, do we wonder or can we blame parents, when their hearts are turning cold or bitter, when after many years of sacrificial love, they see that it is not returned with any degree or token of appreciation?

We hear of Hippies banding themselves under the name of "People's Jamboree," a fancy name for disobedient run-aways from home. They are the beginning of the growing anarchy. Yet some authorities and business organizations are blind to that danger and instead of devoting their efforts to counteract this evil of youth to grow wild and lawless, they provide for them places to operate their dangerous shiftlessness and immoralities. Surely the world (society), has reached that day of which Apostle Paul spoke saying, "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy" (2 Timothy 3:2). Jesus also said, "And because iniquity shall abound, the love of many shall wax cold" (Matthew 24:12).

This attitude of youth's boastfulness, pride and disobedience is as old as mankind itself. It can be traced to Adam, and again to Noah's time in particular. Judging from all the evidences, we are living in a similarly

wicked time. As early as in March 1829 the Lord spoke saying, ". . . for he (Satan) reigneth and hath much power at this time, for he hath got great hold upon the hearts of the people of this generaton: and not far from the iniquities of Sodom and Gomorrah, do they come at this time; and behold, the sword of justice hangeth over their heads, and if they persist in the hardness of their hearts, the time cometh that it must fall upon them . . ." (Book of Commandments 4:6). Since the world in the sight of the Lord was that close to the condition of Sodom and Gomorrah in 1829 what is it today? This is a sober thought to contemplate on.

Lehi, the father of Laman and Lemuel, also had his share of grief because of his cold-hearted and ungrateful sons. They too, did not appreciate the blessings of God, nor the love of their parents, neither the many kindnesses their more righteous brother Nephi did bestow on them. Instead they almost brought their aged father to the grave in sorrow. This coolness of love, or rather the absence of the response to love is not merely a family affair. Rather it has become a world-wide menace, so as to affect all types of peoples, communities and nations alike. The Lord has precisely described, and forewarned us concerning this condition, in the following words:

"Forasmuch as this people draw near unto me, with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men, therefore, I will proceed to do a marvelous work among this people; yea a marvelous work, and a wonder, for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid" (2 Nephi 11:146-147).

Yes, even in high places love has grown cold. In Paris, for instance, the nations have peace on their lips, but war is in their hearts. There are but few that have feelings for the needy. Individuals of affluence do not know their neighbors, nor do they care. The same applies to the nations of wealth.

May we of the Church of Christ be like the righteous Nephites. May we have the zeal of the gospel truth that has been delivered to us, for which many in ancient America, and in the early days of the "Restoration had suffered and died. Only such living, active love can save a dying humanity, and rekindle the love that had grown cold in so many hearts.

Or are we too smug and complacent to show concern for a friend, a neighbor or a stranger who needs a lifting out of a cold heartless material world of greed? For even the righteous few are caught in a world that breeds discontent between neighbors, strife between industry and labor, and war between nations, yes, even civil war between citizens. Only the gospel and its strict implementation can strengthen the faltering hearts that have grown bitter and sad by disappointed and unrewarded sacrifices, and bring awareness to those that have failed to appreciate and reward the blessings they

have received. Oh, for the ability to understand the heart and motives of each other!

"Charity (love) never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and prophesy in part. But when that which is perfect is come, that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things.

For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know, even as I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity (I Corinthians 13: 8-13).

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April 6, 1971—April 6, 1972
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(Temple Lot)

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**From The Desk
OF**

**THE GENERAL SUNDAY SCHOOL ASSOCIATION
EDITOR**

How quickly the moments of a year flow by. For that space of time now I have been presenting these comments together with the lesson material in the pages of the Advocate. I hope my effort has been of some benefit and blessing to someone, if not to anyone else, it has been so to me, because one does not prepare such a study without a lot of research being involved and one cannot do that search without learning. So it is as Paul wrote unto Timothy, the husbandman that laboreth is first partaker of the fruits. In seeking that which is of greatest importance; that which is most needed for a live faith and a real conscious relationship

with the Lord, I have become my first pupil. I thrill anew with wonder at the unlimited treasure that the Lord has stored up for us within the covers of those sacred records that he has preserved for our instruction and enlightenment.

