

Zion's Advocate

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

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No. 5

The Prayer of My Heart

Written by Jay Moser

Oh Dear God, Help me to see and enjoy the beauty in life when it's there, and help to bear the ugliness when the snow melts. Make it easy for others to be faithful when they are near. Let me not tempt them. Enable me to judge myself and no one else. Let me admit my faults, help me to pray with all the energy of my heart for charity. Keep our souls Lord, even if it is necessary for you to break us. Smite me if I become proud of anything that is not of your making. If I may, let me be one of your many hands on earth. Give the strength and wisdom to me, that I will need to complete my life. Help me accept what you have in store, for however great or small it may seem. Dear God, help me to care and pray for others. Forgive me for my sins, show me I'm wrong, punish me if I need it, and fill my heart with sorrow for the wrong I have done in the sight of your eyes. I only ask for enough faith and hope to keep my head lifted and my eyes turned toward you. Give me the guidance I must have to be a truly good father. Lord help me to be a good husband, and help me to listen and listen and listen. O God, I need you more than anything.

Amen

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SUNDAY SCHOOL SUPPLIES

INSTRUCTIONS IN ORDERING

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

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

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EDITORIAL - THE EXTRA MILE

We have just passed through another Solemn Assembly in which we have endeavored to seek unto God for his blessings, hopeful perhaps, for some special blessings. Though some may have felt that we failed in our effort yet nevertheless I cannot help but feel that the Lord was with us. As one brother expressed it, it was a peaceful waiting before God in preparation for the great Solemn Assembly which is to come. On the other hand any lack we may have felt can only be attributed to a lack of preparation on our part to come into the presence of God.

At one point, to a remarkable degree of unison, we all prayed that the Lord would pour out His Spirit upon us in great measure even unto fulness. This is perhaps the one thing which was uppermost in many of our minds. We do need the Spirit to be with us. But are we really ready to receive it? The answer to this question was given by one brother as he arose afterward and testified to us that the Lord couldn't pour out His Spirit upon us in such manner for were He to do so we would not be able to receive it. We cannot, said he, expect the Lord to erase in a moment all our lack of diligence and preparation to Him and expect Him to pour out such great blessings upon us.

Perhaps, too, we are not sure of what we should be seeking for. In the great Solemn Assembly to come the purpose will be to ask God to spare His people that they be not given to reproach that the heathen should rule over them. Perhaps we should be praying along this line. But in the meantime, maybe our prayers should be more to the effect that we might have oil in our lamps, that we might become a prepared people, laying all upon the altar and thus be worthy of his protection and blessing when that day comes.

We were warned by another brother that should we ask amiss the Lord might answer us according to the idols of our heart. This is a very real danger. We should never insist that the Lord do thus and so. Instead our prayers should be that His will be done. If we will come before Him in the depths of humility and with full purpose of heart we will realize blessings even beyond our desires.

The next Solemn Assembly is only eleven months away. It is not too early to begin making preparations for it. Let's prepare for it with a diligence unlike any we have put forth in the past. We cannot expect to gain the blessing if we wait until just the week before to make our preparations. One brother arose during the Sunday sacrament service and stated that the reason why we do not receive the greater blessings, which we say we would like to have, is because we are a satisfied people. We are already satisfied with the crumbs we have.

Reference was made several times to the idea of going the extra mile or the last mile of the way. To put it another way, how much do we really want the blessings? Is it really worth making a sacrifice for? Are

we really willing to lay all on the altar? especially the rest of the year when we are back out into the world? It is a difficult question to answer. With so many worldly influences surrounding us it seems almost an impossible task to be in the world and not of it. Yet the command is, "Be Ye Perfect." And according to Nephi, the Lord does not give a command except He open the way before the children of men that it can be fulfilled. Paul tells us that no man is tempted above that which he is able but that a way of escape is prepared, which he indicates is the flesh and blood which we take.

How much then are we willing to sacrifice for the Lord? One young woman bore testimony that she had concluded that worldly music was not pleasing to God and that she had decided against listening to such music. She felt now that there was more fun in coming to church and serving God than there was in doing the things of the world. The Book of Mormon tells us that whosoever shall hunger and thirst after righteousness shall be filled with the Holy Ghost.

What does it mean to hunger and thirst after righteousness? Is it not a seeking of the will of the Lord? a desire to please Him? Isn't it also a hungering after His word and a consecration of one's life to His cause? It is this and more. It is the keeping of His word, the obedience to His commandments, yes, the laying of our all upon the altar of sacrifice. This we will do if we are truly hungering and thirsting after the way of God. But this we will not do if we are already self-satisfied, — if we are lukewarm christians.

Again, what does it mean to hunger and thirst after righteousness, or to seek first the kingdom of God, or to lay our all on the altar? In the book of Alma we read this bit of instruction. "And now I say unto you, all you that are desirous to follow the voice of the good shepherd, COME YE OUT FROM THE WICKED, AND BE YE SEPARATE, AND TOUCH NOT THEIR UNCLEAN THINGS" (Alma 3:98).

Are we willing to do this? Do we realize what is involved here? Or is it possible that we have become so worldly in our natures that we no longer recognize what the unclean thing is? Yet God's way is not man's way. And his thoughts are as far above man's thoughts as the heaven is above the earth. God expects perfection, nothing short of the best from us.

What are some of these unclean things of which we may be unwarily subjected to? Could television be holding us back? What about the mass of the more respected magazines which we may purchase on the news-stands? Then there is today's fashions. Speaking of television, even if we avoid watching the worse of the current programs, are the remaining ones which we may choose to watch totally free of corrupting influences? What about the commercials which are a continuing conditioning of the American Aud-

ience to accept things on the basis of sex appeal, etc? What about the better shows, which in themselves may be harmless but yet contribute little or nothing to our spiritual welfare? Do we really have time to spend before a television screen when the work of God is languishing and souls are being lost?

