

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. 49

Independence, Missouri, June 1972

No. 6

Quetzalcoatl

"Although bearing various names and appearing in different countries, the American culture-heroes all present the same general characteristics. They are all described as white, bearded men, generally clad in long robes; appearing suddenly and mysteriously upon the scene of their labors, they at once set about improving the people by instructing them in useful and ornamental arts, giving them laws, exhorting them to practice brotherly love and other Christian virtues, and introducing a milder and better form of religion; having accomplished their mission, they disappear as mysteriously and unexpectedly as they came; and finally, they are apotheosized and held in great reverence by a grateful posterity. In such guise or on such mission did Quetzalcoatl appear in Cholula, Votan in Chiapas, Wixepcocha in Oajaca, Zamma, and Cukulcan with his nineteen disciples, in Yucatan, Gucumatz in Guatemala, Viracocha in Peru, Sume and Paye-Tome in Brazil, the mysterious apostle mentioned by Rosales, in Chili, and Bochica in Columbia" (Cited from Bancroft, Native Races, Volume 5, pages 23-24).

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Zion's Advocate

Official Publication of the Church of Christ
 Headquarters on the Temple Lot, Independence, Missouri.
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PUBLISHED MONTHLY BY THE CHURCH OF CHRIST (Temple Lot), Box 472, Independence, Missouri, 64051.

Second class postage paid at Independence, Missouri.

SUBSCRIPTION RATES: Subscription rates to members paid from general funds. In bundles of twelve or more for missionary purposes, \$1.00. Non-member rates one year \$1.50. Canadian and all foreign rates, \$1.75.

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and Subscriptions for the Advocate to: Church of Christ (Temple Lot), Box 472, Independence, Missouri 64051.

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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

A Timely Admonition

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:2-4).

Count it all joy when we fall into divers temptations? — how can that be you may wonder. But the remainder of this scripture explains in what manner this joy is to be ours. It is not the temptation itself, in which we are to joy, but the fact that in the trying of our faith we are learning patience. We learn how to be long suffering, and isn't that what enduring to the end is all about? For we know from the above that when patience has had its perfect work, we shall be perfect and entire, wanting or lacking nothing. Paul stated it a little differently when he said, "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience" (Romans 5:3). But this joy or blessing which comes when we fall into divers temptations is lost if we yield ourselves servants to obey them. For, according to the words of James in the same chapter, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12).

James then goes on to explain that temptations do not come from God, but that "... every man is tempted, when he is drawn away of his own lust, and enticed (by the evil spirit, HES). Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:14-15). The joy that might have been ours in thus lost and in its place we obtain remorse of conscience, sorrow and misery. The Book of Mormon tells us that it is, "... according to the will of the flesh and the evil which is therein, which giveth the spirit of the devil power to captivate" (2 Nephi 1:124-125) and bring us down to hell.

It is the flesh then which makes men subject to Satan's power. Paul understood this law (the law of the flesh) perfectly when he stated, "For the good that I would I do not: but the evil which I would not, that I do" (Romans 7:19). Paul goes on to say that "... they that are after the flesh do mind the things of the flesh" and "if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Romans 8:5 & 13).

Knowing then that it is our flesh which gives Satan occasion over us, if we through the Spirit overcome these temptations of the flesh we shall live and our joy will be great. In Alma 17:66 we read, "... teach them to withstand every temptation of the devil, with their faith on the Lord Jesus Christ." It is through our faith that this victory over sin and Satan is gained. "For this is the love of God, that we keep his commandments: and his commandments are not

grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith" (I John 5:12). Further, we know that because of the provision our flesh makes for sin we cannot hope to stand in our strength. "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Romans 13:14). There is no guarantee, however, after we have entered in that we will stand. We must always be alert to the pitfalls which continually beset us. It is so easy to slip or to wander onto by and forbidden paths. Paul thus admonishes us, "Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Corinthians 10:12-13). And again, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matthew 26:41).

Even after we have put on the full armour of Christ, we are still subject to the fiery darts of the adversary. Paul said that he died daily. It was a daily battle with him even as it must be with us. Peter admonishes us to "abstain from fleshly lusts, which war against the soul" (I Peter 2:11). This we may do if we will "walk in the Spirit" and if this is done, "ye shall not fulfill the lust of the flesh" (Galatians 5:16). For, "The Lord knoweth how to deliver the godly out of temptations" (2 Peter 2:9).

There are several lusts which are common with man and one in particular. The lust for power, the lust for money or wealth or riches, and the lusting after women, though it may only be in the mind. The first two are fairly prevalent among mankind but it is the third which seems to be the besetting sin among the race of men. We are admonished to "Flee . . . youthful lusts" (2 Timothy 2:22). More specifically we are admonished by Christ as follows: "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28). And again from the Book of Mormon we read, "But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery already in his heart. Behold, I give you a commandment, that ye suffer none of these things to enter into your heart; for it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell" (3 Nephi 5:77-78).

These are plain words, words which should be taken more to heart than perhaps they are. They strike hard at one of man's greatest vulnerabilities. As a man thinketh so is he we are told. We are dealing here with the heart and the soul, the innermost thoughts of man, secret thoughts if you please. We shall not only give an account of every word and deed but also our very thoughts. "But this much I can tell you, that if

ye do not watch yourselves, and your thoughts, and your words, and your deeds," etc., "and continue in the faith . . . even unto the end of your lives, ye must perish" (Mosiah 2:49).

One can just as readily sin in thought as he can in word or deed. Yet the scriptures tell us that he who is able to control the tongue is a perfect man and able to bridle the whole body. Yet what man can do this if he hasn't first bridled his thoughts? Nevertheless it is evident that man may succeed, outwardly at least, in entertaining thoughts which are not altogether of a righteous nature and thereby sin though he may not actually commit the deed. Thus the words of Christ, "that whosoever looketh on a woman to lust after her, hath committed adultery already in his heart." There is no way we can avoid this fact. It is one we must face up to. It will not just go away. We simply cannot ignore it because there is far too much at stake. Our decision will mean the difference between spiritual mediocracy and that of a living, vibrant spiritual relationship with God.

This very fact of life was evidently so impressed upon the Nephites that long after their destruction this knowledge was carried down through the centuries until the present day. We read, "But the most striking parallel with Scripture is in the remarkable declaration, that "he, who looks too curiously on a woman, commits adultery with his eyes" (The Conquest of Mexico, pg 40, by William H. Prescott). This was the Aztec belief at the time of the conquest, the evident teaching of Quetzalcoatl, the bearded white God.

The task before us is not an easy one, but to gain victory we must. For unless we gain this victory over the flesh in each of our individual lives we cannot and will not be able to redeem Zion or to be used as instruments to the fullest extent for such. The redemption of Zion requires complete dedication and total sanctification. If we allow ourselves to dwell upon worldly or carnal thoughts, we cannot, to that same degree, be of that spiritual condition which is necessary in carrying out the work of God. Instead we become divided within ourselves and are defeated. And so the work languishes and our spiritual progress becomes stalled.

It can mean the difference between having the Spirit of God and not having it. The Book of Commandments has some very plain words along this line — though hard they may seem to the carnal mind. ". . . and he that looketh upon a woman to lust after her, SHALL DENY THE FAITH, AND SHALL NOT HAVE THE SPIRIT, and if he repent not, he shall be cast out" (Book of Commandments 44:22).

