

Zion's Advocate

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

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The Mission of Life

Look not mournfully back to the past,
The present's the hour of duty,
And life, be it ever so dark,
Has moments of sunshine and beauty.

Look up, for the sun is still shining,
Although a dark cloud may be there;
Remember a bright silvery lining
From under the cloud may appear.

Look around on the highways and gather
Not only the flowers so sweet,
But take up the stones that are bruising
Some weary worn traveler's feet.

Seek out some cool spring in the desert
And give to the lips that are dry.
Speak a kind word of hope and of comfort
To each sorrowing one who goes by.

Pluck a thorn from some poor bleeding bosom:
Make strong some faint heart for the strife.
Rouse up the weak ones who have fallen,
Ah, this is the mission of life.

Ask not if this world will applaud you,
No matter, since duty is done.
There is one who will better reward you
With a crown you have faithfully won.

Submitted by Sister Emma Mead

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 Headquarters on the Temple Lot, Independence, Missouri
 Phone: 833-3995

EDITOR

Elder Kenneth J. Smith, 209 South Crysler, Independence, Mo. 64050
 ASSOCIATE EDITORS

Elder Lawrence D. Beem, 13117 E. 45th St., Independence, Mo. 64055

Elder Roland L. Sarratt, 7704 Sage, Parkville, Missouri 64152

BUSINESS MANAGER OF ZION'S ADVOCATE

C. LeRoy Wheaton, Box 472, Independence, Missouri 64051.

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Secretary, Council of Apostles, William A. Sheldon, 1011 S. Cottage, Independence, Missouri 64050.

Secretary, Council of Bishops, Oren Caviness, Rt. 4, Box 67, Preston, Missouri 65732.

General Church Secretary, Velma J. Wheaton, 704 S. Elizabeth Rd., Independence, Missouri 64056.

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EDITORIAL

SEEK YE FIRST THE KINGDOM OF GOD

Matthew 6:33, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The great struggle of man from the beginning until now has been toward the great creator, attempting as it were, to regain a measure of the divine influence enjoyed by Adam in the beginning. Man's struggle has been hampered by the continued activity of Satanic forces determined to lead mankind away into by and forbidden paths, and the ultimate destruction of the souls of all those seeking, 'the kingdom of God, and his righteousness'.

The horrible crime of murder appeared early in the history of man, in spite of the council of God to Cain the son of Adam and Eve. Genesis 4:7-8 "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." . . . "And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."

Early in the history of mankind, the adverse influence of satanic forces attempted to divert and destroy man's agency in his struggle to choose between right and wrong. Cain, following in the way of his parents, had subjected himself to the influence of the Devil, even though God had offered him the way of acceptance. ". . . If thou doest well, shalt not thou be accepted?" But alas, jealousy and violence entered in. Also, Cain lied to God when asked where his brother Abel was.

History repeats itself, because, each nation or civilization down through time has had a remarkable resemblance to the one just before it. For some 6000 years, we have witnessed war, oppression, intimidation, and violence among men. The same invisible power has dominated the lives of men. The same guiding force has been responsible for their acts of violence.

Happily, the activities of Satan have not always prevailed. Job, in extreme adversity with the loss of family, friends, and the goods of this world, steadfastly refused the enticings of satanic influence, and continued to worship God. Job 1:20-22: "Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, And said . . . the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly." Many like Job have withstood Satan. The Jews were blessed when they followed God's laws. He fought their battles and downed their enemies. But when they followed the way of the heathen He forsook them. Satan openly tempted the Christ after his baptism. Matthew 4:8-9, "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the king-

doms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me." But Jesus withstood the devil because he answered him, ". . . Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matthew 4:10)

But Jesus, in answering Pilate concerning the Kingdom of God, defines it in proper perspective. (St. John 18:36) ". . . My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

Perhaps we can grasp the significance of the complete equation of life in the words of the master of men himself. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This is completeness or fullness of the plan of the Gospel of Jesus Christ. We believe this is what the master had reference to in (John 10:10), where he makes this statement, "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." There is no higher way of life found elsewhere, but in the Kingdom of God. Therefore, the message of the apostles in the time of Christ was indeed a wonderful blessing and a wonderful story to tell to the nations.