We have heard the statement that God someday will set the church in order, which may very well be true. But it sounds at times more like an excuse for our inactivity and lack of zeal. Yet the field is ripe and the harvest is great. Is it because we have a lack of desire before God? When the sons of Mosiah became converted they were filled with an exceeding great desire for the souls of men. "Now they were desirous that salvation should be declared to every creature, for they could not bear that any human soul should perish; Yea, even the very thoughts that any soul should endure endless torment, did cause them to quake and tremble" (Mosiah 12:5-6).

Are we lukewarm waiting for God to do something when we should be doing something to further the cause of Zion in the meantime? Time is short and we haven't time to waste on frivolous activities more than is expedient.

Then what of the magazines we read? Are they unclean in any way? Of course, there are exceptions, but the general run of magazines are anything but God-like in nature and quality. Accent nowadays in such magazines is toward the carnal mind, the lusts of the flesh. Some have deteriorated in recent years to the point that it is a shame for any true christian to even have them in his home. Magazines which were once considered respectful are turning more and more to sex as a selling item. Then there are the usual liquor and cigarette advertisements. Do we really have time for such? The decision, of course, lies between us and God.

The fashions of the past decade have done more to cast down the morals of this nation than just about anything else has in a comparable amount of time. And sadly to say the church has not escaped this latest influence of the world upon it. Our spirituality has suffered as a result. It was a sin for Ham to look upon the nakedness of his father, and as a result he was cursed of God. Yet today we think nothing of displaying our nakedness for all the world to see. God surely is not pleased.

How much time do we spend in worldly activities as compared to God's work? What about family worship? How often do we read, rather, study the Bible and the Book of Mormon? Then there is prayer. How negligent are we along this line? Worldly activities tend to squeeze out the things of God and prevent our having a closer walk with God. Whether we like it or not, it all comes down to one thing. How much are we willing to sacrifice to God? Or how much are we willing to lay upon the altar?

To obtain a fulness of a blessing from the Lord requires an extra effort on our part. And that effort includes fasting. In Isaiah the Lord tells us what kind of a fast we must undergo if we truly desire so great blessings. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" (Isaiah 58:6-7).

And if we will do this says He, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in" (Isaiah 58:8-12).

But this is not all. There is something more. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isaiah 58:13-14).

Let's keep these things in mind as we prepare for the Solemn Assembly of 1973. If we are unwilling to do as the Lord has asked of us here then we cannot expect Him to bless us when we come again before Him. But let us be diligent in keeping the commandments of God and go that extra mile as the Lord requires of us.

Harvey E. Seibel

ORDINATION

John Martin Case was ordained a priest March 12, 1972 by Elder Marvin M. Case and James M. Case at the Temple Lot Local in Independence, Missouri.

BAPTISM

William McKey Landrum of Sharpstown, Texas was baptized and received the laying on of hands February 17, 1972 by Apostle E. Leon Yates.

A Reminder of the Editor's Change of Address

Please send all material for the Advocate to 9800 E. 32nd Street, Independence, Missouri 64052 instead of 1502 S. Logan. We are still receiving material at our old address which must then be forwarded by the Post Office to our new address. Thank you. The Editor.

ANNOUNCEMENT

Harold Gill, a member of the Audio, Visual, Vidio and Archeological Committee wishes to announce that he has a library of sermons including such names as William F. Anderson, Don W. Housknecht, Oren Caviness, Denver Chapman, Don McIndoo, E. Leon Yates and others. These are tape recorded and are available either for use or to keep by contacting Harold Gill, 1526 W. 7th Place, Tempe, Arizona 85281.

NOTICE FOR ADVOCATE

The Library Board has been requested to inform the public through the Zion's Advocate, the list of books available for study and information. Inasmuch as this list would be quite lengthy, it is believed that it would be impractical to publish it in that manner. There is a list of the books and tracts available in the Bishop's Office, and this, as well as a card index, may be examined by those interested. Brethren M. Harvey Seibel and William A. Sheldon also have copies of this same list.

We are forbidden by conference action to allow these books to leave the church building.

Velma J. Wheaton, secretary

AN INTERESTING OBSERVATION

Buddha, when he had come to the end of his life, said: "I am still searching for truth."

Jesus Christ, however, made the claim: "I am the truth" (John 14:6).

Do you desire to be loved of the Lord, even as a father his son? Then "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).

Clarice (Alverson) Addie

Sister Clarice S. (Alverson) Addie was born September 5, 1890, in Rock County, Wisconsin. Passed from this life at the Atkinson Memorial Hospital at the age of 81 years and 7 months.

She was joined in marriage to Rollo Addie, February 25, 1914. He preceded her in death in 1970. She was a long time member of the Church of Christ (Temple Lot) in southern Wisconsin.

She leaves to mourn her passing a daughter, Mrs. Harry Rubitsky, Lima Center, Wisconsin; two sons, Virgil Addie of Rio, Wisconsin, and Sherwin Addie of Albuquerque, New Mexico; 18 grandchildren; 15 great-grandchildren; a sister, Mrs. Bert Shuman of Lakewood, California. She had a host of friends and neighbors; and was loved and respected by all members of her church with whom she came in contact.

Services were held at 2 P. M. Saturday, April 8th, 1972, in Skindingsrude Funeral Home in Whitewater, Wisconsin. Elder Kenneth J. Smith officiated, assisted by Elder Isaac Brockman. Internment was in Milton Lawns Memorial Park, Janesville, Wisconsin. She was laid to rest beside her husband who had preceded her in death.