How important is it to us to have the Holy Spirit? The writer of the Proverbs also gave some pertinent words along this line. "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: To keep thee from the evil woman, from the flattery of the tongue of a strange

woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids" (Proverbs 6:23-25).

So how do we bridle our thoughts? "Commit thy works unto the Lord, and thy thoughts shall be established" (Proverbs 16:3). We have not been promised a rosy path to heaven but the rewards are great if we persevere. ". . . though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Peter 1:6-7).

We must watch ourselves lest we find ourselves unfruitful in the work of God or if not unfruitful, hindered, however greatly, from bringing forth a hundredfold. Let us then follow the admonition of I John 2:15-16. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I John 2:16).

Is it too hard for us? Perhaps we have not enlisted the aid of our Heavenly Father through prayer and possibly even fasting. Or perhaps we "have not yet resisted unto blood, striving against sin" (Proverbs 12:4).

It is not an easy path, but a thorn planted way, and the temptations are many. Paul says "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:18). And in Acts 14:22 we are told ". . . that we must through much tribulation enter into the kingdom of God." This tribulation can be either physical, spiritual, or both.

But whatever we do, let us not complain too bitterly for the trials with which we may be beset with whether by way of temptation or persecution. And aside from the instruction to count it all joy when we fall into divers temptations, consider the following concluding words, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (I Peter 4:12-13).

Harvey E. Seibel

What is the fear of the Lord? "The fear of the Lord is a fountain of life, to depart from the snares of death" (Proverbs 14:27). And what is our reward for such? "In the fear of the Lord is strong confidence: and his children shall have a place of refuge" (Proverbs 14:26).

REUNION REMINDERS

The Wisconsin Reunion will be held August 12th and 13th in the American Legion Hall at Rio, Wisconsin south of Portage, Wisconsin on Highway 16. For further information and reservations for campsites you may contact:

Mrs. Mary Addie
Route 1
Rio, Wisconsin

or

Mrs. Viola Petrie
432 E. Cook
Portage, Wisconsin.

The Tennessee Reunion will be held September 2nd and 3rd near Puryear, Tennessee. The Church is located on Foundry Hill between Puryear and Paris, Tennessee. Inquiry can be made at Puryear as to the location of the Church as the road to the Church is unmarked. For housing you may contact:

Elder T. W. Paschall
Route 2
Puryear, Tennessee

AN OPINION RELATIVE TO BAPTISM

It is the opinion of the Council of Apostles that when a person has been converted through the teaching and preaching of any minister of the Church of Christ in good standing, and states his belief and faith in the Lord Jesus Christ, and has a desire to repent and be baptized, he is then eligible for baptism. It would not be necessary for others to question or examine the candidate.

In Acts 8:36-38, Phillip was satisfied as to the Eunuch's desire for baptism. The eunuch believed with all his heart; therefore, Phillip baptized him. This did not require questioning of the eunuch by other ministers before his baptism.

We also find in the Book of Mormon, when the Master called men and gave them authority to baptize, His instructions were as follows: III Nephi 5:21-24, "And the Lord said unto him, I give unto you power that ye shall baptize this people, when I am again ascended into heaven. And again the Lord called others, and said unto them likewise; and He gave them power to baptize.

And He said unto them, On this wise shall ye baptize; and there shall be no disputations among you. Verily, I say unto you, that whoso repenteth of his sins THROUGH YOUR WORDS, and desireth to be baptized in my name, on this wise shall ye baptize them: Behold, ye shall go down and stand in the water, and in my name shall ye baptize them."

Respectfully submitted,
Council of Apostles
Archie F. Bell, Secretary

A LETTER TO THE ADVOCATE

Dear Brothers and Sisters in Christ:

I would like to share with the readers of the Advocate the following which was written for me by my daughter, Becky.

"To my mother:

Love is the answer to every problem or care. Love thyself; Love thy parents; Love thy friends; Love thy work for what it serves you and others; Love and let love. Most of all, let our beautiful God direct us and let us grow wise. For this we must love life, learning and ourselves. Open thy heart for a friend in need of a friend. Open thy eyes to see this friend. And open thy mind not to judge but to further knowledge of our friend. Call on God when you are in need, but do not forget His need. Our God is a loving God; love Him and His children. For we are all His. To live with faith is to love."

Your daughter,
Becky

Meredyth Malone
5784 S. Prescott
Littleton, Colorado

BIRTH ANNOUNCEMENT

Bro. Michael L. Kimball and Sr. Barbara C. Kimball wish to announce the arrival of Stephen Michael Kimball on October 19, 1971 at 3:04 a. m. at the McLaren General Hospital. Little Stephen weighed in at 7 lbs. 10 oz. and measured 20½ inches. His maternal Grandparents are Apostle Don W. Housknecht and Sr. Doris Housknecht.

Bro. and Sr. Kimball are members of the Flint, Michigan local of the Church of Christ. We wish them many years of joy and happiness with the newest member of their family. The following is a beautiful prayer which they received at the birth of their little son.

A prayer for you and your new Baby:

Thank you God, for our baby . . . and help us to be worthy of the trust in those little eyes. You have entrusted us with a human life to care for and to love. You have placed in our hands an innocent soul, so fresh from heaven, and we are humble before your gift. How well we realize that in our wonderful task, we will need the help of the greatest Teacher. Give us your guidance, dear God . . . so that we may set those tiny feet in the right direction on the path of life and guide that dear little mind into the right channels.

May your Loving Spirit forever be a guest among our family and in our home, we pray.

What is the fear of the Lord? "The fear of the Lord is the beginning of wisdom" (Proverbs 9:10).

A Letter From Our Bro. Renan Chuc Sima of Yucatan

(This letter of greeting was sent to the Church secretary to be read at the Conference but it did not arrive in time for the Conference. We therefore include it here for the benefit of the readers of the Advocate).

Marzo 20 de 1972
Renan Chuc Sima
Ticul, Yucatan, Mexico

To the Secretary of the Church of Christ
Temple Lot.

To my brothers and sisters in Christ. I am sending my greetings in the name of our Lord Jesus Christ for all of you, the saints.

My brother Leon Yates knows me very much.

I greet to the Apostles to the members, brothers and sisters in the Gospel of Jesus Christ.

I pray may God will bless and guide you in the next conference.

We are sending our greetings in the name of our Lord Jesus Christ.

Your brother in Christ,
Elder Renan Chuc Sima.

1972 CONFERENCE DINING HALL REPORT

To begin conference this year, we had \$560.04 in the bank, which included \$22.85 interest. We received \$437.25 in donations. Besides the money, we received 25# of cheese, frozen chicken, and home canned vegetables and fruits. Our expenses this year came to \$389.97. This will leave us a balance in the bank of \$607.32 to start next year.

We wish to express our appreciation to all the membership for their help. Without your thoughtfulness and prayers the job would be impossible.

Sincerely,
Hester Wentworth
Carol Fann
June Sarratt

NOTICE TO ADVOCATE

Welcome to:

WAKE UP CAMP '72

July 8, 9, 10, (Friday, Saturday & Sunday)

at Reed's Retreat
Rt. 1, Box 292
Bemidji, Minnesota 56601

Phone 218 - 586-3661

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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 LAST MILE

Submitted by Elder M. Harvey Seibel

Anything less than the last mile will never bring a person to the celestial kingdom. What does God require of us? In the following paragraphs I hope to give a picture of what it means to take our cross and follow Christ. In some way I would like to pierce beneath the outward meanings of words and touch upon the spirit of loving the commandments of God, so that we hunger and thirst after righteousness, a vital and living experience of walking with God in our spiritual gardens of Eden. A controlled walking of the strait and narrow path without joy therein is not enough to please the Master who walked the thorny road to Calvary that we might have salvation from this world of sin, that we might become free of our carnal natures and grow to perfection; even that perfection of our Father in heaven.