With a proper application of the scriptures to the situations of life in which we live in these last days, just prior to the second coming of our master and Lord, Jesus Christ, there will be no limit to the blessings we can and shall receive. No longer need

we wring our hands in despair and disbelief. Nor do we need to build on the mistakes of the past. We will build upon the total consecration of a faith that entitles us to, ". . . love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matthew 22:37) Not unlike Solomon of old, we shall receive blessings untold in the abundance of the necessities of life.

Solomon asked for wisdom in judgment, and it pleased the Lord. "And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast thou asked the life of thine enemies; but has asked for **thyself understanding** to discern judgement; Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that thou hast not asked, both riches and honour; so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days." I Kings 3:11-14.

We can well afford to follow the instructions found in the 37th Psalm, 34th verse: "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it."

Ye verily, shall we Seek first the Kingdom of God together and his righteousness? And the good things of life will be added unto us.

KJS

"For in many things we offend all. If any man offend not in word, the same is a perfect man and able to bridle the whole body . . . Even so the tongue is a little member . . . how great a matter a little fire kindleth! And the tongue is a fire . . . Therewith bless we God . . . and therewith cure we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (James 3:5-10).

THE UNRULY MEMBER

by Donna Moser

The tongue is such a little part,
Mere fraction of the whole.
But with what terrifying power
It can wound a soul!

My brethren, these things ought not so to be!

It's pink and soft and very small,
Unlikeliest of tools.
But oh, my dear ones, you and I
By it can be made fools.

My brethren, these things ought not so to be!

It could help show a starving world
The love we keep within.
Its cold, uncaring exercise
Can blight . . . and this is sin.

My brethren, these things ought not so to be!

How often is some fragile heart,
Struggling up through time
(Whom loving words could warm and lift)
By tongue stayed in its climb!

My brethren, these things ought not so to be!

HOLY LANDS OR HOLY PEOPLE?

by Emil Heeb

Palestine is known among men as the "Holy Land." Especially in a recent magazine article much space has been devoted to that end. Particularly Jerusalem is regarded as a holy city, by Christians, Jews, and Moslems.

However, to the Lord, no one land is more holy than any other; to Him the whole earth is holy, for it is His creation. But to people, a place or land is holy only as long as they keep it such, by righteous living and obeying the commandments of the Lord.

It would be more pleasing to God if people would give more thought and effort to purifying themselves and becoming a holy people. Any place occupied by a righteous or holy people is holy unto the Lord.

It is true, that the Lord told Moses, "Draw not high hither: put off the shoes from off thy feet, for the place whereon thou standest is holy ground." (Exodus 3:5) Yet it does not say it is the only ground that is holy; to the contrary, the scripture says again ". . . the world is mine and the fulness thereof." (Psalm 50:12) This seems to indicate that unto the Lord the whole world is holy. And this is attested to in (Gen. 1:31) "And God saw that everything that he had made was good and behold, it was good (holy).

In light of the above scriptures, can Palestine be more holy than any other land as long as the people now occupying it still deny Jesus Christ as the promised Messiah? Granted, the land had been promised to Abraham, and his seed, yet only a remnant will eventually enjoy its blessings.

Someone referring to the Levites, correctly stated: their offerings in righteousness will not take place until after the fulfillment of the prophecies given in the 13th chapter of Zechariah. "And it shall come to pass that in all the land, saith the Lord, two parts thereof shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them." (Zech. 13:8-9)

Speaking of the same event (the coming of the Lord), Zechariah informs us in the 14th Chapter, saying, "For I will gather all nations against Jerusalem to battle, . . . the residue of the people shall not be cut off from the city." (Zechariah 14:2)

In these scriptures it is made clear that only one third will permit themselves to be purged from sin, refined through the fire and become a holy people unto the Lord. Then only, and not until then, will Palestine be a holy land, blessed for the remaining people. But when a people become wicked, the Lord curses the land for their sake. This principle of blessing and cursing has been repeatedly experienced among all peoples.