OBITUARY

Levi W. Maley was born to Thomas and Katherine Maley in Zumbrota, Minnesota, February 5, 1879.

He passed from this life February 29, 1972 at the age of 93 years and 24 days.

Levi was married to Lauretta Tullis in 1907 and together experienced many rich and memorable blessings as they moved from Minnesota, North Dakota, and Iowa. To them were born two daughters and four sons.

His wife and daughter, Madeline, preceded him in death while they resided in Lamoni, Iowa.

He was a member of The Church of Christ. As a retired electrician, he lived in Toledo, Ohio and for twenty one years in Independence, Missouri.

He is survived by one daughter, Katherine R. Moyer, of Independence, Missouri; four sons, Thomas S. Maley of Minneapolis, Minnesota; James D. Maley of Kansas City, Missouri; Forrest E. Maley of Independence, Missouri; and Robert L. Maley of Tulsa, Oklahoma; one brother, Lyle Maley of Largo, Florida; eleven grandchildren, and five great grandchildren.

Levi's Irish humor and faith in God accompanied his through life and netted many friends of all ages and a living hope through our saviour, Christ Jesus.

We extend our heart felt sympathy to each and all of the family. With them we will all feel the absence of our brother, but the memory of his many testimonies shall always be vivid.

CORRECTION

In the March Lesson Guide, the second lesson section, the second paragraph which reads, "Whatever one's personal opinion may be at any given moment, and opinions do change, the Book of Commandments is inspired!" should have read, ". . . the Book of Commandments is!"

Someone presumably thought the statement incomplete, and knowing my personal opinion added the word 'inspired.' It does not read so on my carbon.

The addition changed what was a simple, all-be-it, emphatic statement of fact into one of mere personal conviction. The very reason for including references from the Book of Commandments is based upon this fact that it does exist, and every statement in it claims to be the voice of the Lord Himself. Therefore each one must make some disposition in regard to it. By either action or default we accept it, reject it, try to ignore it or are tossed about by indecision. The one thing that we can't do is get rid of it — it is! So in my opinion we need to investigate it and thus see what it does teach, but it was not my intention to so emphasize my personal convictions through the lesson material.

THE ECUMENICAL MOVEMENT GATHERS MOMENTUM

A significant new development in church affairs occurred recently in Atlanta, Georgia, which may be of interest to those of us who are keeping up with the progress of the formation of the image to the beast. The article was printed in the Kansas City Star during the second week of April 1972.

Roman Catholic Bishops meeting in Atlanta, Georgia gave their sanction this week for joining with Protestants in a nationwide evangelism drive, the purpose of which they say will be to preach the good news. The campaign will last the whole of 1973 and will involve more than 100 Protestant denominations.

This seems like the beginning of an incredible union between Catholicism and Protestantism. Although the Pope still has to approve the measure, there seems little reason to doubt but that his signature will be forthcoming. We can plainly see from this that Satan is moving with increasing rapidity in world affairs, for he knows his time is ever growing shorter.

Do you want the blessing of plenty? Then "Honour the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Proverbs 3:9-10).

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.

THE ELEVENTH HOUR (Submitted by Emil Heeb)

While my friend Frank and I idly chatted the evening away, I felt that I was wasting valuable time, and hoped to strike up some lead for a worth while conversation to bring a ray of light to my friend. Then suddenly I got an idea. I asked Frank, "What time is it?" He looked at his watch and said, "It is just ten fifteen." "Oh," I said, "I don't mean what time of day it is, but am concerned about the time of the world age we are living in." He looked somewhat surprised at that, and said, "I don't know that, do you?" "Yes," I said, "A wise Chinese once said, 'it was later than you think,' and he was right. The Bible also tells us we are living in the eleventh hour dispensation. And the perplexing condition the world finds itself in confirms that we are in that last hour, end-period of time. Jesus spoke a parable in which he likened the kingdom of God to a man sending out servants into a vineyard (world). Some early in the morning, some in the third hour, others in the sixth hour, and in the ninth hour; and once more in the eleventh hour. See Matt. 20:1-6.

The above mentioned hours represent the various periods of the world history. For instance, the early morning indicate the first centuries after creation. The sixth hour indicates a later time, possibly Christ's personal sending out the twelve apostles. The eleventh hour denotes the time or period of the end or nearing the time of Christ's coming again into the world.

Soon after the early apostles had passed away, the laborers in Christ's vineyard became unfaithful and failed him in their work. Apostle Paul was aware of this and warned the church saying, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock" (Acts 20:29). So we see it was necessary to send other laborers into the vineyard. Thus we read again, "And about the eleventh hour he went out, and found others standing idle, and saith unto them, why stand ye here all the day idle? . . . As already stated this denotes the last dispensation of the Lord's sending his servants with the gospel into the world before his returning again. Later we shall show that this eleventh hour dispensation is at the time of wars and rumors of wars when the gospel would go to all nations. This gives us to realize that we are now just at the end of the age before the Lord's ushering in the kingdom and preparing the wedding feast.

This eleventh-hour dispensation is in the Bible variously called the latter days, days of trouble, day of preparation. The prophet Nahum described our day as follows:

"The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broadways (freeways): they shall seem like torches. They shall run like lightnings, he shall recount his worthies" (Nahum 2:3-5).

The recounting is necessary, for as already stated, some had failed to stand up to be counted worthy to attend the feast the Lord will prepare.

Dear reader: When considering the above mentioned scriptures, you will certainly recall what had happened in Vietnam during the last six years. Think of the automobile wrecks, jostling against one another on the freeways. You will have the clear evidence that the eleventh hour dispensation is **now**, not in some far future time. So **now** is the time for us to prepare.