This condition can only come about if a man "will deny himself, take up his cross, and follow Christ" (Matt. 16:24). It is a "strange thing" in a world fast sinking into every sin of luxury, lust, and license; as evil as in the dark days of pagan Rome when every vice was practiced openly, the day of the heathen returned upon us; a strange thing to ask a man to take up "his cross" and follow the lowly Master, each to his private Golgotha: but so it is written. The "cross" represents a life of denial, a turning away from worldly pleasures, even the pleasures that appear harmless, but are the first step in wooing our hearts from concern over the lost souls dying in sin, and crying out for the Gospel to be brought into their dark, and degraded lives. Yet it is the way of the Master of whom it is written that "even Christ pleased not himself" (Rom. 15:3). Slothfulness, and unconcern for the welfare of our souls and the souls of others, the frittering away of precious moments in careless reading, games for children, and for adults, frivolous conversation, a mind cluttered with all the frivolities that fill our useless heads when not under the blessed influence of the Spirit of God, for we are a lukewarm people; all this is swiftly eroding our spirituality and keeping us from becoming a dedicated Church, missionary minded and full of the fire and zeal which is required if we are to take the Gospel to all the world in this generation.

There once was a man, even as you and I, but a man who had walked 3½ years with the Christ, facing the crowds when they brought every guile and artifice to destroy the Master, walking the dusty roads of Judea with that Jesus who slept in the Mount of Olives, for He had not where to lay His head, for it was that same Peter who had unhesitatingly left the nets and his

father to follow Christ, and who, in zeal in the presence of the living Christ spoke the now famous words, "Though I should die with thee, yet will I not deny thee;" and, yet, that very evening fled from the voice of a maid, denying Christ thrice and with cursing; even as you and I might have done, for we, too, are human, buffeted about by human frailty and Satan's angels. And Peter, "wept bitterly" (see Matt. 26:35, 69-75).

Another man, like Peter, even as you and I, also walked with Christ for 3½ years, facing the dust, weariness, and taunts of the Doctors and Pharisees as they railed against the Master, for he loved Him even as men love others, while loving himself more, and he betrayed the Master with a kiss, for this man was Judas, of infamous fame.

The world cannot understand so great treachery, and tries to excuse the man with the thought that he could not know the consequences of his act, but thought that the Lord would walk away from His persecutors, as at other times. But the reality is that, "Satan entered into him" (Jn. 13:27). Judas hanged himself! (see Matt. 27:5).

Two men: one denied, the other betrayed; but one had a true repentance, and went on to live for Christ, the other suffered remorse, but lacked the spark of true love of Christ and His righteousness. He followed the Master, even as many of us, for reasons other than the love of saving souls for eternity; and took his own life compounding evil with evil. What is our state? Do we give lip service to Christ, but inwardly are of the Judas strain? a son of perdition? or, rather, do we bear within us the nature of Peter, the truly repentant?

Again, a man, but also a God, the Son of God, came near the end of His ministry, and suffered exceedingly "sorrowful, even unto death," for He knew that He was to have the cruel nails driven through the flesh of His hands and feet; that the cross was to be lifted up and dropped into the hole with a wrenching of bone and sinew, and that in mortal agony and terrible thirst and pain He would hang long weary hours to the scorn of the multitude. In fear and trembling, alone, for his disciples slept, He cried, "If it be possible, let this cup pass from me." But knowing that this was not possible if the world was to be freed from the bonds of death, He spoke further, in complete submission, "Nevertheless not as I will, but as thou wilt" (Matt. 26:39), for, as it is written, Christ "learned obedience by the things which He suffered" (Heb. 5:8). Can we expect to learn obedience by any lesser means?

All through the earthly life of Christ He lived under the shadow of the cross. Perhaps many a lonely

night vigil, sleeping under the stars on the Mount of Olives, as was His wont, the agony of the cross passed before His inward eyes, left the outward force of mere words and became a part of His soul, His spiritual insight, and such love as man scarcely knows sustained Him. But Christ had a greater fear than that of the cross, He had a fear of the ravages of sin, for it is written, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared" (Heb. 5:7).

To weep! a thing not expected of man, but a necessary part of salvation, is found in the life of Christ for, "Jesus wept" (John 11:35), over Lazarus, a single individual. The Master, whose love encompasses the unnumbered millions, wept over one individual. And the Master weeps for every soul wandering in sin; each time we speak in anger, think an evil thought, or in some way sin the Master is sorrowful, for He wants all to be saved, to which end he suffered the agony of the cross.

We cannot climb the ladder to the celestial kingdom without weeping, for our sins and the sins of the people. A dry-eyed saint is not an heir to the celestial kingdom: perhaps some lesser reward awaits him, but to attain to perfection we must, with the Master, carry our crosses to our individual Golgothas with strong crying and tears.

The shepherds of the flock are commanded to weep in these latter days: "Let the priests, the ministers of the Lord, weep between the porch and the altar" (Joel 2:17). If we fail in this admonition we will be a dry-eyed priesthood preaching to a dry-eyed people, and Satan will laugh because he will know that he holds us in the palms of his hands. If this condition is lacking in any of our lives we literally must go into our closets and plead with our Maker with strong crying and tears, even as did Christ, lest we lose our salvation, and that of the people.

Repeating the question asked at the beginning. What does God require of us? The answer is found in Rom. 12:1, "I beseech you therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." God expects our all, and Christ gave nothing less for us, and expects nothing less in return. Christ opened the way of salvation to the world, but the work is not finished. The willing sacrifice of the saints is required to finish the work of salvation.

The last mile must be run. Christ gave His last mile. Suppose that, after suffering through 3½ years of ministry to a scornful people, just suppose Jesus had quailed before the cross, or had come down from the cross as being more than He could bear. We would all be lost. But Christ walked that last bitter mile, a terrifying climax to a life of service to humanity; and such a life is within our grasp. Christ could have commanded more than 12 legions of angels (Matt. 26:53), but He did not! but walked that last bitter mile.

Each of us must walk our last mile, or we are eternally lost! Sin must be eliminated from our lives, not just almost eliminated, but the last dregs must go. Eternal life is a fragile flower which cannot survive a little anger, a few bad habits, a compromise with the world, pleasures or thoughts which take us on a little detour from the thoughts of righteousness. We cannot drink the cup of Christ and the cup of the Devil. We cannot compromise the way of the Spirit with the pleasing of ourselves, nor did Christ please Himself.

A Solemn Assembly has just come to a close, a spiritual feast in which some found more of the Spirit of God than at any time throughout the year. We had prayed for the filling of the Quorum of Apostles, but the Quorum was not filled. Why? It is safe to say it was the fault of us who prayed so earnestly, but did not go the last mile. Yes, there will be those who will believe that the Spirit of God has failed us; but the truth is that we have failed. Why? It is the last mile. Consider: A motion was presented to have prayer in the evening, which was lost. When questioned why the people did not wish to go the last mile, the questioner was told that perhaps the people were tired. But so was Christ when the morning of the crucifixion dawned bright and clear. Why was it that our love of coming before God was not great enough to overcome our weariness? Why does the Book of Revelation describe the Church of the latter day as lukewarm- fit to be spued out of the mouth of God? When the plea was made that an evening meeting be voted for, even if the majority did not plan to come, so that the majority could meet before God, the plea fell on deaf ears. So a few of us met at home in prayer meeting, but without the chief shepherds.

