

Zion's Advocate

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

Vol. 49

Independence, Missouri, August, 1972

No. 8

Tax Free

Dorothy Burgin



Have you ever went out walking
Down beside a bubbling brook?
There you see a million diamonds
If you take the time to look.

There the water runs so swiftly;
Where it goes we do not know.
Almost seems like angels dancing
And we're lost from care and woe.

Then I turn to walk back slowly
For I know there's work to do.
Oh to daydream by the water
Seems God walks along with you.

I have gone out early mornings
While the children still in bed;
There I'd see some hidden beauty
In each lovely spider web.

It's surprising in the beauty
Mother nature has in store:
It may be a lovely Robin
As he feed's along our door.

It may be a tiny flower:
We so often pass them by.
But just stop and look a moment
Beauty's there for you and I.

In the cool hours of the evening
Bright stars shine from up above;
And a full moon smiles upon you,
Makes you feel so much in love.

There are lots of manmade beauty,
But we have to pay to see
What our Saviour has created;
No money down, It's all Tax-Free.

CONTENTS

	Page	Page	
This Gospel of the Kingdom (Ed.)	114	Archaeology and The Book of Mormon	121
Through the Spirit (A Revelation)	116	Lesson Guide	123
Repentance	118	Collins and Independence News	126
An Open Letter To Everyone	120	The 1972 Colorado Reunion Report	127

Zion's Advocate

Official Publication of the Church of Christ
 Headquarters on the Temple Lot, Independence, Missouri.
 Phone: TEMple 3-3995

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 Wheaton, Box 472, Independence, Missouri, 64051. Subscriptions and
 changes of address.

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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EDITORIAL

This Gospel of the Kingdom

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14).

There have been different interpretations as to the Lord's intent here and the manner of fulfillment. Some have thought that the worldwide evangelizing effort on the part of certain protestant organizations is the fulfillment of this scripture. The basis for this thinking is the thought that the Restoration severally and the Church of Christ particularly has not and cannot fulfill this scripture. We are too small. There aren't enough of us to reach into all the world or to all nations.

But is this the case? What gospel are we talking about? and what kingdom? It is obvious that "this gospel" is not some other gospel and the kingdom of course is Christ's kingdom. Paul tells us that if he or an angel from heaven were to preach any other gospel than that which he had preached, there would be no light in them.

But to answer the question more fully we learn that the gospel Christ had reference to was his own the one he had been preaching all during his ministry upon the earth. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, . . ." (Matthew 4:23).

The gospel is the word of God, the word of hope to an otherwise hopelessly lost world. Jesus Christ himself is the central theme of the gospel, for without the atonement which he has made for our souls we would be endlessly lost. And as Paul tells us, the gospel is the power of God unto salvation to everyone who believes (Romans 1:16).

The Book of Mormon tells us that because of the wickedness of the great and abominable church, many things which were plain and precious were taken out of the Bible. However, the mission of the Book of Mormon was to make known those things which were plain and precious. Thus within that book we may find the fulness of the gospel. The best definition of the gospel we have anywhere is given by Christ himself in 3 Nephi 12:25-35.

"Behold I have given unto you my gospel, and this is the gospel which I have given unto you, that I came into the world to do the will of my Father, because my Father sent me; And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, I might draw all men unto me: That as I have been lifted up by men, even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil; And for this cause have I been lifted up; therefore, according to the power of the Father, I will draw all men unto me, that they may be judged according to their works. And it shall come to pass, that whoso repenteth and is baptized in

August, 1972

my name, shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father, at that day when I shall stand to judge the world. And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father: and this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words; and no unclean thing can enter into his kingdom; Therefore nothing entereth into his rest, save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. Now this is the commandment, Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day. Verily, verily I say unto you, This is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do, that shall ye also do; For that which ye have seen me do, even that shall ye do; therefore if ye do these things, blessed are ye, for ye shall be lifted up at the last day."

It is obvious that the gospel which was to be preached in the end of the world has to be the one which was preached by Christ and his servants in the days of old. And since the Book of Mormon contains not only the gospel in its fulness but also many of the plain and precious things which were taken out of the Jewish scriptures, then to fully comply with the opening scripture it must necessarily be the gospel which was restored in the latter days. This scripture cannot be fulfilled by the preaching of some protestant brand of the gospel. To believe so is to suffer a delusion for when Joseph Smith inquired of the Lord as to which church he should join, he was told to join none of them for they were all wrong, that their creeds were an abomination in God's sight and that their professors were all corrupt, teaching for doctrine the commandments of men, etc. Protestant religions are certainly not improved today over what they were then.

The fact that one specified gospel was meant to be preached in the last days can be shown by reference to Revelation 14:6-7. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

What was this everlasting gospel which was to be brought back by the angel? Was it not the one which the angel Moroni came to reveal to Joseph Smith? And wasn't this gospel to be found in the Book of Mormon? That such is the case is quite evident when we realize that the preaching of this gospel was to be a sign

that the hour of His judgment had come. Can we doubt the truth of this?

In Daniel the seventh chapter we read of the little horn which made war against the saints and prevailed against them until the ancient of days came, and judgment was given to the saints. Was not this judgment given to the saints when the Father appeared with His Son to Joseph Smith and began the work of restoring His gospel and church upon the earth? The judgment did sit at that time and the process is still continuing as we read in verse 26 of the same chapter. "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

But what of the kingdom?

In Luke 17:20-21 we read the following statement, "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." The Kingdom of God then, like Zion, is the pure in heart. This thought is further confirmed in Mark 10:14, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." It is the pure in heart and the poor in spirit who compose the kingdom of God. The condition of the heart, then, determines whether or not one is a member of this spiritual kingdom. In that sense it comes not with observation. Nevertheless other scriptures show definitely that this kingdom will be a tangible reality at some future time. This was what the Pharisees were looking for, a material kingdom instead of a spiritual one, but the time had not yet come for Christ to rule upon the earth in power. Jesus made this clear when he said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight . . ." (John 18:36).

Matthew 25:34 tells us that the kingdom was prepared from the foundation of the world for His people and in Luke 12:32 we learn that it is the Father's good pleasure to give them the kingdom. And though Christ's kingdom was not then of this world, still the spiritual kingdom did exist here upon the earth. The Pharisees however were very critical of Christ's ministry and when they complained of His power to cast out devils He answered them by saying, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you" (Matthew 12:28). Yes, the kingdom indeed had come to them for they were the children of the kingdom. But they rejected Him and refused to enter in. No wonder the Lord spoke thus to them: "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth" (Matthew 8:12). As a result the Lord further told them, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matthew 21:43). And so the kingdom passed from the Jew to the Gentile. And for a considerable time the kingdom prospered among the Gentiles. But Paul warned that

it would not always be so, but that a falling away would come. Christ referred to it in Matthew 11:12 when 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."

Even as the gospel was to be restored to the earth and preached unto all nations before the end come even so was the kingdom also to be restored to the earth. Only this time, though Satan should fight against it mightily, the violent shall not again take it by force. This kingdom shall never be destroyed nor be left to other people (see Daniel 2:44), for the saints shall take the kingdom and possess it for ever, even for ever and ever (Daniel 7:18).

Lest there be those who are prone to think of the latter day kingdom as being physical we are told that flesh and blood cannot inherit the kingdom of God" (I Corinthians 15:50). Moreover there are certain requirements which are enjoined upon us. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (I Corinthians 6:9-10). Or as the Book of Mormon says, ". . . no unclean thing can enter into his kingdom" (3 Nephi 13:31). Furthermore ". . . the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17).