When there is no trouble to be faced or feared, we have no need to prepare for anything. But now, trouble is at our doors. Jesus himself said, "For nation shall rise against nation, and kingdom against kingdom" (Matt. 24:7).

It would be difficult for any one to prove that we are not now in that period of time. And speaking of this same dispensation the Lord said further, "And this gospel of the kingdom shall be preached in all the world . . . and then shall the end come" (Matt. 24:14). Scarcely over a hundred and forty years ago the Lord sent an angel from heaven with the everlasting gospel (the fulness of the gospel). We read in the Bible that he had promised to do this "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6). In another passage the Lord is referring to the same eleventh hour dispensation as follows: "And sent his servants at supper time to say to them that were bidden Come for all things are now ready, and they all with one consent began to make excuse" (Luke 14:17-18).

Only those that make good use of this eleventh hour dispensation will be permitted to partake of the Lord's wedding feast. For the **church is the bride**, and those that are not part of the church can not have part in the feast. This fact is once more set forth in the parable of the ten virgins:

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

"And five of them were wise, and five were foolish.

"They that were foolish took their lamps: and took no oil with them:

"But the wise took oil in their vessels with their lamps.

"While the bridegroom tarried, **they all slumbered and slept.**

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

"Then all the virgins arose, and trimmed their lamps.

"And the foolish said unto the wise, give us of your oil, for our lamps are gone out.

"But the wise answered, saying not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.

"And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

"Afterward came also the other virgins, saying Lord, Lord, open to us.

"But he answered and said, verily I say unto you, I know you not.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. 25:1-13).

The above parable gives us to know that the midnight hour follows immediately after the eleventh in which we now live, the hour or period of his preparation. So, let us be wise and be prepared to meet the Lord and not be left out and be disappointed. The Lord once more spoke softly but firmly calling the people to hear and prepare. We quote:

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear; prepare ye, prepare for that which is to come; for the Lord is nigh, and the anger of the Lord is kindled; and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give ear to the voice of prophets, and apostles (living apostles) shall be cut off from the people, for they **have strayed from mine ordinances**, and have broken mine everlasting covenant, they **seek not the Lord to establish his righteousness**, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol which waxeth old and shall perish in Bablyon, even Bablyon the great, which shall fall" (Book of Commandments, page 4:3).

We have now learned that **our day** is the day of His preparation. It is also a time for us to prepare that **we** may be the sheep which the Lord will search out for himself. For we read:

"For thus saith the Lord God; behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out

my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day" (Ezekiel 34:11-12).

APPEARANCES by Darleen Smith

"Abstain from all the appearance of evil" (1 Thes. 5:22).

First, let us consider! What is evil? Disobedience to God (Genesis chapter 3).

Things that God hates; "And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these things are things that I hate, saith the Lord" (Zechariah 8:17).

"And he did very abominably in following idols" (1 Kings 21:26).

"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries" (1 Peter 4:3).

"Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other Gods, whom they knew not, neither they, ye, nor your fathers. Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh do not this abominable thing that I hate" (Jer. 44:3, 4).

"Devise not evil against thy neighbour, seeing he dwelleth securely by thee. Strive not with a man without cause, if he have done thee no harm. Envy thou not the oppressor, and choose none of his ways. For the froward is an abomination to the Lord: but his secret is with the righteous" (Proverbs 3:29 to 32).

"He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9).

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven them" (Matt. 12:31).

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affections, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only to do the same, but have pleasure in them that do them" (Romans 1:28 to 32).

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving

thanks. For this you know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be ye not therefore partakers with them" (Ephes. 5:3 to 7).

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain" (Exodus 20:7).

"For there are many unruly and vain talkers and deceivers, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. Unto the pure all things are pure; but unto them that are defiled and unbelieving, is nothing pure: but even their minds and conscience is defiled. They profess that they know God: but their works deny him, being abominable, and disobedient, and unto every good work reprobate" (Titus 1:10-11, & 15-16).

NOW, how would one have the "appearance of evil," or put on this appearance? Could anyone so appear and yet not be evil? and why? and for what reasons? A hypocrite puts on the appearance of good, but is evil within. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward" (Matt. 6:2).

"But all their works they do for to be seen of men" (Matt. 23:5).

"And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of ravening and wickedness" (Luke 11:39).

They choose - - "the chief seats in the synagogues, and the uppermost rooms at the feasts" (Mark 12:39).

These quotations are some of the things done by mankind seeking their own glory. Again we ask, how is a person to have the "appearance" of evil?

To use the Holy Father's name in careless speech? This is an evil. To say, "Thus saith the Lord," when that which is spoken is not inspired by the Holy Ghost? This is indeed a greater evil, in taking the Lord's name in vain.

So we ask yet once again, what is this "appearance of evil?" not to be evil, but appear to be? And why would one want to appear to be evil? One certainly is in very grave danger in even wanting to appear to be evil for the "appearing" would soon become the "reality." "For as he thinketh in his heart, so is he - - -" (Prov. 23:7).

There are a few ways one could display an "appearance of evil" to others:

(1) - If our associates are doing wrong things, evil things; do we, through fear of losing their com-

any, fail to condemn such actions; or do we go along with them and so "appear" as they are?