It is necessary that we overcome our lethargy. We expect God to do much for us, but we lack the burning zeal that caused the disciples of old to face the fire, the dungeon, the sword, the wild beasts of Rome, the whole forces of paganism, and the unleashed fury of the Satanic legions that we might have this glorious gospel today. We should thank God that the early Church was alive with the tongues of flame, and did not quail in slothfulness from the battle against the forces of evil. We should thank God that the present Church of Christ was not the guardians of salvation at that time, or we would sit in darkness today. We live in a time of wickedness when even the Church of Christ has little to distinguish it from the world, the churches around us. Modesty of dress, seriousness of mien, and a burning zeal for righteousness and the spreading of the gospel should set us apart from all others. How does God grade us in these characteristics? How do we grade ourselves when we honestly face up to a true evaluation? God gives the rating in the book of Revelation under the description of the seventh church. "And unto the angel of the church of the Laodiceans write; 'These things saith the Amen, the faithful and true Witness, the beginning of the

creation of God; I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent" (Rev. 3:14-19).

WAKE UP CAMP '71

by
Bill Gould
and
Chris Morris

Again I shifted in a seemingly futile attempt to keep from freezing. Eternity! must be what I spent that cold July night. Would morning ever come? I didn't get much sleep that night! I'd barely doze off when I would awaken shivering under blankets that seemed to be paper thin. Gradually, moving, Oh, ever so slowly, the gray light of the coming dawn began to sneak stealthily around me, covering me with it's faint lusterless light, and spreading out until I could make out the dim disorderly array of sleeping bodies around me.

Everything, everywhere was quiet — all noise seemed to have been frozen in the crisp darkness of this Minnesota night.

Then the gay scream of the seagulls, as they laughingly danced gracefully and gleefully across the lake in joyful sprints, striking out and piercing every vague, pale, corner of silence.

Suddenly in the golden burst of sunlight the tent flap was thrown back and a face appeared! The voice of authority rang out, "Rise and shine, it's almost seven o'clock." The face remained there a moment, swimming in the sun's bright brilliance, looking to make sure everyone heard, then disappeared. I could hear the "whop" of the pup tents outside as each was whopped in succession.

Friday Morning: this was the opening day of Wake Up Camp. I dressed hurriedly that chilly morning and couldn't help but smile as I heard shivering remarks such as, "That was one night I wished I had fur like a dog" and "That was one night I prayed for morning to come."

I stepped outside into the shining rays of golden sunlight. Birds sang sweetly everywhere, and so did the hearts of the youth that bright morning. A blessed morning! A gift from almighty God! !

Like the beauty of the morning was the peaceful

bliss of the 7 a. m. prayer service — the official opening of Wake Up Camp.

I assisted Bro. George Reed in that meeting and couldn't help thinking how wonderful and great my God was as I watched the humble faces throughout the group.

Breakfast at 8:30 a. m.

Welcome at 10:00 a. m.

Lunch at 12 noon followed by a nature hike in which we explored the expansive fields, the thick wilderness, the depths, the heights, and the poison ivy patches of this Minnesota wonderland. Only ten **Champions** made it back (the rest gave up earlier).

At 2:30 p. m. a very enlightening and invigorating discussion on "Self Respect and Self Control" was held by the lake shore. It turned out to be a flop but I thought it deserved a few good words. Author Bill G. was in charge of the discussion.

6 p. m. supper was followed by a sing along lead by talented Kathy Bukala and Sandy Perkins, ending with evening devotions and snacks. (Snacks were everywhere — Wake Up Camp was no place to go on a diet!)

7 a. m. Saturday morning began with another wonderful prayer meeting lead by Bro. George Reed and Bro. Arlo Gould.

10 a. m. Sandy and Jim Perkins talked to us about our talents, "gifts from God." If we couldn't think of any special talent that we possessed Jim would guess until he found one we had. Most of us found we had more talents than we knew what to do with. We even found some "bad talents" that we had and we **did** know what to do with them.

2:30 p. m. We had a short and sweet sermon by Bro. Tom Maley.

7:30 p. m. Our annual hayride ended in a free-for-all hay fight followed by a swim to get rid of hayseeds, supplemented with a watermelon bust. Saturday ended with evening devotions and more snacks.

But let's not forget to mention some of the unscheduled activities:

There were swim calls every chance we got. Some of us found we could win the breath holding contests if we came up under the raft to one of the two big air pockets hid underneath. We had a great game of "king on the raft" going until Brenda Lee got on the raft, then we had a great game of "queen on the raft."

There was the soft ball game with too many Goulds on one team. That game ended in disaster for the opposing team. Gould's team always won. Why, Sam?

There was the soft ball game which the "young at heart" men challenged us "sprite youngsters" to a game. They won by one point!

There were horseback rides on Robin. What's this I keep hearing about Michael Gould making Robin

buck and then becoming a hero by rescuing Kathy Lee?

Need I say any more? Wake Up Camp was filled with activity.

Sunday morning after 7 a. m. prayer meeting and breakfast, the Bemidji Local Church took over activities for the worship services. Peter Paulo Gould was baptized by Bro. Arlo Gould and confirmation services followed by Bros. Tom Maley, Arlo Gould, and Max Lee. We gave Peter the hand of fellowship and many loving hugs and kisses, and even a "punch" from his biggest brother. You couldn't ask for a more sincere and hearty welcome into the fold of God.

For Sunday School we divided into three classes. The young people's class voted to continue the study of Revelation. It proved to be a very interesting class. All the questions asked we were not able to answer, so when we reconvened for church we put our questions before the "older and wiser" class. We received many varied answers and I'm still just as confused as I was before we asked, but now I don't feel alone in it!

Following this we listened to the Word of God brought to us in a sermon by Bro. Arlo Gould.

At 2:30 Sandy Perkins presented a beautiful talent show in which many inspiring songs touched our hearts, and we were moved by the graceful poems brought before us.

A short preaching service followed in the evening and then our traditional Sunday night prayer meeting. This, I believe, was the most spiritual and wonderful of all the Wake Up Camp activities. God's presence was strongly felt. Cy Winslow, whom we had been remembering in prayer all during camp, was released from the hospital in time to attend our final prayer meeting. We closed by singing "God Be With You 'Til We Meet Again.

Wake Up Camp '71 came to a close with evening devotions to our almighty Creator.

This report would not be complete without giving our thanks to our host and hostess, Bro. George and Sr. Lovita Reed, our head cook, Vivian Ness (the best in the country), our "young at heart" lifeguard, Mary Johnston, our active recreation director, Jim Perkins, his talented music director wife, Sandy, Amy Schrader the efficient proteen class teacher; and Bro. Tom Maley, who was in charge of activities for the "Young at Heart." Also to all who worked so willingly with the committees to make this camp possible, and most of all to **our God**.

What is our responsibility to God if we are to be good stewards? "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee" (Proverbs 3:27-28).



The peaceful setting of Wake Up Camp



"Young At Heart" against the "Sprite Youngsters"
Bryon Wentworth (77) pitching. (Note: ball is still in air.)