In conclusion, it is the Book of Mormon which is to be taken to every nation, kindred, tongue and people. How else are the Bible and Book of Mormon to become one in God's hand if the second great witness for Christ is not preached along with the first? It is time we quit waiting for someone else to do the work and begin preparing ourselves so that God can send us forth. We need to step out in faith. This gospel will be preached in all the world and whether we will be a part of this work or not will depend solely upon us. There is much to be done. The time is short and the laborers are few. And whosoever will, may thrust in his sickle and reap. Let's humble ourselves before the Lord so that we may be fit instruments in His hand.

Harvey E. Seibel

**AN ADDENDUM TO THE EDITORIALS
of February, March and April 1972
On The Rapture and the Anti-Christ**

When the Reformation was brought into being, one of the outstanding charges which the Protestants made against Rome was their conviction that the Pope was the Great Anti-Christ spoken of in the scriptures. The Catholic Church however did not idly sit back with such a charge at their doorstep. The Jesuits immediately began making attempts to blunt the charge

and in about the year 1800 a Jesuit priest by the name of Emanuel Lacunza wrote under the name of Rabbi Ben Ezra, supposedly a Christian Jew. In his book he formulated the idea that Anti-Christ was some evil being which was to arise at the end of the world and rule for seven years. The saints were to be raptured out for this period of time allowing the Anti-Christ free reign over the world. Then when the seven years were completed Christ would return with all His saints in His glory. The protestants, thinking that a Jew had written the book, and unaware of its true source, began to accept the new interpretation as time went on, until today the vast majority of protestantism now advocate both the rapture and a coming Anti-Christ. It wasn't until years afterwards that the true author was exposed to the Protestant world but by that time his teaching had gotten such great hold upon them that it was too late to turn the tide. And so today the spirit of ecumenism rolls onward and overtures of friendship are increasingly being made toward their old enemy, the Church of Rome. (Source material is booklet entitled "The Rapture of the Saints" by Duncan McDougall, M.A.)

**THROUGH THE SPIRIT OF GOD UNTO HIS SERVANT
APOSTLE DON HOUSKNECHT**

Given 12-1-71

During a restless and sleepless night, I was given to much thought and meditation, the most of which being in regard to my inability to spend as much time in the missionary field as I have been wanting to do, when suddenly the sweet peaceful influence of the Spirit rested upon me and He spoke to me and said, "You can write and so do you now, that the Word of your Heavenly Father may be had upon the ears and hearts of His Saints."

I therefore write these words under command of the Spirit of our Heavenly Master.

To you My people saith the Spirit is this counsel given. My word and counsel to you in many ways in time past has not been received with concern of a contrite heart on occasions when I have seen need to give strong admonition because of your wandering from the path of righteousness into the ways of the world and often on My Holy Day.

You have not been deliberate in your straying from the path, but nevertheless have been careless and taken My Word lightly and thus have sought out your own pleasures on My Holy Day.

Many times My servants have winked at and closed their eyes to what (without teaching or speaking of the dangers of involvement in the worldly life) many of My people consider innocent enjoyments yet are harmful to the soul. When vision is blurred, caused by personal desires for pleasure, one cannot foresee what

the pleasure may lead to, innocent as it may have been in the beginning.

But many of My servants have been faithful in delivering the word of counsel that I have given, to which many of My children ask, "What meaneth these men? And what meaneth God of those things that are declared to be of the world?"

Will you not trust in mine admonitions and try the Spirit that declareth these things and wait upon thy Heavenly Father as He alone forseeth what danger lies ahead if continued by habitual desire, that time in your lives is spent in ways that should be rather spent in activities of endeavor that are a blessing to souls and others who seek my ways who may be watching you in your works.

Many may not remember and some there be of your children and youthful ones who have not been taught My word which declared that I do not find pleasure in seeing my people attending the theatres or engaging in activities such as consume time away from Christian endeavor and consumes his goods to draw pleasure therefrom and often spends his energy upon the things of the world to the end that he may satisfy his own pleasure and heaps upon his family such as bring problems that need not have been known.

The Spirit saith further that he who engageth in these things or anything like unto them, let him know that to this extent he is in the world and the world claimeth him. And let him know, further more, that from this hour, as never before, he stands in a place of danger because in engaging himself in these things or any of them or goeth into places your Heavenly Master would not go, places himself into an atmosphere where, unless he have extreme care, he shall more fully go into the world.

Let my saints heed this counsel (do not judge to answer too quickly) and the like as you have been counseled from time to time, that the hour has come when he who would enter into the cause of Zion and into the immediate preparation necessary to be made on the part of the faithful, must of necessity exercise a strong will power to withdraw from the worldly atmosphere.

If there be such among My people who are found in folly and whose families go unrestrained, whose children are outside the counsel of God, and which if the youth and children will not hear My voice nor yield to My persuasions, let such families know that their own folly hath set their children at naught to my ways and a Spiritually more pleasant life.

Hear ye now saith the Spirit: You are charged and it shall require the utmost labor of every man if he would overcome, that he may enter in with his goods and talents and with his unified family unto the building up of my Zion; that if he be hindered by the things I caution against, I say by my Spirit that he can not enter into or have part in Zion, he can not escape, but shall become the more entangled and

soon find his place where his Savior, the Son of God, will not come, nor have part in.

I turn now, saith the Spirit, to the men upon whom sacred responsibility hath been placed. I say, that among them are those who have led my children to the theatre wherein are evidenced the sins of Sodom and Tyre and have likewise spoken only softly against the witchcrafts and mystics that some are and have sought after. Too many of my people think these practices are innocent but from the encouragement you have given by example, there are many who go elsewhere as well. By failing also to declare against such, they have wasted their means and substances by helping fill the pockets of the sinful and greedy agents of Satan. Some have even thought themselves justified in this being under their own free agency. They have their free agency, but let them know, and may all who can hear this admonition and a heart to receive, know what is required of them at the final reckoning and engage themselves in the more profitable ways of the Lord.

My Spirit saith further to they whom are willing to yield; "O, my beloved children, come ye now out of the world; Come unto me, and declare not that this is an hard saying but weigh carefully My word and pray for the light and understanding and accept of this opportunity I set before you to stand with the redeemed in the Zion wherein is offered the security from the wrath that shall be poured out upon this sinful and perverse generation, such wrath as has not been known before of My creation.

Let they whom I have called to minister of My ways and counsels delay not to answer My call even though you may feel unworthy and without talent to persuade the hearts of men, verily I know your hearts desires and will lead you into sure and repeated evidences that your calling is not of man and you will cause the Devil to flee from whomsoever thou shalt command.

I accept those whose spirits are contrite, whose devotion is sincere, but rebuke cometh to the unworthy and such as procrastinate answering the plea of my Spirit.

Come now all ye My children and join your hearts, and hands of labor, and the reward of entrance into my eternal kingdom will be assured; saith the Spirit of your Heavenly Father. Try now the Spirit under which this is declared unto you.

Here unto do I give my signature.

Don Housknecht.

What is the hope of the righteous? "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it" (Proverbs 2:21-22).

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.

REPENTANCE

by Charles E. Cottrill

It has been said, and truly so, that the Holy Scriptures (inspired scriptures) deal with every facet of our lives. When we distinguish the scriptures by using the word Holy, it is to set the scriptures referred to apart from historical records which are not necessarily inspired, and there are scriptures that we believe to be inspired which are not included in the canon of the King James Version of the Bible.

We will lean heavily upon the scriptures but in order to save time and space we will not make exact quotes and we will leave out words and sentences that do not enhance the meaning or explanation of our subject. In other words this commentary on repentance will be laced with scriptures which in some cases may not be either direct or full quotes and will be interspersed with the comments of the writer in such a manner as may hopefully make the meaning more clear. At the end of this article we will append the chapters and verses we have used in our study.