- (2) - Are we ashamed of our belief in God, so much so, that we are willing to "appear" to condone our unbelieving associates ways? or snicker when they make belittling remarks about God?
- (3) - Is "not wanting to become involved" a form of "appearance of evil," in that we shut our eyes to wrong things, rather than speak out against such?
- (4) - Or we can "appear" evil, when in, partnership in a business we shut our eyes to crooked deals made by a partner, in order that we may share great profits.
- (5) - Can we have this "appearance" if we uphold a person who is speaking a "thus saith the Spirit" and we know it is not being given through God's inspiration?
- (6) - Can we thus "appear," by enticing some innocent person to indulge in wrongful things, knowing they will become entrapped, unable to draw themselves out from the tangled net; - - thinking, mistakenly, that we will go unharmed?
- (7) - Can following the saying "while in Rome, do as Romans do" - - be another form of "appearance of evil;" - - in that we change our manner, or our talk, or belief, with each set of associates we are momentarily among; - - doing this in fear of ridicule if we let our true belief be known?
- (8) - Beware of making such statements as - - "I would do **anything** for money," or "you're not guilty unless you get caught." This is an "appearance of evil" that could become an evil controlling force in ones life.

Let me reiterate the grave danger to any individual who feels they could practice this "appearance of evil;" yet feel they could escape unharmed. "Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession" (Prov. 28:10).

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Lesson Guide Study of God's Commandments by Amy Schrader

Section 1.

Lesson Text Matthew 7:15-20, Matthew 12:33, 3 Nephi 6:28-32.

In the last lesson the conclusion was reached that we must continually check our whereabouts to be sure that we have not taken a wrong turn and strayed away from the narrow way that leads to eternal life. To do this we must learn what the sign posts will be and how to read them.

The main sign post as indicated by the lesson text is the resulting fruits. We are to be able to tell the false from the true leaders, who come to us seeking a following, by their fruits, so surely we should be able to detect the good or bad fruit in our own bearing too. Whatever our, or others claims may be, if there is not accompanying and harmonizing fruits, our talk cries hypocrite. It is in that Spirit which attends us, which needs no announcement that the evidence will be borne and the truth known.

First, in regard to discerning those who come to us as leaders, consider when John sent men to Christ asking Him if He indeed were the Messiah. John was in prison and things were probably looking pretty bleak. Christ didn't make any forceful statements declaring His identity but simply told them to go and tell John of the works that were being done. John had to know Him by these fruits or his works (Matt. 11:2-5). Mark 16:17; Mormon 4:84-88; Either 1:115 tells us that these same signs, which Christ reported to John, are to follow His followers, the people who believe in Him. There is an interesting version of the teaching about casting away our eye or our hand if they offend us, applying it to those who are our leaders and brothers, given in the Inspired Version (Mark 9:40-48).

The Book of Commandments indicates the absolute need to be able to discern the spirit in which a person abides in the instruction regarding accepting the revelations and commandments through Joseph. See Chapter 22:4-7. The Book of Commandments also gives some manner by which to measure the spirits, (Chapter 54:14-19).

Paul enumerates those attributes of the Spirit and of the flesh for us (Galatians 5:13-26). And James 3:8-18 cautions about being willing to admit the truth about ourselves. If we are still bearing the fruit of the natural man, unless we can recognize it and confess it, we will not be able to overcome it. We can't put away something we won't admit exists or which we excuse or justify in ourselves.

We must be willing to give up the fruits of the nature of the flesh, die to them in order that there

is made place for the fruits of the Spirit to grow in us (John 12:24-26). Then, only if we as branches become rooted in Christ, the vine, will we be able to bring forth acceptable fruit (John 15:1-8). Likewise, if we are abiding in Christ, we cannot bring forth evil fruit for His Spirit cannot bring forth that which is evil (Moroni 7:4-18; 10:18-20).

There is a warning as to the end of that tree which does not bring forth good fruit (Matt. 3:10; Alma 3:87-90). If this becomes our fate it will be our words, our thoughts, the attitudes which we have chosen that will condemn us (Alma 9:21-27).

Section 2

Lesson Text Matthew 7:20-29, 3 Nephi 6:33-37.

At one time when Christ rehearsed the first two commandments. (Mark 12:29) He emphasized His words saying, "Hear, O Israel." Another version puts it, "hearken and hear . . ." which means to pay close attention. There is a familiar story of the preacher who preached the same sermon three Sundays in a row. On the third Sunday one of the parishoners remonstrated with him for the repetition, and his answer was that he had not seen anyone give evidence that they had listened or heard. The lesson of the text is that it will not be enough to have heard but we must provide evidence by doing. The Sunday school lessons where we study together that which the Lord has given is one of the ways that we, too, can hear. It will be in vain unless our lives become exercised by that which we study and the results show in our doing.

The doing is keeping His commandments. The promised blessings are only to the obedient (Proverbs 16, Isaiah 1:19-20, Matthew 19:17, Hebrews 5:8-9, Romans 2:6-13, Revelations 22:12-14, 1 Nephi 7:66-70, Mosiah 1:72-91, 2:49, 3:5-6, 11, Book of Commandments chapter 59:2-7, 22-28, 60:3, 32-34, 65:39-47). We see the promise to the obedient is not only salvation but a prospering in the present life and circumstances.

We do become the servant of and receive our wages of whom we choose to obey (Romans 6:16, Alma 1:128-129). God is not very well pleased with one who receives His commandments doubtfully or keeps them slothfully (Book of Commandments 59:38-39).

Our diligence in keeping His commandments is a measure of our love for Him, and our love for Him is one of the fruits by which we will be known (John 14:15, 21-24, 15:10, Book of Commandments 44:26). "If thou lovest me, thou shalt serve me and keep all my commandments; . . ."

The last stanza of a revelation given to Joseph Luff on February 10, 1930 is a fitting close.

Let all who herein shall discern
Their Shepherd's fond appeal,
Give heed and at the single shrine
Of His appointment kneel,

And fill the lingering interval
Of moments that remain
With evidence that clearly proves
They have not heard in vain.

Section 3.