Here are the words of life; eternal life, the earnest of which he has promised here and now. Here are words of hope, words of comfort, here the way is given by which we can reach above and beyond the written page and receive that priceless revelation of God, of Himself to ourself, in which the weight of life's burdens is lifted; the sting of life's tragedies softened; the tears of life's griefs are lessened, and the fear of tomorrow is taken away.

We have a song that says in effect, that only a ceaseless fountain can a ceaseless longing still. Even as the wonders of His grace and love and compassion and power are unlimited, so must our seeking after Him be without limitation. When we hunger for God and His truth, and the search for a bit of truth is rewarded, the desire for more truth is awakened. The Lord has promised to reveal great and marvelous things to those who seek diligently for Him.

Years ago Brother James E. Yates reminded us that a desire for a knowledge of its creator was an innate part of every human being; and warned us that if one did not feel any appetite for the things of the Lord, it was because we had let the things of this life crowd from our hearts the very longing for Himself that the Lord had put there in creating us. If any of us are found so, our first prayer should be that God rekindle in us that realization that only in and through Him can life have purpose.

I have heard testimony of several persons through the years, that when they first undertook to study the scriptures themselves, they had great difficulty in understanding them. In fact this is the excuse many give for not studying the Bible. They complain of the difficulty in reading the old English form. Out of this complaint we have now been rewarded with various versions in modern English, some of which do violence to the beautiful truths the Lord had preserved for us. But to those who persisted in the study of their scriptures, with prayer, has come an opening of the understanding, and the words of the Book have become delightful to them. To find a joy in learning and living in harmony with these things is the privilege of each of us.

Lesson Guide

Prayer is the soul's sincere desire,
Uttered or unexpressed.
The motion of a hidden fire
That trembles in the breast.

Prayer is a burden of a sigh
The falling of a tear,

The upward glancing of an eye
When only God is near.

Prayer is the simplest form of speech
That infant lips can try
Prayer, the sublimest strains that reach
The Majesty on high.

Prayer is the christians' vital breath,
The christians' native air;
His watchword at the gates of death
He enters heaven with prayer.

Prayer is the contrite sinner's voice,
Returning from his ways
While angels in their songs rejoice
And cry, "Behold he prays."

Above is the familiar classic poem on prayer. Prayer is all this but more than this; much, much more. Prayer is our means of communication with the Almighty God. It is a two way channel: we speak to him through the mediation of Jesus, and he speaks to us through the power and gift of the Holy Ghost (John 14:26).

There is much said today about the need for communication between peoples, between generations, etc., and one of the complaints made is that in the attempts at communication everyone talks but no one listens. Communication is a dialogue not a monologue. Sometimes we may be tempted to forget this when we seek to communicate with the Lord. We may go to great lengths in explaining our needs or in telling him of the problems that face us and then, as soon as we have unburdened our minds immediately go about our affairs with no time taken to listen should he wish to reply.

As the scriptures state in various places the Lord often speaks in a still small voice. It then behooves us to leave some place in our consciousness not filled with the trivia of our lives; that we keep aware and listening for the whisper of the Holy Ghost to us; that we spend some time drawn apart and alone, as Jesus did when he prayed, in which we can put all other considerations out of our minds, and wait upon the Lord for that guidance that we have asked for. Rare are the instances in history where he has burst into one's life uninvited, and even in those few instances it was because injustice was being done to the faithful, and the bursting in was as a warning should the course pursued be continued.

In consideration of the scriptures concerning prayer there are the several statements regarding the prayers of the righteous. Proverbs 15:8, James 5:16, Mormon 2:50, Book of Commandments ch. 26:12.