I always like to define my subject so will do so as follows.

Defining Repentance

By an awakening through the Spirit of faith to a lively sense of our guilt, we become pricked in our conscience causing us to turn to God for forgiveness; and having allowed ourselves to be led this far by the Spirit, it floods our soul with a godly sorrow for our sins. We then turn from our evil ways and cease to do evil and start learning to do well. This will lead us to obey the gospel of Christ, and lead us into the waters of baptism. This is repentance, and this Spirit should continue with us unto the end. If it does, God can keep his promise to us, "Lo, I am with you always even unto the end of the world."

I would like to impose upon the reader that unless we cease to do evil and learn to do well we have not yet come to repentance. Repentance is not something that we experience once and for all, and then lay it aside. It is a lifetime experience due to the fact that man at his best will at times commit either the sins of commission or omission. This is not to say that the person who has experienced real repentance will commit any grave sin. Generally speaking he will be inclined to do only that which is good, but the adversary has a way of veiling things so that we may get off the beaten track before we are aware of it. As for instance, the writer once came to the place where he felt that he had overcome all things including pride. Soon, and before he realized that he was courting danger, he began to feel proud that he had conquered all, including pride, and in looking at others around

him, even Christians, he felt he was much better than they and began to be proud that he was.

Now it is true that we can condemn ourselves to death. In this there is danger also, for we do have an advocate with the Father through Jesus Christ, who is a propitiation for our sins, but we can also be lifted up in pride because we suppose we have conquered our sins to the extent that we are in danger. This was part of the leaven of the Pharisees.

It is fine to have a joy in well doing stemming from repentance, but unless we are careful this joy may develop into pride. This was one of the things that caused trouble for some of the early saints of the restoration. They felt and acted superior, because they believed they had a fuller gospel, and by boasting, and an attitude of superiority, they aroused resentment in their so-called gentile neighbors.

We can and should have great joy in the fact that Godly sorrow has brought us to repentance through sin and that thereby we escape the sorrow of the world which worketh death, not only to the spiritual man but the physical man as well.

There is another sorrow, such as the sorrow that Jesus had over Jerusalem because its people would not repent, but this sorrow does no damage to us because it springs from love and concern for our fellow man, and well we may have this sorrow for those who go down to death unrepentant for they are enemies of God who are due to be awakened to their guilt when they have passed over to the other side. Because of their guilt they will be filled with pain and anguish, and will shrink from the presence of the Lord; and even though God is merciful they have forfeited all claim to mercy, and the scripture says that their torment is like a flame that ascendeth up forever and ever.

Such is the fate of the unrepentant sinner who has refused to avail himself of the free gift made possible by the shedding of the innocent blood of the Lamb of God.

In refusing this free gift the sinner is also in direct disobedience to the command of God, for Christ gave the command, "Repent, for the Kingdom of heaven is at hand," and Paul stated that God commandeth all men everywhere to repent. Thus we are not only guilty of the sins we commit, but we are in direct disobedience to the command of God when we fail or refuse to repent.

God, through the prophet Ezekiel, spoke to the house of Israel saying, I will judge you, O house of Israel; repent and turn from your transgressions so iniquity will not be your ruin. Christ also referred to this as a call, saying, I am not come to call the righteous, but sinners to repentance.

The forgiveness of sins is conditioned on repentance, for Christ commanded that repentance and remission of sins should be preached in his name among all nations. Peter repeated this by saying, Repent and be converted, that your sins may be blotted out.

Baptism is commanded for the remission of sin, but baptism without repentance would avail us nothing. Baptism itself is an act of obedience, but obedience to one command without obedience to all will not save us.

Some accept some of the commands, but refuse to obey the others. But in order to receive the gift of the Holy Ghost we must first repent; second be baptized; third, have hands laid on us. This is easily confirmed by reading the Acts of the Apostles.

While the spirit of repentance must remain with us always we need not always go on in sorrow and with a broken heart. One psalmist said that God heals the broken hearted and bindeth up their wounds. This comes to pass when the Holy Spirit testifies to us that we are forgiven. This is when we feel that unspeakable joy and we enter into that peace which the world cannot give. God promised through the prophet Ezekiel that he will not mention our past transgressions to us any more. What more, if even this much, could we ask of God?

All the mercies of God notwithstanding, man must first show fruit and works meet for repentance. In other words there must be more than just sorrow and a broken heart. Except we do all the works of repentance we shall all perish.

God is not willing that any should perish. That is why he is long suffering towards the sinner, as he was in the days of Noah, but his Spirit will not always strive with man. When one sinner does turn and repent we are told there is joy in heaven. Just think of bringing joy to God and the angels, and what a wonderful thing we have done when we bring one sinner to repentance.

Some think that it is alright to slip back and then every time there is a revival, come forward again. God will forgive his children who return to him providing they are slow to anger and quick to repent, but there is a limit, for God told the oft wandering children of Israel, you have gone backward; therefore I will stretch out my hand against thee and destroy thee; for I am weary with repenting.

We are within our right to warn men of the dire consequences of disobedience after this gospel or repentance has been preached to them even as Christ warned the cities that failed to receive His call to repentance. He told them how Ninevah responded to the call to repentance when Jonah preached to them, but now these cities would not heed His call to repentance. He warned them that as wicked as Sodom and Gomorrah were, they had a better chance in the day of judgment than those who refused to heed His call to repentance.

The same applies to all those today who hear his call through his servants. The servants of God are justified in wiping off the dust of their feet against such cities and such people.

Some may be like those who turned to the prophet Jeremiah and asked, "what have I done," and none of them repented of their wickedness. Upon such the plagues mentioned in Revelations will soon be poured out. They shall gnaw their tongues with pain, and blaspheme God because of their sores that will not heal, yet they will remain unrepentant in spite of the number already slain by the plagues.

Many woes are pronounced against the unrepentant, both in the new and the old testament, and that the shew of their countenance shall witness against them, they declare their sin as Sodom and hide it not. This is being fulfilled today. Sodomites no longer hide their sins.

There are some who sin to the point of no return. Esau sought repentance carefully with tears, but he found it not. Judas was sorry for what he had done, but even though he returned the thirty pieces of silver he found no peace or rest for his conscience. When he could not find forgiveness he took his own life.

There is a significant warning to those who have repented and become enlightened. If they fail to the extent of crucifying Christ to themselves afresh, and put him to an open shame, there is no longer any repentance or forgiveness for them.

Now by the way of recapitulation we have defined repentance. We have shown what the fate of the unrepentant is. That pride can overtake us unawares as it did the Pharisees. That there are three sorrows, the sorrow of the world which worketh death; the Godly sorrow that worketh repentance in man; and the sorrow we feel for man who is yet in his fallen state which is a testimony of our love for God and man. That repentance is a call, and a command, and is necessary for the remission of sins but must be coupled with baptism. That through our joy at being forgiven, God heals our broken hearts. That God is not willing that any should perish, but even so we will perish if we do not repent. That if we are to be forgiven, we must bring forth fruits and works meet for repentance. That there is unspeakable joy in heaven when even one sinner is brought to repentance. That God is long suffering, but he does in time become weary with those who refuse to repent. That repentance is a continuing thing, and we must be quick to repent. That we can come to the point when repentance is no longer available to us.