Do you desire knowledge and understanding? Consider the following: "... if thou criest after knowledge, and lifted up thy voice for understanding: If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding . . . Then shalt thou understand righteousness, and judgment, and equity: yea, every good path" (Proverbs 2:3-6 & 9).

From the Desk of the Sunday School Editor
Greetings:

By reinstatement by the General Sunday School Association we will have one more year to search the scriptures together. There are many things about the Gospel of Christ that are interesting sidelines, but which are not the gospel. It is to that which I understand to be the Gospel that I try to confine the content of these lesson guides. I understand the Gospel to be that which we must know by which to govern our lives for the hope of Salvation. Therefore you will not find much of history, except where an example can be drawn; or of prophecy and fulfillment; or of the mysteries of the hereafter dealt upon in this series. These things have been or will be fulfilled as God has determined from the beginning whether we understand them or not. So it is to the principles of personal righteousness that I will address this study.

There has been and must be somewhat of repetition, even as the scriptures repeat the same lessons over and over; and the deeper meanings are opened to our understandings as we return again and again to search them. Knowledge of the narrow way does not necessarily mean that one is in it, and we like Paul need ever to be wary lest we become castaways, we need to continually search to discern the life of a disciple of Christ, and to measure ourselves by that line which has been drawn, and build by the pattern which has been given, that our labors may be acceptable to Him at that day when we come to stand before Him.

LESSON GUIDE

STUDY OF GOD'S COMMANDMENTS

Lesson Text: Matthew 9:2-8.

Occasionally, as with this lesson section, the content of the lesson is not a commandment, but rather an event or a bit of Christ's teachings which introduces a vital principle of the way in which He deals with mankind. It is thus to our profit in understanding our own experiences. The lesson text, along with the following scriptures seem to indicate that there must be the forgiving of sin by the Lord in order for a blessing of healing to be received (John 5:1-14, James 5:14-16). To receive a healing of our bodies or the healing of our souls by a pardon of our sins, there must be an exercise of faith, a belief in Him; repentance and the forgiving of others (Matthew 8:2-3, 5-13; 9:20-29; Mark 11:24-26; Alma 10:89-102; 3 Nephi 5:107; Mormon 4:65-69, 75-94; Book of Commandments 44:35, 38-39; 49:18-28; 65:9-12, 15). There has been some concern for the seeming lack of the gifts of healing among us. Perhaps it is that a lack of any of these requirements accounts for the reason. We have heard accounts of the blessings received by the Lamanite brethren from the missionaries who have traveled among and ministered to them. The claim has been that there seems to be a quicker spiritual response and thus a greater abun-

dance of these healings received. God is no respecter of persons, so if this be true there must be also more faith, greater penitance of spirit and a more forgiving nature.

There is that in the scripture which suggest that any and all of the gifts of the Spirit can only be received through the pardon of our sin. It is logically so as God cannot look upon sin with the least degree of allowance (Alma 21:18; Mormon 4:14-15; Book of Commandments 29:1-4; 65:1-5). Also for the working of any miracle there is condition of purity required in the person through whom the Lord moves as well as in the one to whom the blessing is to come (3 Nephi 4:1-2; Book of Commandments 53:22-32).

Therefore it seems reasonable that before asking for administration and before performing such, or before entering into a meeting where it is probable there may be a request for the same there needs be a time of soul searching, a time of strengthening our faith, an acknowledgement and repentance of our sins, and a reconciliation with any toward whom we have felt an ill will or who has an ought against us.

Lesson Text: Matthew 9:12-13; 12:7-8.

To understand what is that righteousness which is the mercy the Lord will have of us, as against the sacrifice which He will not accept as righteousness, it is helpful to go back into the history of the house of Israel. Consider the rebukes the Lord gave through their prophets concerning that which they were doing, in which they 'profaned His name' though they called it righteousness and sacrifice; from which practice the Jews drew their rituals which Christ was rejecting.

The rebukes and admonitions of the Lord to peoples of other times and other places are of benefit to us only when we measure ourselves in the light of what He has said. Are any of the accusations made of them true of us today? Isaiah 58 is most explicit in depicting the mercy which is righteousness. Jeremiah 7 is a clear picture of their idolatry which will be symbolic of us if we have that which we are putting first in our hearts ahead of our love and obedience to the Lord. Also read the 20th chapter of Ezekiel with the 36th chapter, verses 16-38. Most of the prophetic utterances of these men were aimed at this matter of the Israelite's claim to being the Lord's chosen people, while their manner of living was evidence that they were not following His instructions nor His laws.

The prophets Hosea, Amos, and Micah also bare upon this hypocrisy of the Israelites (Hosea 4; 6:1-7; 8:11-13; 10:12-13; Amos 2:5-8; Micah 2:1-3). Coming on down to Christ's statements to the Scribes and Pharisees we see that they were continuing much in the same false form of worship and self righteousness (Matthew 23:1-32; 25:34-36; Mark 10:42-45; 12:38-44; Luke 20:46-47).

The mercy which the Lord wants is found in a righteous justice, a love and compassion to our fellow-

man; and without that any form or manifestation of worship becomes hollow and hypocritical. The duty of man is rather simply summed up in Ecclesiastes 12:13; Romans 13:7-10; James 1:27; Alma 19:78; and the Book of Commandments 60:32.

There is a sacrifice that the Lord requires of us, even the broken heart and the contrite spirit and the willing mind (Psalm 34:18; 2 Nephi 1:72; 3 Nephi 4:49, 5:66; Book of Commandments 60:16-17, 65:44). The promises of restoration made to the house of Israel, as well as the promises for salvation today are only to those who come to the Lord in the humility of spirit such as He has requested.

Lesson Text Matthew 9:36-38.

This admonition is one that is needful in all ages of time, and one that can be followed by all peoples whatever their age or circumstances. One can hardly overemphasize the need for laborers in the Lord's work. The way Nephi and the sons of Mosiah felt about the salvation of souls is a good example of the way we should all feel, which would give real intent to our prayers for laborers (Mosiah 12:1-12; Alma 15:52-53). We, as a people, have made provision for so few to go forth with the preaching of repentance to the nations of the world in our day and time. Christ at first called and sent the twelve, but later he called and sent seventy more, all within the little nation of Judah (Luke 10:1-2).

Beginning in Christ's own time there was already a harvest, white and ready for reaping (John 4:34-35), and the Lord left no doubt about it also being true at the time that He commenced the work in this latter day (Book of Commandments 3; 5:2-3; 11:2; 12:2; 35:3, 6).

The scriptures have ample instruction regarding that which the laborers are to say and do (Matthew 10:7-8, 27; 20:25-28; 28:18-20; Mark 16:15-18; Luke 9:1-2; 10:9; John 21:15-17; Mosiah 9:51-53; Alma 3:85-91; 17:62-67; 3 Nephi 5:18-24, 28-43; Book of Commandments 5:3-4; 10:3; 11:3-4; 35:10-12, 15; 41:19-20).

No less ample are the instructions of the manner in which the work is to be done (Mark 10:9-14; Luke 9:3-5, 10-11, 12:22, 29-31; Jacob 3:125-126, 137, 140-143; Mosiah 9:57-59; 11:153-155; 17:68-70; 18:13-18; 19:115-116; 20:2; 3 Nephi 6:1-12; Book of Commandments 3, 35:7-9, 16, 41:17).

There is no doubt about the fact that these specifications are very restricting and demanding, and for that reason the qualifications are very high, else one will be unable to fulfill the demands upon them (Mosiah 11:17-20; Book of Commandments 3; 11:4).