We note another scripture pointing to the remnant that will come to the Lord and therefore enjoy that part of the world as a holy land, after the dross of evil has been burned away, and the residue purified. For Isaiah tells us: "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem shall be called holy . . . when the Lord shall have washed away the filth of the daughter of Zion . . . by the spirit of burning." (Isaiah 4:3-4)

The land now called America, once was a choice (holy) land. "And they were in a land that was choice above all lands, for the Lord hath spoken it." (Book of Mormon, page 742:79)

It was a small colony which the Lord led to this land, at the time of the building of the Tower of Babel and as long as they were righteous they were blessed in all their doings, and the land too, was "holy ground" to them. In their record we find the following historical report: ". . . there never was greater things manifest than that which was made manifest unto the brother of Jared" (A leader of the people known as the Jaredites). (Book of Mormon page 723:98) From this we learn that the land was a holy land because of a holy people, but only as long as they obeyed the commandments of God.

However, there came a time when the Lord cursed that holy land, because the people became wicked, and would not repent. So the Lord brought destruction upon them. This condition too, had been recorded in their history, for we read, "And it came to pass that there began to be a great dearth upon the land, and the inhabitants began to be destroyed . . . for there was no rain upon the face of the earth; and there came forth poisonous serpents also upon the face of the land, and did poison many people." (Book of Mormon, page 738:35)

So we see that a holy land or place is profitable to no one unless the people are also holy. Scripture tells us, ". . . he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." (Isaiah 4:3) Those that are not holy will not remain when the Lord recounts his worthies. (Nahum 2:5)

The above decree rests also upon America, the choice (holy) land. Their prophet has spoken saying, "And now we can behold the decrees of God concerning this land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fullness of His wrath shall come upon them." (Book of Mormon, page 717:31).

This is a most serious prophecy speaking to each one of us in America, individually, and to the nation as a whole. For we are the third nation, historically known to possess this land. To name them:

1. The Jaredites
2. The Nephites
3. The Gentiles

The Jaredites we have already referred to, whom the Lord visited with a great dearth, and later swept them off the land, according to the word of the Lord.

The Nephites followed the Jaredites, building on the ashes of their nation. This nation too, enjoyed the blessings of the Lord on this holy promised land until wickedness had sealed them to the same fate as the Jaredites complete destruction.

Now, dear reader, what can we say of ourselves and our nation? Are we living so as to make America a holy land, The answer is definitely negative. Neither can we say that the ground on which we stand is holy ground any more to us; though holy unto the Lord.

It is more like what Isaiah had foretold, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Isaiah 24:5)

The evidences are overwhelming that America is guilty of the charges made by Isaiah.

All too often people idolize lands or places, actually making an idol of them, worshipping them more than God. People will go to great lengths of trouble and expense to travel to what they consider holy lands or places, thereby spending on themselves that which they could help the poor, which would be more pleasing to God. This would be more in keeping with Zion's living. Jesus did not spend any time to see holy places, but spent his time to develop a holy people.

Yet there are also places in the United States that are almost idols to thousands of people.

Dear reader, let us remember the words of the Lord, by the mouth of Mormon the prophet, "For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches (holy places), more than you love the poor and needy, the sick and afflicted. (Book of Mormon, page 709: 50)

RAMBLING THOUGHTS

by Elder Isaac Brockman

Just a few rambling thoughts, from this part of God's mortal vineyard, in hopes that they might engender within our beings a greater desire to serve God.