Lesson Text Matthew 9:9, 2 Nephi 13:12

In the search for Christ's commandments, both in those words of His own while in His ministry on the earth, and in that which has been rehearsed by those commissioned to minister for Him, we find some that were certainly spoken to a particular person or people in regard to their personal situation. But even here we also find the commands, which being given to them personally, are also universal and applicable to all in every era of time. Perhaps there was no more comprehensive command given at any time than He gave in the two word admonition, "Follow me." Back as far as the days of Adam on down to the present hour the command of those words echo a personal invitation to all who will hear it. Ever it is the same, a call to service for Him, the way of which is simple. The work of the service may vary from person to person, as Paul says, "not all have the same gift," but the fulfilling of the admonition to follow remains the same for all and that is what we will investigate.

What does "following Him" involve? To begin with He tells us He is our example, that as He did only those things that His Father commanded Him, so are we to always do (John 6:38, 8:26-29, 12:49-50, 13:15-16, 14:31, 15:10, 17:8, 1 Peter 2:21, 2 Nephi 13:8-11, 13, 15, 21-22, 3 Nephi 12:25, 33-35).

In order to "follow Him" we must know His voice. This has always been exceedingly important because there has been and there are those today who falsely claim to represent Him. Only if we are spiritually able to discern His voice will we be able to tell the true shepherds from the false (John 8:47, 10:4-5, 24-28, Alma 3:57-70, 98, 105; Book of Commandments 48:1-10).

To "follow Him," means to confess Him in which we take up our cross (Matthew 10:32-39); not being ashamed of Him and His words (Mark 8:34-38). It means letting nothing come ahead of obeying His summons (Luke 9:57-62). It means going all the way, no final step rejected (Matthew 19:16-21). It may mean being persecuted as Christ was (John 15:19-21, 16:1-3, Book of Commandments chapter 5:14).

To "follow Him," means to BE LIKE HIM (3 Nephi 13:5).

This is indeed a big order. Yet to compromise or modify it in any way is to deceive ourselves and presume on a salvation we have not secured. Big as the order seems He did leave us a process to follow by which it can be achieved (2 Nephi 13:29-32, 14:7, 11-12, Mosiah 2:49, Alma 17:78-83, Moroni 8:29).

Feast upon the words of Christ until they are abundantly stored in every recess of the mind, until they are deeply etched into the very flesh of the heart; and

they indeed will be a fountain of everlasting life unto you.

Section 4

Lesson Text. Matthew 9:36-38

The purpose of a thorough search and scrutiny of the admonitions of the Savior is to find every word of counsel, or command, that in any way can be applicable to us. Surely the admonition to pray for laborers, because of the plenteousness of the harvest, has been a universal one for all times, and most especially so in these latter days. Apparently there has almost always been an available harvest (Joel 1:10-13). Joel laments for the harvest that has been laid waste and perished. The harvest was ripe, or we might say there was a ripe harvest in Christ's time on the earth (Luke 10:2, John 4:34-38). In Alma's time there was a ripe harvest which preceded Christ's (Alma 15:51-61). A very abundant harvest occurred in the opening days of the Restoration (Book of Commandments, chapters 3:1, 5:2, 10:2, 11:2, 12:2, 35:3, 6-9).

Sometimes it has appeared that the laboring is in vain, as was the case in the days of Noah; as it was often in the days of the Jaredites; also often among the Nephites and Lamanites, but the commission of the laborer remained the same even as Mormon directed his son, Moroni (Moroni 9:4-6).

The vineyard is the Lord's. Those laboring become co-workers with Him and it should be so with each other. No worker should presume that the harvest he is able to gather is done solely to his own efforts (John 4:38, 1 Corinthians 3:4-15).

There is a wage promised the Lord's laborers, namely the joy with those who are the fruits of that labor (Psalms 126:5-6, 1 Timothy 5:18, 2 Timothy 2:6, Alma 14:79-87, 15:65-69, 17:22-24, Book of Commandments 5:14-15, 22:10, 34:7, 60:1-8) as well as all the other blessings enumerated. The parable of Matthew 20:1-14 makes no difference in the wage regardless of the hour in which one was sent to labor.

Of most importance and greatest interest to us is that which is said about the last time. The indication is that the laborers will be few, but that they must labor with all their might. There can be no half-hearted involvement, no divided allegiance if one wishes to be counted among those few servants called for the last time into the work of pruning the vineyard. We will notice in Jacob 3:136-153, that it is the vineyard they are called to work in for the last time, and there were but few servants, yet their success can be attributed to the two statements of verse 140, "And it came to pass that the servants did go, and labor with their might; and the Lord of the vineyard labored also with them; and they did obey the commands of the Lord of the vineyard, in all things." According to the Book of Commandments, we are in this last time, and so we are instructed to labor even as these servants of the parable (Book of Commandments 35:7, 41:17-19, 45:32-34). 2 Nephi 11:108-109

adds a pertinent thought, "But the laborer in Zion must labor for Zion; For if they labor for money, they shall perish."

Coming down closer in the years to our own time the Lord has also given warning of the need for more diligence in our labors than we have shown heretofore. From a revelation through Joseph Luff April 11, 1916, last paragraph "... For behold the time is ripe for my accomplishment . . . ;" from the Song of Admonition, "Time is ripe, My work must hasten!"; from Loves Warning and Entreaty, "... And time is ripe for harvesting the field of destiny . . . "

Also in a revelation through Brother Luff given April 5, 1925, there is a most important counsel and warning, one which each one should carefully weigh their efforts at labor against, "... for wheresoever my law is in honor and my ordinances are held as a sacred thing, even as they were delivered unto you from the beginning, behold there is my church; and he that imagineth change in them hath not known me, for I CHANGE NOT, and my ordinances are my witness. Whoso laboreth to maintain the integrity of these among my people confesseth me as his Lord; but he that varieth therefrom, seeketh not to build up my Kingdom, but his own."