But the lesson would not be complete without the promise of the reward to the laborer, notwithstanding there are also those things that must be suffered in the discharge of their obligation (Mark 10:16-26, 28-31; Luke 12:42-47; Jacob 3:139, 147; Alma 15:54-69; Book of Commandments 15:16-18).

It is true that most of these directions were given

explicitly to those that God has selected and given the responsibility of the priesthood. The principle of the high spiritual quality of being saints, the desire and yearning for the salvation of souls and the faith and carefulness of our daily lives apply to all that would labor for Him in simply being examples of the true disciple.

Lesson Text: Matthew 10:32.

What is involved in a confession of Christ? Does it simply mean that by word of mouth we tell others that we believe that Jesus is the Christ, the Son of God? or does it require much more than that? It is true that we must not be ashamed to claim our belief that Jesus is God's son even in this day when so many deny it. Many only want to accept Him as a good man, a great and wise philosopher, etc. Not being ashamed of Him also includes not being ashamed to live according to His ethics however strange they may seem in contrast to what is generally accepted by our friends and acquaintances (Mark 8:38; Luke 9:26; Alma 21:50-53; Mormon 4:45-57).

We know that in our own nature we are at enmity with God (Mosiah 1:119; Alma 19:75), so to confess Christ as Lord means to take up our cross in that we deny ourselves the things or type of life desired by this carnal nature, and choose the things that give honor and glory to him. It is sheer folly to claim we believe Him, the Son of God, and yet find no desire to be like Him. Deny means to repudiate or oppose. To confess Christ with our lives, do we then not have to oppose our very selves, to repudiate the demands of our nature for satisfaction of its appetites? We must be willing to forfeit the pleasures of this life; that is, lose it, and die to it, in order to be given the much greater joys of His kind of life (Matthew 10:38-39; 11:29-30; 16:24-26; Luke 9:23-25; 16:13-15; 18:9-14; John 10:27; 12:24-26; 3 Nephi 5:78; Jacob 1:8; Alma 19:13-14; Book of Commandments 58:2-3). This could include not only losing our friends but our family also (Matthew 10:34-35; Luke 12:51-53).

A people who confess Christ with their lives must needs be a peculiar people (Deuteronomy 14:2; Titus 2:14). We usually think of peculiar as meaning odd, queer or strange, and indeed a people living in complete obedience to the commandments of Christ in this day and age would seem rather odd and strange to those around them. But peculiar has other meanings too, more in keeping with the definitions of the scripture statements of holy, purity, free of iniquity, and zealous of good works, and these are out of the ordinary, unique, special and distinctive. Surely the life that confesses Christ as the Son of God will be a distinctive one.

The followers of Christ must be willing to be different in every way that matters, that nothing of our doing put Him to shame whether it be the use of our tongue, the manner of our dress, or our daily habits. You will notice that one of the verses quoted mentioned

that the cross must be taken up daily, the condition of our homes, or the way in which we treat other people. There is a great danger that we may drift into the ways of the unbelievers. That which is an offence to the Holy Spirit, is becoming familiar, causes us to lose something of our sense of righteousness and we gradually find it more acceptable, and the further we follow in the paths and ways of the world the less there is in our lives that confesses Christ as Lord.

WHO ARE MEMBERS OF THE CHURCH

(A reprint from the Truth Teller, Vol. 1, #4 A.D. 1864)

When the publication of the Truth Teller was commenced, it was not, nor is it now, the design of the publishers to devote its columns to the exposing of the false positions and doctrines of any particular division of the Church. In the first number of the Truth Teller no direct allusion was made to any particular party, believing as we then did, and now do that every person, no matter with what division they were identified, if they were a proper subject for baptism at the time they were baptized, and the ordinance of baptism was administered to them by one who had acknowledged authority from Jesus Christ to administer the law of his Kingdom, all such persons thus obeying the all important commandments of Jesus Christ, enters his new and everlasting covenant, they become new creatures, they are in Christ, they are born again. Having obeyed his commandments, every such person becomes members of the new and everlasting covenant, and they remain in Christ until they alienate themselves by transgressing the laws of the Kingdom of which they are members. No person comes into Christ without consent of their will, coupled with an act of obedience to the laws of his Kingdom. No person goes out of Christ without the consent of their will. A person in the covenant may wander, their minds may become darkened, they may get out of the way not willingly but ignorantly, they "have an advocate with the Father Jesus Christ the righteous."

In view of these truths, we feel it our duty to address as brethren, all who have from their hearts obeyed the commandments of our Lord and Savior Jesus Christ, by which they became members of his Kingdom, "for by one spirit are we all baptized into Christ." It was not required at the commencement of the rise of the Church of Christ, of those who applied for membership that they should believe any particular person should be the President of the Church, they were only required to confess Christ, obey the laws of adaption by which they migrated from the Kingdom of Nature, (of which they were members) into the Spiritual Kingdom of Jesus Christ. To be more explicit with regard to several subjects that is now agitating the minds of the readers of the Herald (at Plano, Ill.) and the TRUTH TELLER, our belief is that as many of the members of the "new organization" as have

obeyed the principles of adaption into Christ, the law of adaption having been administered to them by those who were in authority of Christ's Kingdom, are our brethren according to the new and everlasting covenant. It is in view of these facts that we are able to know why it is that honest members of every division, that has grown up in the Church of Christ, are blessed with the gifts promised in the gospel to those who believe. Not understanding these facts have been the cause of many honest and accepted members going astray, in uniting themselves with the different divisions that now exists, they have seen in these different divisions its members enjoy many of the promised gifts, taking it for granted that they as a party were right because many of them were thus blessed when in fact it is no evidence at all in support of the claims advocated by the leaders and aspirants of the party. If the existence and enjoyments of these spiritual gifts promised to the believer is evidence of the truth of the different organizations, whether they be "new" or old, then every organization that has come into being claiming to be the Church organized by Joseph Smith would be right, for there can be testimony in abundance adduced to prove that members of every organization that we have any knowledge of, that has been effected by members of the Church established by Joseph Smith in 1830, do enjoy the gifts of the gospel and even among the Brighamites, many of the honest, tho' deceived, enjoy to some extent the promised blessings. The divisions who claim that J. J. Strang, William Smith, Colons Brewster, Sidney Rigdon are the successors of Joseph Smith, enjoy the gifts to some extent, some more than others. Hence it will seem that it is no evidence that any of these parties are right because its members enjoy the promised gifts, no matter when they obeyed the gospel. The existence of these very essential and promised gifts prove this and nothing more than this, that those who enjoy them are accepted believers in Christ, no matter to what division they belong. May God the eternal Father, hasten the day when division and discord shall cease, when the honest in heart in every land shall be united, when they all shall speak the same thing.

NEWS FROM THE COLLINS LOCAL

Due to our rural location here and the miles that separate us, we cannot have many night services. However, recently, the Collins group has voted to try to have one prayer meeting in the evening in the middle of each month. These will be held in the various homes.

The March 15 meeting was in the home of Bro. Oren and Esther Caviness. The next month's meeting was at the Don Willards'.

Brother and Sister Ed McIndoo have been in Phoenix, Arizona since the last of March. They are expected

back any day now. We have missed them a lot.

Brother and Sister Ted Ely from Grand Junction, Colorado visited Rhondal and Irene Shaw a few days before the Conference. We all enjoyed having them at church with us.