There are the scriptures with the admonition to pray, and the promise that the Lord will hear and answer the prayers of faith.

Psalms 102:17; Proverbs 15:29; Jeremiah 29:12-13; Joel 2:32; Matthew 21:22; Mark 11:24; Luke 11:9-10, 18:1; Acts 2:21; Romans 10:11-13; James 1:6; I Peter 3:12.

Book of Mormon: 2 Nephi 14:9-12; Jacob 2:49; Alma 7:23, 9:47-50; Heleman 2:25.

Book of Commandments: chapter 29:7.

The Lord has also recorded the instruction of how we should pray, when and where, for what, and for whom.

Matthew 5:44, 6:5-13, 26:41; Luke 11:1-4; Acts 3:1, 8:22, 12:5; Romans 10:11-13; Ephesians 6:18; Philippians 4:6; Colossians 4:2; 1 Thessalonians 5:17; James 1:5, 5:13-15; Jude 1:20.

Book of Mormon: 2 Nephi 6:103; Mosiah 11:149; Alma 4:5-6, 10:27-30, 16:175-184, 218-225, 238; 3 Nephi 5:90, 98-106, 8:46-54, 9:17-19, 24, 27; Moroni 2:2, 6:9, 7:53, 8:29.

Book of Commandments: chapter 4:8, 7:1, 4, 16:28-29, 41, 24:22-23, 55-56, 32:3, 34:14-15, 60:15-21, 60:75, 77.

There are a few requirements listed in addition to faith as follows: Mark 11:25-26, 1 Peter 3:7, Alma 16:239, 3 Nephi 5:107 and 8:55-56, 61. Also that companion to prayer, fasting. Matthew 17:21, 1 Corinthians 7:5, Inspired Version, Book of Mormon, Omni 1:47, Alma 4:6, 21:2, Helaman 2:31, 4 Nephi 1:13 and Moroni 6:6, Book of Commandments 60:22-23.

There is also a denunciation of prayer and fasting that is false; a pretence without true faith and sincerity of heart. Matthew 6:16-18, 23:14, Luke 18:10-14, Moroni 7:8.

The quote given in Jeremiah 29:12-13 states that we will find God when we will search for him with all our heart. It is easy to see that a prayer without a desire to find God at the center of it is not acceptable. To find God is the first purpose of prayer; to put our wills subject to him, our first motive. Of course for such a prayer to be answered, we have to mean it. There is some risk involved. When we sing, and as we have read that the song of the righteous is a prayer to God, "I'll go where you want me to go dear Lord, and do what you want me to do, and say what you want me to say," we better have our hearts unconditionally committed to follow whatever directions the Lord gives. We may be thinking in terms of far away places, and perhaps even challenging service in rewarding circumstances; but the first errand he is very likely to send us on is to go and make an apology to someone we have mistreated, or whom we have failed to forgive for an injustice done to us.

God will only be found of us on his terms. The promise is made that every one that asks receives, every one that seeks finds, and every one that knocks is opened to. I believe that this promise is sure, I also believe that it is sure depending somewhat on the way we ask and seek and knock. Sometimes the answer is not immediate; we are required to importune again and again; we have to continue our requests with diligence and perseverance. I have read that the Hebrew words which have been translated ask, seek, and knock are in the progressive order in this text. A more accurate

interpretation might then be to keep on or continue asking, seeking, and knocking.

The need of the preserverence is not to soften the Lord to our crys, but to condition us; to bring us to that willingness of heart and mind; the humility, broken heart, and contrite spirit which will be receptive to the will of the Lord and submissive to it.