The following are scripture references that bear out the thoughts brought out in this commentary. For further study and confirmation read the following scriptures: 2 Cor. 7:9-10; Mosiah 1:83-85; Ps. 51:1-7; Acts 2:36-38; Isaiah 1:16-17; Heb. 9:14; Matt. 4:17; Acts 17:30; Acts 18:21-22; Zech. 1:2-3; Ezekiel 18:30; Jer. 7:3; Matt. 3:2; Matt. 9:13; Mark 2:17; Luke 5:32, 24:47; Acts 3:19; Mark 1:4; Luke 3:3; Acts

2:38; Deut. 30:1-3; Ps. 147:3; Ezekiel 14:13-16; Ezekiel 18:21-22, 27-28; Matt. 3:8; Acts 26:20; Luke 13:1-5; 2 Peter 3:9; Luke 15:17; Jer. 15:6-7; Mark 6:10-12; Luke 11:32; Matt. 11:20-24; Matt. 12:41; Jer. 8:6-7; Rev. 16:9-11; Rev. 9:20-21; Matt. 26:75; 2 Cor. 12:20-21; Rev. 2:5, 15-16; Rev. 3:3, and 19, Luke 10:13; Rev. 2:21-23; Jer. 13:27; Isaiah 3:9, 11; Isaiah 29:1-3; Isaiah 3:1-3; Ezekiel 16:23; Matt. 2:3-5; Heb. 12:17; Heb. 6:1-6.

AN OPEN LETTER TO EVERYONE

(A copy of an actual correspondence)

Dear Mr. Heeb:

Since you are so determined that the Book of Mormon is true, I have done some research work on your church and the Book of Mormon.

Here are some of the books and beliefs that come out of the Book of Mormon, Doctrine & Covenants, Book of Abraham, Journal of Discourses, Pearl of Great Price.

There are many beliefs that are not in harmony with the Bible. If I had to choose a Book to go by to heaven I would choose the Bible. The Bible has been written by about 40 inspired persons over a period of several hundred years, and they all agree perfectly. Scientists learn more and more, that what the Bible said all along is true.

There are three places in the Bible that point out that nothing shall be added or taken from the book.

Do you know that Joseph Smith was arrested several times? And once was in Jail for treason? Can you believe in the writings of such a man? There are many Gods in your church.

The Bible tells us there is but one God (1 Corinthians 8:6). Also Psalm 86:10 says "Thou art God alone." And that these Gods have flesh and blood and bone. But the Bible teaches God is a spirit (John 4:24). You also believe that Adam is God. But the Bible teaches that Adam was created by God. I find, too, that your church says the Bible is not all of the word of God, and some of your people make the statement that there is scarcely a verse in the Bible that is not polluted. I can't see how they can say that while they had copied thousands of verses from the Bible and put it into the Book of Mormon. And you use water for the sacrament service. And that polygamy is a law that must be obeyed. Also, you teach that it is scriptural to use "Latter Day Saints" or "Mormon" for the name of the Church.

End of Letter -
The Answer

Dear D. F.

I see you have been doing some research work. But if you want to know what we believe, you must not search in Mormonism, for we are not Mormons. We are of the Church of Christ, not the Church of Jesus Christ of Latter Day Saints. The former was

restored through Joseph Smith in 1830 A. D. The latter was organized by Brigham Young in 1846. I agree that many beliefs of Mormonism do not agree with the Bible. And we do not believe those doctrines either, for we are not Mormons. We also choose the Bible, but use the Book of Mormon to prove the truthfulness of the Bible. For the Book of Mormon also was written by many inspired writers over a period of a thousand years, from 600 B. C. to about 400 A. D. It is not only in harmony with itself but also with the Bible. If any one tells you differently he is either intellectually dishonest or has not even read the book.

Scientists also tell that what the Book of Mormon teaches is true. I have given you some examples, I believe in the last letter. Nobody says that the Bible does not tell the truth. But wouldn't it strengthen its use for missionary efforts if a people of another land would add to its testimony? And that is exactly the case with the Book of Mormon.

For your information let me tell you that the last three passages that say "not to add or take away," is indeed found in Revelation 22:18 and was written in the year 96 A.D. The gospel of John was written two years later in 98 A.D. according to the best Bible scholars. So if nothing was to be added after the Book of Revelation was written, the gospel of John would have to be thrown out too. You may note, too that it only says "if any man shall add to these things." This does not limit God to add to His Scriptures at any time; in like manner as He added the gospel of John, He has added that which He had given to other prophets on this continent.

Yes, I know that Joseph Smith had been in jail a number of times on false charges but was never convicted; that is, he was never found guilty. Remember the Prophet Isaiah, Jeremiah, Peter, James and others of the Bible time had also been in jail. Would you call them false prophets and ignore their writings because of that?

Joseph Smith was no more the writer of the Book of Mormon than those that translated the Bible from its original language were the writers of the Bible. The books you had mentioned are books of Mormonism and not of the "Church of Christ." Nor did any of them come out of the Book of Mormon.

You say there are many gods. The Book of Mormon says, quote: "Notwithstanding they believed in a **Great Spirit** they believed whatever they did was right" (page 368, verse 71). "He hath brought forth redemption for the world, whereby he that is found guiltless at the judgment day, hath it given unto him to dwell in the presence of God in his kingdom to sing praises with the choirs above, unto the Father, and unto the Son, and unto the Holy Ghost, which are **one God**, in a state of happiness which hath no end" (Book of Mormon, page 704, verse 29).

"That these gods have bodies of flesh and blood," we read from the Book of Mormon, page 367, verse

64: "Behold, is not this that **Great Spirit** who doth send such great punishment upon this people because of their murders." Here again God is represented as a "**Great Spirit**," not a body with flesh and blood.

"That Adam is God." This also is Mormonism. The Book of Mormon says: "And now behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden" (page 85, verse III). If the writer had regarded Adam as a God, he would not have spoken of one that had transgressed and had fallen.

"That the Bible is not all the word of God." This is true. For Jesus spoke to his people on the Western Hemisphere as well as to those on the Eastern Hemisphere. Thus we read, "Other sheep I have that are not of this fold, them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd" (John 10:16). Some believe those other sheep are the Gentiles. But Jesus said, "I am not sent but to the lost sheep of the house of Israel" (Matthew 15:24). The Gentiles are not of the house of Israel.

"There is hardly a verse in the Bible that is not polluted." As already stated we are not Mormons and are not responsible for what others say about the Bible. Nor is the Book of Mormon copied from the Bible. There are two good reasons for why there are so many Bible verses in the Book of Mormon. (1) The ancients had brought a part of the Old Testament scriptures with them when they came here from Jerusalem. (2) They also wrote down the gospel as Jesus taught it to them. From those records on metal plates the Book of Mormon has been translated.

"That polygamy is a law to be obeyed." This is definitely not Book of Mormon teaching. We read from page 172, verse 36, "Wherefore my brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none; for I the Lord delighteth in the chastity of women." Page 171, verse 33 reads as follows: "Behold David and Solomon truly had many wives and concubines, which thing was abominable before me saith the Lord."

Mormons may use water, but not the Church of Christ. Nor does the Book of Mormon teach it. And I quote page 762, verse 6: "And the church did meet together oft to fast and to pray and to speak one to another concerning the welfare of their souls. And they did meet together oft to partake of **bread and wine** in remembrance of the Lord Jesus." Page 650, verse 28-29 tells us, "And it came to pass that Jesus commanded his disciples that they should bring forth some **bread and wine** unto him, and while they were gone for bread and wine he commanded the multitude to sit down upon the earth."

Yes, the Mormons say it is scriptural to use "Latter Day Saints" or "Mormon" for the name of the church, but not the Church of Christ. Nor is it taught in the Book of Mormon. I quote from page 673, verse 20 (Jesus speaking), "For if a church be called in Moses'

name it be Moses, church; or if it be called in the name of a man, it be the church of a man; but if it be called in my name it be my church, if it so be that they are built upon my gospel." From page 40, verse 222 we quote: "Wherefore whosoever belongeth not to the church of the Lamb of God, belongeth to that great church which is the mother of abominations." Page 260, verse 49 says: ". . . and they were called the church of God or the church of Christ from that time forward."