Remembering first of all that God never changes to prove our point, we will use a scripture or two. Moroni 8:19 "For I know God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity." Also Mormon 4:68 "For do we not read that God is the same yesterday, today, and for ever; and in him there is no variability neither shadow of changing." So, we say that man may change, but God remains the same. Put your trust in God and not in man because man may fail you, but God never will. Also, when God promises something, His promises will never be broken. God's power is unlimited, His love undying and His patience seems never ending. They cry peace, peace and there is no peace, but there is a peace in knowing that we are enshrouded in the influence of God's love. There is no loss of love, that can compare with us withdrawing ourselves from God's love. There is no sickness that can compare with the sickness of the Spirit.

If we are supposed to be citizens of God's Kingdom, then we should act as such. We, each one, are put on this good earth for a purpose. We should find out what that purpose is, and then do our best to attain to it. We are ever growing, both physically and spiritually; or we are sliding backwards, a little each day not realizing it. We never stand still. Some of us spend a lifetime worrying about our future here on earth. But how much time do we really spend

worrying or thinking about our future in the here-after?

Let's not put labels on people, unless we are sure that they deserve the label we are using. It's not a personality contest we are engaged in.

Sometimes we hesitate to let our ministers try to convince or convert our young toward our way of thinking and belief. However, we think nothing about them reading books and associating with people that lead them into all sorts of avenues of the world.

We build houses paying particular attention to every detail of the structure. But, do we put as much attention into our spiritual abode? We should all realize that a church service is not a social function. It is a spiritual gathering.

Another thought in dealing with our fellowmen, our word should be as good as if we were to sign a contract. Real friendship is never "used" or abused. To our young, just a thought to remember; A good friend will not try to entice you into doing something wrong. Nor, will he or she entreat you to do something that will eventually bring you into harms way.

Can we afford to take a chance, and say to ourselves we'll wait until tomorrow to prepare to meet our God? Remember, tomorrow may never come for some of us.

We sometimes might think to ourselves that God doesn't speak to us anymore. But, is He not doing so in a loud voice, thunder, lightning, earthquakes, tornadoes, etc? We, who know prophecy, should listen well. We remain content with the crumbs that fall

from God's spiritual table. Yet, if we would so order our lives and thoughts, we could feast on the good things He has to offer from the top of His spiritual table.

A quote from the Scripture that might be appropriate here, II Nephi 6:99-103 "Come, my brethren, every one that thirsteth, come ye to the waters; and he that hath no money, come buy and eat; yea, come buy wine and milk without money and without price. Wherefore, do not spend money for that which is of no worth, nor your labor for that which can not satisfy. Hearken diligently unto me, and remember the words which I have spoken; and come unto the Holy One of Israel. And feast upon that which perisheth not, neither can be corrupted, and let your soul delight in fatness. Behold, my beloved brethren, remember the words of your God; pray unto him continually by day, and give thanks unto his holy name by night."

We should think real seriously on the subject of what God expects from us, His children. Then, get

ourselves untangled from the things of this world and try to attain to God's expectations.

Remember also, if our honesty and integrity does not exceed that of people who lay no claim on being Gods people, then we are no better than they are. Our word should be our bond.

Sometimes we have to suffer many hardships and afflictions to bring us to the depths of humility. Thus we will then be receptive to the Holy Spirits enticing, because God requires us to be humble. He requires of you and me a broken heart and a contrite spirit. Also remember His love has no boundaries. Who knows what lies beyond that little hill called tomorrow. Yes, we know not what is in store for us, when we close the door on today. 'Tis through the eye of faith that we look forward to the future.

If some of the thoughts expressed in this article have caused some of us to ponder, and maybe created within us a greater desire to please our Maker, then the writer's purpose has been accomplished. May God help us each one to direct our thoughts in a spiritual direction is my prayer.

FUTURE DIVINE RULERSHIP

Part 1

by Lucinda Scott

One definition for the word Divine is "Devoted to God." The word Divine is not applied to man himself, but to the work which the Lord will do through him, for the Lord's work can be nothing less than divine.