When the early saints were driven out of Jackson County in 1833 the word of the Lord came through Joseph Smith concerning their distress in which he said that the saints had been slow to hearken to the voice of their Lord, and in the day of their peace had esteemed his councils lightly, therefore in the day of their trouble when of necessity they sought him he would be slow to hearken to their prayers, although he would not utterly cast them off. (Doctrine and Covenants Section 98:3-4). Also we are told in James 4:3 that sometimes we ". . . ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

The Book of Commandments 53:25-26 reminds us that he who is purified from all sin shall ask whatsoever in the name of Jesus and it will be done, but that it shall be given him of the Spirit what to ask. Also in chapter 49:25, that he that asketh in the spirit asketh according to the will of God and so it is done. It is easy to reason that when we ask in the spirit we will not ask to consume on our lusts, or if we are asking according to satisfy our lusts we then are not asking in the spirit. It is easy to see that if we pray in the spirit we could not ask for everything that would be unfair or unjust to another. Our blessing is never someone else's hurt.

When real contact is made with the Lord our God, the first and deepest response of our hearts will be awe; also to worship, praise, and offer thanksgiving. When I say contact, I mean when the communication is flowing both ways. Not only when we are addressing God; but when we are receiving an answering flow of the Spirit of the Lord as being revealed to us. I do not say that the Lord does not hear our pleas whenever we approach him even though we are not in the condition of heart and mind that we can receive his half of the communication. But make no mistake about it, when God does reveal himself in answer to prayer, in even the smallest degree, our human woes become lost in wonder.

In review of the scripture texts given, we can see that we are to seek the Lord's will and blessing over and about all things pertaining to life now and hereafter, and giving thanks in all things too. We do not have to be able to word long eloquent prayers to be heard of God, many times prayer needs never be worded at all, if our hearts are drawn out to him.

Whenever our prayer experience seems unfruitful we must know that the channel of communication is blocked at our end, never at the Lord's end. Our faith may be wavering. James says let not the man that wavereth think he will receive anything of the Lord (James 1:5-7). The most common reason our faith wavers

is that we have not yet committed ourselves totally to the will of the Lord; we have not an undivided heart, but we are sharing place there with the desires for things that satisfy our lusts.

Our times of prayer should and will be a delight to us when God, his kingdom and his righteous will hold first place in our hearts. In view of this, what a sorry comment on the state of the human family when throughout the so-called christian nations, the gatherings for the services of prayer are the least attended.

Prayer is our connection to God. The disciples said to Jesus, "Teach us to pray." Very little else that we can learn or teach regarding the hope of salvation will benefit us if we do not learn to pray; and if we do not learn to wait upon the Lord; to listen, and to discern his answering voice. LET US PRAY.

WHAT THE BOOK OF MORMON MEANS TO ME

What does the Book of Mormon mean to me? This is a lot more than just a question. It is my whole life, my all. My life was empty before the Book of Mormon came to me. For most of my adult young life, I had been trying to find the gospel of Christ in its purity. I was not satisfied with the teachings of the religious sects of today. Then one day I picked up an issue of Life Magazine by chance (or was it). In it was an article entitled "The Mormons Are the Happiest People in the World." I read the article and my heart swelled within me and tears came into my eyes. I finished reading the article and then picked up an issue of Look Magazine. There was an article about the richness and happiness of the Mormon in that issue, also.

I thought to myself, "Why are they so happy?" While pondering on the matter, my mind went back to my history classes when I was but a youth, and I recalled reading about the Mormon pioneers and my heart became warm all over. So I decided to write to Salt Lake City for information on the Mormon people. Within days I received a letter with literature in it from President David O. McKay, along with a copy of the Book of Mormon. I read the book and I knew that I had found the lost parts of the precious gospel, the plain and precious gospel that men (through Satan) had sought to destroy. But God, in His wisdom foresaw the dealings of Satan and brought forth this part of the gospel in His own due time—this part being the gold plates (Book of Mormon), which were deposited in the earth awaiting the time they would be brought forth and given to the world as an added witness that Jesus Christ is the Son of God, the very Messiah of which the Bible foretells (Isaiah 29:4, 14-19).

Yes, the Book of Mormon means everything to me. It is my guide to salvation because it tells us in plain terms what we should and should not do if we are to be the children of God.