I hope I have made myself clear as to the difference between the Church of Christ and the Church of Latter Day Saints, and the difference between the teachings of the Church of Latter Days Saints and the Book of Mormon. But if there are any more questions I will be glad to answer them.

P. S. If you read a Book of Mormon, make sure whether or not it is published in Salt Lake City, Utah. If it is, the above references will not correspond. The texts are all the same, but the versifications of chapters and verses vary in different publications, in the same sense as the different versions of Bible vary in this regard.

I emphasize again that we do not believe in polygamy, baptism for the dead, celestial marriages, Adam-God worship, Doctrine & Covenants or the Book of Abraham.

Sincerely in the Gospel of Christ,
Emil Heeb

ARCHAEOLOGY

and

THE BOOK OF MORMON

Clarence L. Wheaton, Sr.

- Part Two -

In the previous chapter of this treatise we endeavored to set forth the definition of archaeology and to give a few examples of how this science relates to the Bible. I will now deal more generally with this science as a tool for recording facts relating to the progress of mankind during the ages. The data by which archaeologists are able to determine the relationship of one segment of the human race with another consists of the physical remains of their culture. These remains consist of bones, relics of tools, either of stone, bronze or iron. Weapons they used in the hunt or defense. Utensils, implements of various kinds, termed artifacts which are considered as kitchen middens. Then the evidences of human habitation in the use of timbers, stone, the form of architecture, such as temples, pyramids, streets, walls, etc.

The combination of these objects in a certain site is called a horizon. Consequently, from the Book of Mormon standpoint, there are two horizons of culture to take into consideration, i. e., the Jaredite period and the later Nephite period. As I have pointed out before, the Jaredites came to the Western Hemisphere from the area of the Euphrates Valley. Their home-

land was located in the area of the tower of Babel, at the time of the confusion of tongues and the dispersion of the people into all parts of the earth. This dispersion took place about 2500 to 3000 years before the beginning of the Christian era.

The Nephite, or second migration from the Holy Land took place about 600 years B. C. just before the beginning of the Babylonish overthrow of the Jews in the land of Jerusalem. These migrants were of Hebrew stock who brought with them many of their cultural traits as well as their religious customs. At a later period the Nephites were joined by a smaller colony which fled from the Holy Land about 586 B. C., under the leadership of Mulek who was the son of Zedekiah, king of Judah at the time of the Babylonish captivity. At a still later time these Nephites were divided into warring nations called the Nephites and Lamanites.

This in a few words relates the background of the peoples who, according to the Book of Mormon, came to America in ancient times from the Middle East. The premise is therefore set forth that if the Book of Mormon account is true, then we must be able to trace the origin of these peoples back to the areas of their nativity. This can only be done by finding comparative archaeological materials that were common to both areas, as well as to trace their customs, linguistic stock, and architectural likeness to a common source.

The forefathers of the Jaredite people were descendants of the ancient Sumerian peoples who entered the Euphrates delta country approximately 4000 B. C. These Sumerians were the inventors of the first alphabet, and of a written language. They also were noted for their genius in other ways. Gradually developing from the barbarian way of gatherers and hunters, they began to locate in the lush luvial areas of this delta country as planters and growers of many types of food products for both man and beast.

As the result of their agrarian efforts, they had to settle down to raise their crops, and consequently they formed communes or villages where they could live and communicate with each other. This in turn required them to construct permanent homes and places of storage. As a consequence these Sumerians invented the use of stone houses in which the true arch and other forms of the archways for access into their structures were formed. To till their ground they invented the plow. As the result of their producing crops, more than they could use, and being in need of products from other tribes which they could not produce, commerce between themselves and distant neighbors required transportation. Consequently the building of roads arose. As the result of the increase of the burden of transporting their wares to neighboring tribes they had to find means to carry larger quantities than they could carry on their person.

History relates that man first carried his few belongings in packs upon their heads or on their backs. Later they invented a harness called the travois that

their wives could pull by placing a head band on their foreheads and by this means larger loads could be moved. As their commerce increased, they made larger travois and tamed the horse, the camel and water buffalo and other animals to pull them. But in time these methods became obsolete and these Sumerians invented the wheel, which was first used on two wheeled carts and later the four wheeled vehicles with which they could haul greater loads. All these methods resulted in the civilizing of the nomadic tribes of that area. History relates that such civilization first began in the delta area of the Euphrates River at a place called Eridu.

At that time Eridu, was a seaport village on the shores of what is called today the Persian Gulf. Today the site of Eridu is located many miles inland as the result of the extending of the coast line by the deposit of silt and sand by the two mighty rivers that flow from the mountains to the north and west of the ancient area of Mesopotamia.

Consequently, we should expect to find evidences of these ancient inventions of the Sumerians among the Jaredite peoples of the Book of Mormon. The Book of Ether, one of the books found in the the Book of Mormon is a record, though brief, of the Jaredites. Moroni, a Nephite author, gives in this book of Ether a synopsis of this Jaredite history. In it we find the following concerning their origin:

"... Jared came forth with his brother and their families, and some others and their families, from the great tower, at the time the Lord confounded the language of the people, and swear in his wrath that they should be scattered upon all the face of the earth," etc. (Ether 1:7).

The question therefore arises, did this happen or not happen? Where is the proof that this took place? And was this information available from any other source at the time Joseph Smith, Jr., translated the Book of Mormon? To my knowledge Joseph Smith, Jr., did not have access to such source material at that time. Bancroft, in his *Native Races*, gives this account from the history written by Ixtlilxochitl, an early Aztec historian:

"After the repeopling of the earth by the descendants of a few families who escaped destruction, the building of a tower as a protection against a possible future catastrophe of similar nature, and the confusion of tongues and consequent scattering of the population . . . seven families speaking the same language kept together in their wanderings for many years; and after crossing broad lands and seas, enduring great hardships, they reached the country of Huehue Tlapallan; which they found to be fertile." —*Native Races*, Bancroft, Volume 5, page 209.

It is interesting to note that this tradition tells that "seven families speaking the same language kept together," which coincides with the account given in Ether 1:8-9, where the Brother of Jared cried "unto the Lord, that he would not confound (them) that (they)

may not understand" each other, and "the Lord had compassion upon Jared; therefore he did not confound the language of Jared" and those who were with them. According to the Aztec chronology this event took place circa 2236 after the creation or 520 years after the Deluge, (Ibid).

According to the Quiche traditions the ancestors of the Toltecs, who would be the Jaredites were from the distant East, who were led to this land by two brothers Canub and Tlocab, who in the Book of Mormon account were Jared and his brother. They disembarked at Tampico and went up the Panuco River where they established themselves at Paxil.—Native Races, Vol. 3, page 270.

In this area of Tampico, we contacted a man who directed us to the ancient ruins of Paxil, where we met the archaeologist of that area. Though Mexican, he was able to talk fluently with us in our language. With him we explored the remains of a pyramid that was half buried in the silt from the flooding of the Panuco River. He gave us a number of very interesting artifacts which were estimated to be around four thousand years old. In Tampico we explored and photographed the pyramid called Mira Flora, reputed to have been the oldest such structure in Central America. Since then it was destroyed by flood waters. It was considered by scientists from the United States as being about 5000 years old. It was built almost like the Ziggarrut or the Tower of Babel, with ramps and a main concourse of steps to the top. Further comparisons of our artifacts and others we examined showed a definite link with the cultures of ancient Mesopotamia. In one display we saw many small ceramic wheeled toys, similar to another display we examined in Nicosia on the Island of Cyprus, and again in the great Museum in London. These had all been dug up at Ur of Chaldea where Abraham came from.