Indeed we need to pray for the Lord to send laborers into the harvest field.

INVASION

by Emil Heeb

It was a frightful experience for the people of Latvia, Lithuania, Estonia, and other East European countries when the Russian army invaded their land and drove them from their homes. Some were lucky enough to come to this land of liberty, but many others were not so fortunate. This is, of course, only speaking of an enemy invading the physical and social life of a people. However, there are also invasions of an enemy into the spiritual life of one's being. This is ever so devastating and should be feared and guarded against as much as a physical enemy. This enemy is able to rob us not only of our material possessions, but can take captive and imprison our souls. It is this enemy, the adversary of all righteousness, that invaded the work of the Master in Jerusalem at the very beginning of His setting up His church. We know this, for He said, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force" (Matt. 11:12).

Paul, also could see the invasion of the adversary's forces into the church. For he complained "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock" (Acts 20:29). It was not only after Paul's departure, but even in his life time that the enemy had invaded the hearts of some, working deception among the members in the church. For, as he was writing to the

Galatian Saints, he said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel" (Galations 1:6). Also to the Thessalonians he wrote "For the mystery of Iniquity doth already work: only he who now letteth will let, until he be taken out of the way" (2 Thess. 2:7).

True, the Lord has caused the church to come back out of the wilderness referred to in (Rev. 12:6) into its full glory and purity. But unfortunately, in a very short while, the same old enemy invaded the church again and caused much damage by way of sowing tares and creating divisions, until now the arduous task of what Daniel the prophet called the cleansing of the sanctuary (Church) is at our hands. "And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed" (Daniel 8:14).

The invasion of the enemy of God does not come like an army with blowing of trumpets, rumbling of drums and waving of flags. Instead, as always, he comes with sweet but deceptive talks, with power-aspiring ambitions. By these he led the Church of Christ of the 1830s into forbidden paths until now the people have difficulty recognizing it as being comparable to the New Testament Church which Jesus built. The writer is reminded of a word of the Master saying, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand" (Matt. 12:25). The reader may be reminded also of the following words of the Lord to the church in a latter time. "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" (Revelation to the church in 1832). When the tares are weeded out, and the church is returned to the new covenant, the cleansing of the sanctuary will be complete.

The above mentioned means is not the only way by which the enemy invades God's work, or any other good work for that matter. He takes advantage of science, and uses the laws of men as his tools. Without realizing it, the legislatures are committing murder by legalizing the taking of human lives before they are born. Medical science is also treading on dangerous ground by planting hearts from one person to another. It is the writer's opinion that it was never intended that any person should live by another heart than the one God had created for him. The heart has a spiritual as well as a physical function which only God can change.

We have cancer, and heart foundations for learning how to prevent disease germs from invading our bodies, or when invasion has already occurred, to destroy them. These are noble and worthwhile endeavors, but little effort is being put forth against the adversary of the soul that invades the hearts of men. Medical science may prolong the physical life for a short time but they can not keep a person from dying after all. For it is

written, "It is appointed unto man once to die" (Heb. 9:27). That is one law that must be kept; neither science nor human laws can evade it. Well did the Master say, "... fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28).

In order to make an invasion into a larger segment of society, the adversary often calls on the rich and most influential ones of a community. As for instance, after Paul and Barnabas had considerable success in Antioch of Picidia, we quote the following account: "But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of the coasts" (Acts 13:50).

There is no department or walk of life in which an invasion of the chief enemy of all good has not taken place at some time or another, in individuals, families, governments, and international life. More often than not, it is the righteous minority that has to fight the evil majority, as we shall see in the following examples.

Joseph and his parents were pitted against the eleven sons of Jacob. In another family, descendants of Joseph on the American soil, there was the righteous Nephi that had to fight the same enemy that had invaded his household, and had a great hold on the majority of the family. At the founding of this nation a small group of truth and liberty loving people fought an invasion of the same enemy, stirring up the powerful government of England against them. Later he invaded the united and coherently working government again, and split it into a by-partisian government, which two parties for the most part fight each other. Likewise, on the international level he disrupts the cooperation of the nations and sets them against each other as Jesus had told would happen in these latter days. "And ye shall hear of wars and rumors of wars" (Matt. 24:6).

Just like the Litvianians fleeing from their enemy, so we too, should shun the ever invading little enemies, such as envy, selfishness, fears, doubts, pride, and jealousies. These are the little ripples on the ocean of life, which the enemy causes to become mountainous waves which drown many souls and they become lost.

Do you want deliverance from the way of the evil man and the strange woman? The promise is that "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; Discretion shall preserve thee, understanding shall keep thee: To deliver thee from the way of the evil man" and "To deliver thee from the strange woman" "That thou maveest walk in the way of good men, and keep the paths of the righteous" (Proverbs 2:10-12, 16 & 20).

A CLARIFICATION OF THE GENERAL CHURCH RECORDER'S REPORT

It has been suggested that a clarification be made concerning the deaths and withdrawals of membership in the 1972 Statistical Report. In the report sixty-three deaths and thirty-six withdrawals of membership were recorded during the 1971 - 1972 conference year.

Of the sixty-three deaths recorded, thirteen occurred during the 1971 - 1972 conference year. The other fifty deaths had occurred prior to April 5, 1971. The dates of those deaths ranged from 1945 through 1970.

Thirty-five of the thirty-six withdrawals of membership recorded were members who joined other churches in years past but who had failed to notify the Church of Christ of their change of membership. They were contacted during the 1971 - 1972 conference year and therefore their withdrawals of membership were made official during that conference year.