On Sunday, April 30, we were delighted to have some of our friends from the East Local in Independence and also from the Temple Lot Branch come to worship with us and to have pot luck dinner afterwards. The fellowship of saints — what encouragement it gives us! What a lift to our spirits! Do it again soon, folks. And other of you, too.

Jim and Jerry Speer, with their two children, are now living on the "Co-op" farm near Preston. They are chaperones for a group of young people of the church, who have organized themselves for the purpose of getting together at the farm whenever possible to hold study classes and worship services and to get better acquainted. They have elected Clyde Darlington from Ava as their Superintendent. Steve Burgin from Taneyville is his assistant. Le Vange Martin from Collins is Secretary-treasurer. The young people met on May 15 at the "Co-op" farm.

A plan is now in the making for Elder Joe Yates, with his wife, Floralice, to go to Ava once a month to help with a service there.

We have had some thought-filled sermons these last few weeks from our pastor, Elder Oren Caviness, Apostle Leon Yates, Elder Ed McIndoo, Elder Joe Yates, and Bro. Larry Shaw.

Some excerpts, to the point, from these sermons, read like this:

"Doing some things we don't want to do, may turn out in the long run to be the very best for us . . ."

"Many of our richest blessings come from doing things that, at first, we were unwilling to do . . ."

"Go to church . . ."

"Read the scriptures . . ."

"There ARE contending powers. There IS a God. There IS a devil. Make your choice . . ."

"Don't leave every task to others, Do it yourself . . ."

"Don't let discouragement get you down . . ."

"There is a pattern after which the Church of Christ today must be fashioned. Don't accept a substitute . . ."

"Take proper care of the physical body for it is the temple of God . . ."

"Be in the world but not of the world . . ."

We usually have some special music in our services. The sound of sweet voices singing, with accompaniment, the gospel songs we have learned to love through the years leaves us with a sweet content.

Ruth Willard

What is the fear of the Lord? "The fear of the Lord is to hate evil" (Proverbs 8:13).

"QUESTIONS AND ANSWERS"

Watch, therefore, for I may not know the day nor hour.

Surely God did not mean for me to be anxious and peering out at the world with worried eyes and fevered brow.

Rather, did he not ask for a life of trust here and now?

I cannot stand and wait, idle, for there are children to help and work to do.

Is He coming? I do not stand and wait to see.

Just to busy myself with daily tasks is enough for me.

There are friends to visit, a floor to sweep, a man to love, and a home to keep.

Temptations may come and go by day and night, and sorrow come like a flood over all held dear.

Yet I know I must daily work, eat, write letters, study, pray, and yet I wonder, — in that glad bright day when my dear Lord comes, — will I be sleeping?

Sleeping — and miss the Friend I loved so much?

The One who held my life with gentle touch?

Will I have strength for that day? Or shall I seek from others the needed oil?

The Bridegroom cometh!

In my common, dull, plodding days have I gathered resources for the "rainy day" in material things only?

What of that splendid day of Christ's beckoning?

Will the door be shut?

The door be shut! "Oh no, my child," He whispers low — not, when o'er many years I've loved thee so!"

I died upon the cross for such as thee

Who come empty-handed, but with a heart of love for me!

"According to your desires" — what blessed words: you read them many times, remember?

"Come, my child, I know your weakness and I also know your worth.

"Because you loved me, you now may do, for all eternity, the things I withheld from you on earth."

Strange words these! But now I walk the path more straight, content to only stand and wait. Because I understand and know who holds my hand, I see beyond this life a fairer land.

Just a pilgrim

What is understanding? ". . . the knowledge of the holy is understanding" (Proverbs 9:10).

OBITUARY

Otto Herman Polack

Otto Herman Polack of Traverse City, Michigan, passed from this life May 2, 1972, at the Grand Traverse Medical Care Center.

He was born to this life October 7, 1887, the son of Mr. and Mrs. Theodore Polack, being eighty four years, six months and twenty-five days old. Surviving are two sons, Harold H. of Flint, Michigan and Otto L. of Traverse City, Michigan; five step-daughters, nine grandchildren and fourteen great grandchildren. He was preceded in death by his wife and one son. He was born in Maple City, Michigan and lived in Leelanau and Grand Traverse County area all his life. Elder Polack had been a member of the Church of Christ (Restoration) for about sixty three years and a Minister for sixty years.

Funeral services were held at the Martinson Funeral Home in Traverse City, Michigan May 5, 1972, with Apostle Don W. Housknecht officiating. Interment was in Rose Hill Cemetery, Leelanau County, Michigan. His friends gathered, through so many years, are innumerable and he will be missed by all, as the floral and personal memorial gave evidence.

MAXINE HAYS WITTENBURG

Born in Tuscorora, Nevada, March 5, 1900 and passed from this life March 29, 1972. Maxine was the first of three children born to Clarence Wolverton Hays and his wife, Anna. A sister, Olive Thelma Stites, died in 1965 leaving the sole survivor, a brother, Boyd A. Hays of Gravette, Arkansas and Abilene, Texas.

Maxine was married to Herbert T. Wittenburg in Rogers, Arkansas May 27, 1944 and they moved to Maysville where they farmed until Mr. Wittenburg retired, moving to Gravette in 1967.

Mr. Wittenburg passed from this life in September, 1967 and was buried in Hillcrest cemetery in Gravette.

Maxine was subject to ill health all her life but did not allow physical disability to mar her enjoyment of living. Early she found the joy and satisfaction of the Christian life and assumed responsibilities that would have taxed the resources of most, but her great drive and determination enabled her to succeed. She accepted the Restored Gospel while still in her teens and joined the Church of Christ in 1954. Maxine spent more than ten years confined to bed with illness but not once did she give way to self-pity but rather, used each little victory over sickness as an incentive to further activity.

Maxine touched the lives of many people in many places. Until infirmities limited it, she corresponded with people all over the United States. The letters she received reveal her genuine interest and insight into the lives and problems of many people.

Maxine had no children of her own but seemed

to feel that every child on earth was hers in a very special way. Her step grandchildren and her nieces and nephews were very close to her and she shared in every little accomplishment and honor that came to them at home, at school or at work.

The boys and girls in Gravette high school seemed to belong to her also. She supported every worthwhile activity with enthusiasm. When the Gravette band was to perform in Kansas City, people all over the country were notified to be watching television.

Maxine's survivors include a step-son, Glen Wittenburg of Emmett, Idaho, his three daughters, Mrs. Norma Johnson, Mrs. Glenda Ham, and Carla Wittenburg, all also of Emmett, Idaho; one brother, Boyd A. Hays of Gravette, Arkansas and Abilene, Texas; two nieces, Mrs. Jacquelyn Gray of Abilene, Texas; Mrs. Damaris Stallings, Angleton, Texas; three nephews, Robert B. Stites of Houston, Texas; Edward Hay Stites of San Antonio and Leslie B. Stites of San Antonio, Texas.

OBITUARY

Joseph Henry Howe

Joseph Henry Howe passed from this life April 9, 1972 at the Veterans Hospital, Battle Creek, Michigan where he had been under medical care for twenty-eight and a half years, being 80 years, 10 months and 5 days old.

He was born June 4, 1891 in Goodwill Township, Newaygo County, Michigan to Steward and Margarite Jane Howe, and the eighth of twelve children.

He served his country in World War 1 being honorably discharged in January of 1919.