Under these circumstances there can be no doubt but some of the early civiliziers came from the tower of Babel, and brought the knowledge of their customs and civilization with them. Their traditions and the Book of Mormon agree in the account that these early peoples came from the eastern Mediterranean area. More and more students of the question are arriving at the same conclusion.

(To Be Continued)

"These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren" (Proverbs 6:16-19).

LESSON GUIDE STUDY OF GOD'S COMMANDMENTS

by Amy Schrader

Section 1

Lesson Text: Matthew 13:31-32

We are told in Matthew 6:33, to "... seek ye first the Kingdom of God and His righteousness ..." Perhaps in the consideration of these parables of the likeness of the Kingdom of Heaven we can help identify to ourselves that for which we are to seek. The parable likens the Kingdom of Heaven to a mustard seed. The potency of the properties of the mustard seed are fairly well known. We are all familiar with the pungent flavor in its use as a condiment, where a little goes a long way as seasoning. Many of us are also familiar with its use for medicinal purposes as a plaster both for a counter irritant and a rubifacient. Less known is the use of its oil as one of the ingredients of soap, yet all of the uses which man has made of it are not good considering the manufacture and use of mustard gas in warfare. In respect to the strength that is in this seed we can see why the Lord used it as a comparison for faith that will accomplish great things.

However in this parable it is not the uses as a seed that is referred to but in the planting and growing. As a seed it surely seems insignificant, from which one would not easily expect great results. When Christ came teaching the principles of the Kingdom of Heaven they not only seemed insignificant to the Judean peoples as solutions to their national problems, but also undesirable to most of them. Neither in our day do the leaders of the world's nations, in searching for answers to the world's problems, turn to these basic principles for that answer.

The parable is that the seed of the Kingdom of Heaven planted will grow into a tree, sufficient to offer lodging in its branches for the birds. I've often puzzled at the description of the mustard plant given here as none that I have seen even remotely resembles a tree, but lately I have learned that there is indeed in some parts of the world a genus of mustard which grows to shrub size. The probable symbolism of this statement indicates that once the Kingdom of Heaven, which has been planted and has grown to the stature of a tree, becomes established, that it will offer refuge to the peoples of the world of all who will seek unto it (Book of Commandments 48:59-67). Surely its beginning was small and to this day, as such things go, it remains insignificant, which brings to mind the teachings of Alma concerning the planting and nourishing of the seed of faith. Perhaps the responsibility for the growth of that tree rests upon us who have sought membership within it. Have we been negligent in the nourishing of the struggling seedling? Is not the present state of the Kingdom a clear indication that there is yet an unbelief, a lack in the acceptance of and obedience to the instructions given concerning the building up of the Kingdom? In a revelation given on

December 16, 1833 expressing the Lord's reaction to and will concerning those who had just been driven from Jackson county the following statement is made, "There is even now already in store a sufficient, yea even abundance to redeem Zion, and establish her waste places, no more to be thrown down, were the churches, who call themselves by my name, willing to hearken to my voice." Can we assume this is still the stumbling block which deters the ultimate growth of that Kingdom to its tree stature?

Section 2

Lesson Text: Matthew 13:33

Every cook knows the use, the purpose, and the result of leavening. The leaven is a strange substance. I am not sure that there is any simple explanation as to how it accomplishes what it does. Even though I cannot understand how it works I can still recognize the fact and make use of its transforming power; for it does transform what would otherwise be a hard and heavy and unappetizing product into one that is light and delightful to consume. Will not the principles of the laws of the Kingdom of heaven work a similar transformation, when adhered to, in the peoples who accept them?

Another facet to consider is that leaven can remain for long periods of time as an inert substance. It does not fulfill its purpose until it becomes mixed with other ingredients to work upon. Likewise the truth of the teachings of Christ achieve no purposes unless we mix them with faith and action. On the other hand all the desires of our hearts, all the passion of our souls for service, all the efforts of our energies poured into action, will turn out flat and hard unproductive if we have left the leaven of the gospel lying on the shelf unopened, unlearned, and unused, just as the biscuits will be hard and unusable if we leave the leaven in the cupboard.

There is a leaven which is not good. There is a danger of becoming leavened by the wrong leavening. Christ warned of the leaven of the scribes and pharisees (Matthew 16:6), and Paul has considerable to say in caution about the wrong leavening power (1 Corinthians 5:6-13).

Paul also states that a little leavening, leaveneth the whole lump (Galations 5:9), and it is because of this power of permeation that we are warned to beware of those with the wrong leaven. It is also because of this power of permeation that the good leaven, a little of it mixed in the meal, can give life to the whole. One person truly filled with the Spirit of the Kingdom can be a great influence. In this sense true Christianity may become ineffective as well as can bad manners and habits.

We should not conclude this lesson without observing that from that insignificant beginning of the Lord answering a fourteen year old boy's prayer, a little leavening was placed in the hearts of many in these latter days which eventually will work its transforming power over the whole world, in that whatever will

not receive life (or leavening) of it will be removed and the Kingdom will fill the earth.

If there is a symbolic meaning to the matter of the meal being in three measures I have not been able to correlate it. Perhaps others have found an interpretation which has escaped me.

Section 3

Lesson Text: Matthew 13:44-46.

Putting the terminology of these two parables with that of the wheat and tares, wherein the field represents the world, we might conclude that at some time in the process of this Kingdom coming into being, that it will exist in the world in such a condition which could be symbolized as being hidden. The Kingdom of Heaven is likened as a treasure, as a pearl of great price, the value of which is worth all that one has in exchange. Being hid it is not easily found, perhaps not easily discerned. There are many pearls resembling that true one which alone will qualify. It will take a diligent search, one must be careful not to be deceived by a counterfeit. There are, as Christ said there would be, many going forth acknowledging that Jesus is the Christ, and yet they are not teaching nor leading any into that Kingdom.

So first we must find the treasure, the pearl of great price, and then we must determine its worth to us. Are we willing to pay the price? Referring to the incident of the rich young man who came to Christ, asking what was required to inherit eternal life, which surely means to become a member of the Kingdom of Heaven, he found that the price was too stiff. He went away saddened. He loved his possessions too much. How careful we must be that the love of our possessions does not take possession of us.

But even the dispossession of our material accumulations is not the central matter. The real price we must pay is the giving of self, our hearts, our wills. When this has been decided once and for all, the problem of tangible things becomes superficial. There are stanzas from two of Joseph Luff's writings which are expressive of these thoughts.

"These are they whose eyes beheld
In 'living sacrifice,'
Love's offering - not in self alone,
But gems of higher price:
Their wills, affections, and their ways
Were on the altar piled,
And choosing God's - their lives to him
Became thus reconciled."

Also -

"For he alone has promise
Whose will is lost in Mine
And in whose transformation
The handling is divine.

This then is the price of our portion in that Kingdom, to hand over to Him the very nature of our carnal

selves, for His remaking and transforming. That we empty out our wills, affections, and ways so that we can be filled with His power by the indwelling of the Holy Ghost, and that we become simply an extension of His love and purpose with but one desire, to give honor and glory to Him. There is a chorus of a fairly recent written song which says it beautifully.

"O use me, use me Lord, as your eyes to see the need,

Your hands the poor to feed,
Your voice the truth to sing.

Section 4

Lesson Text: Matthew 13:47-52.