The Bible is God's word. This I believe, but is it just as God gave it to the prophets of old? If it is, then where are the lost books of the Bible? Can we find in the Bible if a baby should be baptized? Some Bible scholars say **yes**, some **no**. The result is confusion, but in the Book of Mormon we find the answer given very plainly. In Moroni 8:10-13 it says it is a gross error to baptize babies. We are told that little children are alive in Christ and have no need of baptism.

According to the Bible, is it okay to join secret organizations and/or take secret oaths? Again, some Bible scholars will say **yes** and others, **no**, but in the Book of Mormon: 2 Nephi 6:23 and 2 Nephi 11:93 we are told that secret oaths are not of God, but rather that Satan appears as an angel of light, stirring up the children of men unto secret combinations of murder and secret works. For secret organizations are not God's way, but the way of darkness.

And again, in the Bible, is Peter the rock that the church was founded on? We again have a split opinion among scholars, but in 2 Nephi 12:34-35 & 3 Nephi 5:41 we are told plainly that the rock is not Peter or any man, but the rock is the doctrine of Christ, no less and no more (Divine revelation from God—the plain unadulterated gospel).

What does the Bible teach on priesthood? It gives us all the offices which we have in the church today, but again Satan spoke to man and told them that these offices were no longer necessary, and instead of Elders and Apostles, we should have Reverends, Cardinals, Popes, etc.

The Book of Mormon, in its plainness, comes forth to defend the Bible in regard to these offices, showing that they were to be continued while the CHURCH OF CHRIST was on earth; thus we have an added witness to the Bible, and not a replacement for it.

Today's religious world will tell you that what we have replaces the Bible with what they call the Mormon Bible, but I testify before God and all who may read this that we did not replace the Bible with a new one. God, in His infinite mercy looked down upon the miserable state of man and His heart was moved with compassion to show His children that He did not forget them. He prepared a way that the gospel would not be lost. He called a young man, Joseph Smith, Jr. to prepare himself to receive the gold records of the ancient inhabitants of the American continents, to which he would, through the power of God, translate into the Book of Mormon.

It is not a book about Mormons! Nor is it a Mormon Bible! It is God's Holy word to a lost and dying world.

In the days of Noah, God gave an ark to save those who believed in God's word. Later, He gave His Son to save those who believed—then came Satan, a wolf among the sheep, appearing as an angel of light, deceiving the very elect, removing the plain and precious things from the doctrines of Christ, using for his excuse that as time changes, so must the doctrines change. Now, in these latter days, Satan is again busily stirring up the people

to rebel against God's word—proclaiming that we have a Bible and there can be no other Bible.

Are people so foolish to think that the witness of one nation is greater than that of two? I say to you, that we are not giving to you a new bible, but an added witness and the fulness of the gospel, which God gives through His love and through His Son.

The reason for calling it the Book of Mormon is because 'Mormon' was the last man who compiled the history of the ancient inhabitants of which the book speaks.

Some will say that the book is not Christian and that it teaches polygamy. **THIS IS NOT TRUE!**

From beginning to end, it teaches **Christ** and speaks out **against** polygamy.

If only the world would put aside their prejudices and biased opinions and read this book, they would then know as I do why the Believer in the Book of Mormon is a happy person. He who accepts the Book of Mormon has a knowledge of the fulness of the glorious gospel that was taught in former times with its gifts and blessings all so full and free to those who would but seek them.

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No Other Gods

By Jim Yates, Junior

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:35-37).

This scripture reminds me of a story we read in our Literature Class at school. Let me summarize the story for you: It is the story of a farmer who had every thing he could ask for. He had a home full of warmth and happiness. He had fine children and a wonderful wife whom he loved very much. There was always plenty of food on the table, but there was **one** problem—he wanted more than his home and family provided him, for he wanted wealth and power.

One day as he was plowing his fields, he stopped to greedily daydream of all the wealth and power he desired. "Oh, what I wouldn't give for these things, even my own soul," he said aloud.