He was united in marriage to Dorothy Howe December 27, 1924 and to this union were born ten children. Joseph obeyed the Gospel call and was baptized September 16, 1943 by Elder L. E. Welch shortly before entering Veterans Hospital in October of 1943 where he remained until his death.

He leaves to mourn his passing, his wife Dorothy, seven sons, J. C. of Howard City, Michigan; Donald E., Arden D., Marvin L., of Las Vegas, Nevada; Clyde D. in the U. S. Navy stationed in Adak, Alaska; Jerry W. of Muskegon, Michigan and Elan of Newaygo, Michigan; three daughters, Vera M. Weeks of Newaygo, Michigan; Hazel E. Fritts of Paw Paw, Michigan; and Daisy F. Toro of Las Vegas, Nevada; also one brother, George Howe of Cedar Springs, Michigan, and a sister, Mrs. Nellie Geetings of Freemont, Michigan. Besides these there are 38 grandchildren, 11 great grandchildren, many nephews and nieces, plus a host of friends.

Services were held at the McKinley Funeral Home, Newaygo, Michigan at 2 P. M. Wednesday, April 12, 1972, with Apostle Don W. Housknecht officiating. Burial was in the Big Prairie Everitt Cemetery near

Newaygo and White Cloud, Michigan. Pall-bearers were six of the sons.

April 5, 1972

To The General Conference
Church of Christ (Temple Lot)
Independence, Missouri

Greetings:

We, your committee on the Temple Site Marker, beg leave to report our activities for the past year.

Following the conference of 1971, it was suggested that inasmuch as many visitors to the RLDS Auditorium and the LDS Information Center visited this area late in the evening, and also the area of the marker on the Temple Lot, that it would be a good thing for us to have lights on it so that the inscriptions thereon could be read by late comers. As a consequence, an appeal was placed in the Advocate soliciting funds for this purpose.

We are gratified to inform you that the response to this appeal far exceeded our expectation. We had been given an estimate of \$286.00 for installing four lights at ground level, the amount that was indicated in the appeal. Consequently, we were very happy to learn from the Bishopric that donations were far in excess of what was estimated. Another donation for spreaders to landscape the Marker area was given which did not go through the Bishop's hands, as the check was paid directly to the Nursery which provided these shrubs. This made a total of \$594.95.

Of this amount we paid out approximately \$265.00 for installation of the lights, \$31.60 for shrubbery, and have contracted for another expenditure of approximately \$32.00 for guards to protect the floodlights.

The committee has been authorized to provide a sidewalk and steps from the street level to the marker, as well as a walk from the side of the church, and to place three more ground level markers at the corners of the Temple Site with another marker where the second stone was found. The surplus funds left over from the lights will be used for this purpose, but this will not be sufficient to cover all the expenses to be incurred, therefore, we would appreciate further donations to this cause, the same to be sent to the General Bishopric.

We wish to express our appreciation to all who have thus donated and to assure each one that these donations have been spent only for this specific purpose.

During this conference year of 1971-1972, almost 3,000 visitors viewed this marker and registered in the church office, where a gratifying number of tracts and printed materials of the church were sold by our representative in the office. We were informed by the State information Bureau, Oak Grove, that for every

person that registered, at least four more visited their site. Consequently, approximately 12,000 persons must have visited our marker site this past year.

Most sincerely, your committee
Clarence L. Wheaton, Chairman
E. Leon Yates, Member
Archie F. Bell, Member

A TESTIMONY

by Darleen Smith

I wish to bear my Testimony unto all of the wonderfulness of the series of meetings of the Ava Young Peoples Organization, meetings which were held through April and now starting May. The Sunday Prayer meetings, study classes and preaching and the Wednesday evening prayer meetings have been wonderful experiences to the point of being miraculous in their efforts to overcome all obstacles and continuance of these services. To me, an invited older person, they will always remain in my heart and mind as a "string of precious jewels," each meeting, another "Pearl," I count in joyful thankfulness and add to my "string." I feel humbled to have witnessed this outpouring of God's Presence, and would ask all to join with us in prayer to God for protection over these earnest ones and their efforts; for deep is their need. As one young person "witnessed" to another who had expressed a longing to be able to visit a thriving Local in the West; — that what they were experiencing here, right now, was every bit as wonderful, having lived there for a while (though we do wish too, that they may visit the western Local and be helped and strengthened). The Power of the Spirit of God is not isolated to one territory; it is "everywhere" at our very shoulders waiting with yearnings and open arms. We need only to turn to Him with full purpose of heart.

We ask again, for all to join with us in prayers that God's Mighty Power may lead these who begin all their study classes with a season of prayer, and this besides their regular Prayer Meetings wherein all take part in Testimony, Prayer and choosing meaningful songs; not just once, but praying and bearing testimony, and yet, again offering added prayers in the same meeting; — where the young feel reluctant to draw a meeting to a close, after an hour and a half; seeming to find comfort and strength in this communion with God and each other; a feeding of the "deep hungers."

Strengthened, also, are we older ones, to feel this uplifting of young shoulders, striving to bear the "burden" of spreading the joyous Gospel. Long shall I treasure this "time of refreshing."

What is the fear of the Lord? "The fear of the Lord is the beginning of knowledge" (Proverbs 1:7).

TOM BROWN

By Charles E. Cottrill

Tom Brown started on life's journey;
Took the rapids for a whirl,
Seeking nothing but what pleased him
As the sails of life unfurled.
Education bid him gather
Wisdom, knowledge, train for good;
But he would not when he could have
So he could not when he would.

Tom Brown kept on living, moving
At a terrible, swift pace,
Caring not at all for others
As he ran his youthful race.
Righteousness held out her signal
Bid him pause and do some good,
But he would not when he could have
So he could not when he would.

Tom Brown drifted on and on
Until he came to sober years,
Then with doubtings and misgivings
He began to have some fears.
Jesus beckoned but he hastened.
Said he, "I can do no good."
For he would not when he could have
So he could not when he would.

Tom Brown passed the prime of life
And into his declining years,
And when strength began to fail him
He then shed some bitter tears.
With his mind filled with foreboding
Said he, "I should do some good."
But he would not when he could have
So he could not when he would.

Tom Brown's head bent low and heavy
And his heart was full of sorrow,
Then to ease his pricking conscience
Said, "I'll start anew tomorrow."
"Master, help me," said he humbly,
"That I may yet do some good."
But he would not when he could have
So he could not when he would.

Tom Brown thought of prophet Jonah
When they cast him into the sea.
And he said, "Oh, loving Father,
Let me do a work for thee.
I was stubborn and rebellious
But I see now where I stood."
But he would not when he could have
Now he cannot when he would.

Tom Brown learned a bitter lesson
And with head bent low he weeps,
Eager to recall but cannot,
What man sows is what man reaps.
Bitter was the time, O brother,
When beside the brink he stood
For he would not when he could have
Now he cannot when he would.

"Take my yoke upon you, and learn of me; . . . For my yoke is easy, and my burden is light" (Matthew 11:29-30).

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What brings happiness and is more precious than silver or gold? Wisdom and understanding! For "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her" (Proverbs 3:13-18).

A REQUEST FOR PRAYERS

We would like to request your prayers for Hubert Schrader who is sick in the Veterans Hospital in Fargo, North Dakota. He is the husband of Sr. Amy Schrader. They have, so far, been unable to diagnose the illness and there is considerable concern for him as he is not able to eat or sleep and is continuing to lose weight.