It would seem that the net as used in this parable would also correspond to the field in the parable of the wheat and tares. The apparent use of the term of the Kingdom of Heaven in a very general application, as well as an explicit one, adds difficulty to the defining of it for the purpose of recognizing it. However, it is quite evident that besides that strictly organized and governed people who will comprise that portion of the Kingdom of Heaven upon the earth in its purity, at Christ's coming, there will also be those who qualify as citizens (but whose circumstances have prevented them from being gathered) of the all inclusive Kingdom which embraces both heaven and earth and whose boundary we cannot establish. I believe the gathering out of these is the same as is spoken of in Matthew 24:27-42 and Luke 17:20-37. For those who use the Inspired Version this 17th chapter of Luke is quite amplified, and is much more explicit about the gathering of those who are yet scattered to the body of people who will be prepared for Him at His coming.

The qualifications of being a member of that Kingdom are the same whether one be of the functioning governed portion of the Kingdom or of those to be gathered at His coming. I remember well the time when I very foolishly wished that I could know whether Zion would be established in my life time or not so that I would know how to lay the plans of my life. I will never forget the emphasis with which the truth was borne in upon my understanding that it didn't really matter whether Zion came in my time or not because it was the same qualification, the same righteousness needed for entrance to the Kingdom of Heaven in heaven that would be needed for Zion. If I prepared for heaven I would be prepared for Zion if it should come into being in my days. The law given to govern the one on earth are the laws by which the portion in heaven is governed. If one cannot find obedience to those laws and commandments one cannot enjoy the privileges of being part of either of them.

It therefore behooves us to become well instructed in all things pertaining to this Kingdom of Heaven. For there will be those who have too lightly presumed to have made preparation but who will find themselves excluded. Consider Matthew 7:22-29 and 25:31-46, and

you will see that it may not be an easy thing to determine whether one has or has not fulfilled the requirements. I am sure that there are none of us but what hope to be among those whom Jesus will own when he comes. We don't want any part of the anguish, the wailing and gnashing of teeth that awaits those who procrastinate making preparations. Therefore now is the time to make a diligent search of ourselves and discern what manner of persons we really are, if we are the kind of persons that will be happy to spend eternity in that place which we have prepared ourselves to inherit.

GOD IS LIKE

by Sam Gould

Concerning the various sayings in which I have of late come in contact with, I would like to express my feelings.

The sayings are as follows:

1. God is like - Bayer Aspirin, He works wonders.
2. God is like - Ford, He's got a better idea.
3. God is like - Dial, He gives round-the-clock protection.
4. God is like - Coke, He's the real thing.
5. God is like - Pan Am, He makes the going great.
6. God is like - Scope, He makes you feel fresh all over.
7. God is like - Electric Bulbs, He lights your path.
8. God is like - Ohio Bell, there's more to Him than meets the ear.
9. God is like - Hallmark, He cared enough to send the very best.

Youth watch out! These are catching sayings. These are of the world, not of God. This type of thing you should abstain from. These express a worldly God, not ours. These are pure sacriligious sayings of Satan.

In these sayings man, through the power of Satan, has ingeniously created some simple sayings to catch the ear of our youth. God gives us round-the-clock protection; but is He like dial soap? Is His protection only a figment of our imagination as is the protection we receive from Dial soap? God will shelter us from spiritual, physical, and mental infirmities if we ask him to. This is what we expect from our God.

We don't want to just be able to wash the outside of our bodies, we want a true cleansing of the soul as is provided us from our Master. The worldly god might as well be a super-big bar of soap if that's the kind of protection the world wants from their god. But do we have to participate in these worldly things? The answer of course is no! We don't want a powerless God as does the world.

Can any of these worldly objects really be likened unto God's own majesty? God sent His best, but does

Hallmark gifts compare to His own Son Jesus Christ? If the peace and contentment the Lord offers us is as null and void as that of Scope, what good could He be for us? God is the real thing, but if He's like a bottle of coke, which is both harmful to the body and soul, is He of any benefit to us? God's supreme plan of salvation is useless if we'll only seek to receive the limited service offered by Ford Motor Corp. These sayings surely take away from the true things of God. They destroy the youth's concept of God and can be listed as taking the Lord's name in vain. Let's not take upon ourselves the condemnation of the world by these vain sayings. Let's not defile our God given mouths with these sacriligious statements of Satan.

NEWS FROM COLLINS LOCAL

One of the sweetest ordinances of the church is the blessing of a baby. On Sunday, May 21, the infant daughter of Mr. and Mrs. Larry Yates, of Preston, received this blessing under the hands of Apostle E. L. Yates and Elder Joseph Yates. Brother Joseph Yates, the baby's grandfather, was spokesman. The child was christened Yulonda Marice.

May 28, Bishop and Mrs. John Sweem visited Collins, and Bro. Sweem was the speaker of the morning. On June 4, Sacrament Sunday, Apostle C. L. Wheaton and Sr. Wheaton, were guests at our Local. Our resident speakers have been Elder Ed McIndoo, Elder Oren Caviness, Elder Joe Yates and Priest Larry Shaw.

The mid-month prayer service for May was held in the home of Rhondal and Irene Shaw, at Louisburg. In June they met at the Ed McIndoo home near Preston. After this service the group surprised Rhondal and Irene Shaw by celebrating their birthdays. We are happy that, often, the Collins folks are able to come to these services. On this occasion Bro. and Sr. Everett Martin, Sr. Blanch Martin, Sr. Norma Cook, her daughter Donna Cook, and Sr. Leora Martin were there, having covered a lot of miles. The Shaws cover a lot of miles to attend also.

In June, Sr. Norma Cook's husband had an accident in which his kneecap was broken. Sr. Norma says that he is getting along pretty good now.

Brother and Sr. Rhondal Shaw were called to Colorado the first week in June to attend the funeral of her brother.

On Saturday, June 17, 22 church young people, local and from surrounding towns, with their chaperons, enjoy a campout at lake Pomme de Tierre. The next morning they were all at church to listen to a special young people's sermon by Elder Oren Caviness. The theme was "This is your life." He told them "It is your choice how you live. Make very sure your choice is the right one. Make sure it is ABUNDANT living, not ABANDONED living."

July 15, they gathered again. Jim and Jerry Speer are doing a fine job in their efforts with the young folks. A study class and worship service is presented in the Speer home first, with a social time afterward. Then to church together on Sunday morning. Who can tell how far these waves will circle out after the pebble has been dropped in the water?

The Woman's group here meets once a month in the members' homes. At the present time we are studying the Book of Mormon.

Also a Friday night study class has just been organized. This, too, meets in the homes.

We have had some visitors recently. Bruce and Marlene Cobb and their family, from Tucson, Ariz., and Ron and Edwarda Yates and family from Tempe, Ariz., were here. Marlene is a daughter, and Ron is a son of Leon and Frances Yates.

The Oren Caviness family had, in July, their daughter, Sharon Kelley and some of her family from Phoenix.

Rhondal and Irene Shaw have left on their annual summer trip. Already we miss them, but others will profit by their association. How we, as a church family, enjoy the visits of each other.

Apostle E. L. Yates, with Elder Don McIndoo of Phoenix is spending July in Yucatan. Our prayers are with them and with our brothers and sisters there, that good may be accomplished.

At the Collins church there is a Pot Luck dinner the third Sunday of each month. Out of town members, as well as our local residents are invited to join us.