No sooner had he spoken these words than a stranger came from behind him and tapped him on the shoulder. "I can give you all these things and more if you will but sign this contract," said the stranger. In his greedy lust for the things he desired the farmer hastily signed the contract and failed to recognize the stranger as the devil. Little did he realize the misery he was about to receive.

As the days went by his wealth and power grew, as did his greed as well. But soon other things, which he had failed to recognize in the contract, began to occur.

The warmth and happiness left his home. He no longer had his happy children playing in his home or a loving wife to greet and help him. Old friends drifted away. Far too late he realized what a mistake he had made. Now his life was empty, full of misery and sorrow, and the wealth and power was little comfort.

This was just a story, but it is taking place every day in life. People all over the world are putting material things such as power, wealth, popularity, etc., in front of spiritual things to the point that they are worshipping material idols rather than their Heavenly Father. And He has said in no uncertain terms, "Thou shalt have no other gods before me for I am a jealous God."

By ourselves we cannot ward off the darts of temptation, but we can find a shield in the teachings of Christ. Through the power of prayer you can ward off the powers of Satan. This is the only way it can be done. Too often we fail to use this source of strength and help that is offered to each and everyone of us. It is there for the asking as we are told in Matthew:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matthew 7:7-8).

You will always find that where there is a great deal of good to be done, Satan will be there working his hardest to destroy it. He's not half as interested in those who just don't care as he is in those that have accepted Christ and His teachings and are trying to live their lives according to His teachings. Satan will even say that he is Christ to deceive us. His powers are as real as night and day and they are just as active now as they ever were. That is why we must be extra careful and why we must pray for the spirit of discernment.

Let us not be led astray by the snares of Satan, for he will promise us anything and every thing if we would just follow him. The scriptures tell us that the end of such a course is death; that is, to choose the Prince of Darkness is to choose death. In Proverbs 14:12 we read, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Yet in the face of all these warnings there are countless thousands of people that follow him anyway.

Harry Emerson Fosdick once said, "Nobody just finds life worth living. One always has to make it worth living." You know that no one just happens to live a good life; he has to work diligently for it. This choice is yours and mine. How will we live our lives? I pray that when the end does come we will have been found to have made the right choices.

"Every way of a man is right in his own eyes: but the Lord pondereth the hearts" (Proverbs 21:2).

"Commit thy works unto the Lord, and thy thoughts shall be established" (Proverbs 16:3).

Mother Dear

By Janice Hansen

Oh, Mother Dear, What can I say,
To you upon this Mother's Day?
My heart is filled with love for you,
Each new day makes it seem more true.

Like sunlight making the world so bright,
You seem to have a guiding light;
That shines forth in beauty every day,
I'll lead them onward, it seems to say.

Your voice is like music, so soft and sweet,
Making each day of my life more complete;
Filling my heart with joy unforecast,
Giving me love to cherish and hold.

You're an angel, Dear Mother, in just every way,
I cannot explain, How can I say;
Enough to let you really find,
What's in my heart because you're mine.

Often I find my mind astray,
Remembering an earlier childhood day;
Hearing your laughter fill the room,
Chased away all doubts and gloom.

So many times I've stood nearby,
And watched an act of love draw nigh;
As you would kiss away each tear,
And soothe away each childish fear.

How many times your heart did ache,
For things you wanted for our sakes;
Each worried line upon your brow,
Speaks of love, both then and now.

Today, I see you standing near,
The years have made you grow more dear;
The world to us you still would give,
I love you more each day I live.

Mere words alone cannot express,
But could I have said any less;
And still revealed my love for you,
My pride in being your child, too?

Thus, Mother Dear, the words so sweet,
Once more seem fitting to repeat;
So I'd like to say, as this day does start,
Dear Mother, I love you, with all of my heart.

"My son despise not the chastening of the Lord;
neither be weary of his correction: For whom the Lord
loveth he correcteth; even as a father the son in whom
he delighteth" (Proverbs 3:11-12).