Only thirteen deaths and one withdrawal of membership should be considered as the actual loss of membership which occurred during the 1971 - 1972 conference year. Subtracting this from the fifty-four baptisms and reinstatements of membership which occurred during that year, we have an actual gain of forty members. However, this does not change our statistical report of April 3, 1972 which shows a total membership of 2414.

A further clarification should be made concerning the deaths and withdrawals of membership which occurred prior to April 5, 1971 which were recorded during the 1971 - 1972 conference year. The reason that these recordings were not made at a more appropriate time was due to the fact that the general church had lost contact with these members. During this past year, a search was made for these members by our missionaries in hopes of renewing their interests in the Church of Christ. As a result, we were informed of their deaths and withdrawals of membership. However, many others of whom we had lost contact were found and efforts have been made to encourage their interest in church activities.

The use of the Membership Directory, which has been provided for through conference action, has made it possible for a more thorough effort to be made in contacting the church membership. The Membership Directory has the current address or the last known address of every member shown on record in the Church of Christ. If you would be interested in a membership list of the state or area in which you live for the purpose of contacting members in that area, ask the missionary in charge of your state. He is responsible for the distribution of the Directory in his appointed field by conference action. Any help you can give in contacting church members will be a help to all concerned.

General Church Recorder
Roland L. Sarratt

PASTORAL

Greetings in the Lord Jesus Christ to all members and friends of the Church of Christ, in the field assigned me for this conference year, i. e., the states of Michigan, Illinois, Indiana, Ohio and Eastern Canada.

I would appreciate any information as to the possibility of making new openings in your vicinity, whether they be in cottage meetings, or in halls.

It is also contemplated that we have a priesthood meeting of all the ministry of this mission during the Michigan Reunion at Flint, Michigan, June 17th and

Most Respectfully,

Clarence L. Wheaton

204 West Sea Avenue

Independence, Mo. 64050

WISCONSIN REUNION

August 12 and 13th

To be held in the American Legion Hall at Rio, Wisconsin south of Portage, Wisconsin on Highway 16. For further information and reservations for campsites contact Mrs. Mary Addie, Route 1, Rio, Wisconsin or Mrs. Viola Petrie, 432 E. Cook, Portage, Wisconsin.

MICHIGAN REUNION

The Michigan Reunion will be held on the 17th and 18th of June, 1972 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 17th. For those that like camping out, you are invited to bring camping equipment. For further information contact Brother Emery Pinder, 1101 Pinehurst Blvd., Mt. Harris, Michigan 48458.

TENNESSEE REUNION

There will be a Tennessee Reunion this year near Puryear, Tennessee,

The Church is located on foundry hill between Puryear, Tenn. and Paris, Tenn. Inquiry could be made at Puryear, Tenn. as to the location of the foundry hill Church. The road to the Church is not identified by a number or in any way.

Date for the reunion will be Sept. 2nd and 3rd. All are invited to attend.

Contact the Pastor, Elder T. W. Paschall, Route 2, Puryear, Tenn. for housing.

COLORADO REUNION

The Colorado Reunion will be held on the 9th, 10th, and 11th of June which dates fall on Friday, Saturday, and Sunday. The reunion will be at Grand Junction, Colorado. The Church address is 3233 B½ Road.

MISSOURI REUNION

The Missouri Reunion will be held July 28-30, 1972 at the Church of Christ (Temple Lot), Independence, Missouri, on the corner of Lexington and River Blvd. All are invited to attend and to partake of the fellowship and blessings of God.

For further information or for housing please contact Brother Forest E. Maley, 1844 Norton, Independence, Missouri 64051.

CHRIST'S WARNING

(A reprint from the November 1937 Advocate)

In the Kansas City Star for Sunday, July 11, 1937, A. B. Macdonald gives an interesting interview with Miss Rose A. McCullough, who has returned to her home in Greenwood, Missouri, after spending fifty-five years of her life in India as a Missionary. She is 87 years old. She told Mr. Macdonald:

"After more than a half century of living on the other side of the world I come back to my beloved America to find it a nation that seems to have forgotten God, the Bible, the Christ, the church. The morals of the times of my youth and young womanhood in this country seem to have been overwhelmed by the tidal wave of selfishness, Godlessness and immorality."

Miss McCullough says the immoral conditions in America hinder the work of American missionaries in India. Educated Indians travel in America; they see these conditions and see that the influence of Christianity is not strong enough to overcome them here. Then they return to India and ask why Americans send missionaries to Christianize India when America needs Christianizing so much herself.

Miss McCullough is shocked by the prevalence of saloons and the sale of liquor everywhere, and the fact that there are women bartenders. She further observes the desecration of the Sabbath. She says, "Sunday, instead of being kept as a holy, church-going day, has become a day for hilarious drinking and speeding on the highways, for crowding into night clubs and picture shows."

As we read Miss McCullough's observations on life in our country today, we thought of Christ's words to the Nephites, when he spoke of the future of this land, and warned of the consequences when America should reach the peaks of carelessness, worldliness and godlessness he describes.

"At that day when the Gentiles shall sin against my gospel, and shall reject the fulness of my gospel, and shall be lifted up in the pride of their hearts above the nations," etc. — and Christ enumerates among other sins, immorality and "secret abominations" and declares: "But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea,

I will suffer my people, O house of Israel, that they shall go through among them and shall tread them down."

We have quoted from 3 Nephi 8:34, 40, pages 646, 647. In connection with Christ's words here, read 3 Nephi 9:51-55, pages 658, 659, for more bearing on the same subject.

Do you want to dwell safely and to live in peace? The promise of the Lord is, "But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil" (Proverbs 1:33).

Do you want to be directed of the Lord in all your ways? Then "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:5-6).

Do you want health and strength? Then follow this, "Be not wise in thine own eyes: fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones" (Proverbs 3:7-8).

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