Ruth Willard

INDEPENDENCE EAST LOCAL NEWS

Another year has gone and we have a new group of officers for the coming year. They are as follows:

Pastor	Kenneth Smith
Ass't Pastor	Frank Fann
Secretary	Doris Sheldon
Treasurer	Larry Beem
Librarian	Ronald Temple
Pianest	Roland Sarratt
Chorister	Darl Temple
Auditor	Ronald Temple
Sunshine Committee	Gladys Nast
Kitchen Committee for Reunion	Jewel Beem
Reporter	Ruth Randall

Sunday school Officers are:

Supt.	Larry Beem
Ass't Supt.	Ronald Temple
Secretary	Ruth Randall
Pianist	Michele Nast
Christmas program committee	Darl Temple, Jewel Beem, Jennifer Oldham

United Workers Officers:

Chairman	Jewel Beem
Ass't. Chairman	Carol Fann
Secretary-Treasurer	June Sarratt
Teacher	Doris Sheldon

On April 30, our Local visited the Collins Local. All reported a good time both Spiritually and socially. We plan to visit other Locals within driving distance, this summer. We would welcome other Locals to visit us. So please come.

The United Workers Group are meeting once a month and are having good attendance. We have many plans for the future for our women both Spiritually and socially. With a united effort there can be much accomplished.

We are working on getting funds for a home for our Senior Citizens, a project of The General Church, which will be some time in the future. We are also putting greater effort to visit in the homes of the sick and shut-ins.

Many of our people are vacationing this time of the year.

Brother and Sister Frank Fann and family, and Brother and Sister Steven McGhee spent their vacation in St. Louis, and at Pomme de terre Lake. Some of their enjoyment was hindered by sickness in the Fann Family. Are are well again.

Sister Minnie Smith has returned from Colorado after attending reunion and visiting with relatives there.

Sister Freda Flint has been on the sick list for several days. We are glad she is some improved, and its nice to see her at church again.

Brother and Sister Arthur Smith and family of Swanton, Ohio, have visited with relatives in Independence, the Berchie Welton and Kenneth Smith Families. They were on their way home from California where they visited relatives there.

Sister Doris Sheldon and family had overnight guests, Sister Sheldon's two aunts and their husbands, Mr. and Mrs. Lamar Bird, and Mr. and Mrs. Everet Ulridge of Los Angeles, California. They were returning home from a visit with relatives in Milwaukee, Wisconsin.

Sister Metta Anderson and Sister Ruth Randall made a trip to Texas by bus, each visiting their daughters. Sister Anderson visited Mrs. Dollee Dickins and family at Arlington, and other relatives. Sister Randall visited her daughter and husband, Cynthia and Ronald Caudell at Duncanville. She has also been visiting her other two daughters, Mrs. Lorena Wilcox and family at Sedalia, Mo. and Mrs. Eloise Testerman and family at Agency, Mo. She also plans to go to Michigan next month to visit relatives.

Brother Kenneth Smith has left for Wisconsin to help in the mission field there, he plans to be gone most of the summer.

We were pleased to have Brother Arthur Smith

as our guest speaker on July 2nd at the evening service. He brought us many good thoughts on faith, of its importance in our Christian life. We must have faith to believe in God. Even the farmer must have faith when he tills the ground and plants the seed. So it is with us, we must put our faith into action.

Many of our sermons have been on faith, no doubt God is trying to tell us something, that we must have more of it in our lives to please Him and it also helps us.

East Local Reporter
Ruth Randall

THE 1972 GRAND JUNCTION, COLORADO REUNION REPORT

The Grand Junction reunion was held June 9, 10, and 11th of this year.

On Friday the 9th we began our reunion with a prayer service at 9:00 a. m. It lasted until the noon meal. The meals were served in Ted and Sybil Ely's packing shed and prepared in their bunk house kitchen.

At 3:00 p. m. there was a question and answer meeting where the people asked the ministry questions.

At 6:00 p. m. supper was served.

At 7:30 p. m. we had song service. The little children sang a special for that service.

At 8:00 p. m. was preaching by Elder Hubert Yates, Jr. He said we should let our lights shine and not hide it under a bushel. He said many other good things. There was a special by a group of the young people, Becky Sanders, Edith Downs, Gary Housknecht, Rea Houseknecht, Joyce Shaw, Harold Gill, and Maureen Briggs.

After the service the young people went over to Marvin Ely's and played volleyball and had refreshments of pop and homemade carameled popcorn, made by Berniece Ely.

On Saturday the 10th we had another prayer service. Most of the empty seats were filled with recently arrived brothers and sisters. We all raised our voices in songs to the Lord, offered prayers, and gave our testimonies. This service lasted until 1:00 p. m. when we went for the meal.

At 3:30 p. m. the ministry had a meeting.

At 6:00 p. m. we had supper.

At 7:30 p. m. we had song service. There was a special by Gary Housknecht, Patsy Ely, and Karen and Bill Malone.

At 8:00 p. m. was preaching by Elder Don McIndoo. He spoke on the bad habits we need to change. He also spoke on the healings people can receive. He read the story in Judges 7:1-25. There was a special by Kathy McIndoo, Edith, and Margie Downs.

After the service the young people had a wiener roast and watermelon party around the bonfire given by Archie and Margie Downs.

On Sunday the 11th was Sacrament and prayer service at 9:00 a. m. and it lasted for 5 beautiful hours which could have lasted longer, for it seemed so short. Many were moved, including many of the young people, to give their testimonies, either for joy of being there, thankfulness to God, or a special need. Much time was spent in prayer for the needs of the people. Many people received a blessing from the good Spirit which was there in strength. The meeting ended at 2:00 p. m. There was also a blessing of a baby. His name is Ronald Wesley Church.

At 4:15 p. m. the young people had a short prayer service just before they continued into the question and answer meeting with the ministry. The topic was Zion.

At 7:30 p. m. we had a song service. There was a special by Jane Hadley. Between the services the Yates children and the Gill girl sang.

At 8:00 p. m. we had preaching by Apostle Don Housknecht. He said we should do the best we can for God for the rest of our lives. There was a special by Daryl Temple, Patsy Ely, Don McIndoo, and Johnny Bell.

We closed the reunion with the song "God Be With You 'Til We Meet Again." The words of the song were sung with real meaning and love one for another.

We had many visitors. Some from Idaho, Missouri, Nebraska, Arizona, Michigan, various places in Colorado, one visitor came from England, and visitors came from other places in the U. S.

The prayer services got better as the days went on. The reunion could have gone on longer for it seemed far too short, except for the extra work that would have been put onto the ladies who prepared the delicious meals we enjoyed.

It is also very important for the young people of the church to be able to associate with other young people of the church. For they are different from those in the world. The joy of lifting our voices in laughter cannot be replaced by that of the world. Church people, whether old, young, or in between, are so different than those of the world and it means so much to be able to associate with them.

The testimonies were excellent. An example of one of the testimonies was given by a young brother. He spoke of a blessing he had received when he was using a chain saw, it fell across his leg cutting it deeply. It stopped running, when it could have cut his leg worse or even off. Testimonies, prayers, and songs make the prayer service. The prayers for the needs of the people are definitely heard by God and He cares.

It was said by some, that the faces of the people looked happier than usual, and they were. We enjoyed seeing our brothers and sisters at the reunion. We hope to see you next reunion.

Your Reporter,
Edith Downs

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee. Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble" (Proverbs 4:7-12).

ZION'S ADVOCATE

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Do you want to have the blessing of plenty and be free of curses? He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse" (Proverbs 28:27).

Do you desire riches, honour and life? "By humility and the fear of the Lord are riches, and honour, and life" (Proverbs 22:4).

Do you want your prayers to be heard? "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard" (Proverbs 21:13).

Do you want to avoid the visitation of evil? "The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil" (Proverbs 19:23).

Do you want to be at peace with your enemies? "When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Proverbs 16:7).

Do you desire to avoid contention? "Only by pride cometh contention: but with the well advised is wisdom" (Proverbs 13:10).