Malachi 3rd chapter. These events have not been fulfilled yet. The Lord, Christ, as "the messenger of the covenant" says, "Behold, I will send my messenger, and he shall prepare the way before me." There will be a temple to which Christ shall suddenly come. This did not refer to the coming of John the Baptist, for following his preparation, Christ did not come suddenly, nor did he come to a temple, so there must be a temple built which he can come suddenly (see Matthew 24:27; Luke 17:24; see Matthew 24:36-44).

Malachi 4th chapter. Before the great and dreadful day of the Lord comes, he is going to send Elijah the prophet, through someone, to unite the hearts of the children and fathers.

In the New Testament, Elijah is called Elias, which is the "Greek form of Elijah." Elijah means "Our God is Jehovah."

John 1:19-23. When John the Baptist was asked if he was the prophet Elias, he said no. But he did come in the Spirit and power of Elias, which is the power of God as Jehovah, to prepare the way for Christ's first coming: "And many of the children of Israel shall be turn to the Lord their God. And he shall go before him in the Spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Luke 1:16-17).

In the Spirit and power of Elias, John the Baptist united many of the hearts of the Israelite fathers and children. There is a great need again for the hearts of the fathers and children to be united in Christ, which will be done in the Spirit and power of Elijah, or Elias, as spoken of in Mal. 4:5, 6. So we must look forward to another time when someone else shall come in the spirit and power of Elias. Scripture bears this out, starting with Acts 3:19, etc. There is a time of refreshing and a restitution of all things to come from the presence of the Lord, between the time Jesus was taken up into heaven and when he comes again (see Acts 1:1-11). God spoke of this day "by the mouth of all his holy prophets since the world began"). Everyone must hear the words of the prophet, Christ, or "it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (We believe this means a spiritual destruction.) All the prophets from Samuel, "as many as have spoken, have likewise foretold of these days." This will be a part of the fulfillment of God's covenant with Abraham when he said, "And in thy seed shall all kindreds of the earth be blessed." According to this scripture there are many prophecies which we do not have; this is one reason for a restitution of all things.

Matthew 17:10-13; Mark 9:11-13. Christ's reply to his disciples when they asked, "Why then say the scribes that Elias must first come," was, "Elias truly shall first come, and restore all things." Christ's statement was future-tence. John the Baptist had already come in the Spirit and power of Elias, but he did not come to

restore, but to "prepare ye the way of the Lord, make his paths straight" (Matthew 3:1-3; Mark 1:1-5; Luke 3:1-4) John's baptism was just a temporary one for the Israelites; he could not baptize in the name of the Father, the Son, and the Holy Ghost, for the Holy Ghost was not given until the day of Pentecost (see Acts 18:24 etc.; 19:1-7; chapter 2; Matthew 28:16 etc.).

It was Christ himself at this time, who came to seek and to save something that was lost, for we read in Luke 19:10, "For the Son of man is come to seek and to save that which was lost." The Israelites had lost sight of the coming of Christ, as it had been taught to them through the gospel (see Hebrews 3. They would not listen to the Lord their God, but went backwards, not forward (see Jeremiah 7:21-28). They were walking in crooked paths. "Because my people have forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up" (see Isaiah 50:1-8; Jeremiah 18:15). Because of their transgressions, they were given the law of Moses, as a schoolmaster to bring them unto Christ (Galatians 3:16 etc.). Then when he came, he eventually saved them from this law of bondage, but before he did, he sent John the Baptist, in the Spirit and power of Elias, as his messenger, to prepare the way before him, and to make straight the paths of the children of Israel. So, the mission of John the Baptist was not to restore, but to prepare the way for Christ's first coming, to make ready a people among the children of Israel. Christ himself restored, or saved that which was lost among the children of Israel, that is, those who would accept him (see John 1:11-15).

There is a great need for the hearts of the fathers and children to be united again (see 2 Timothy 3:1-7). Luke 3:1-6 not only speaks of what John the Baptist was to do, but of someone else whom Christ will use, and through him, "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; (notice) And all flesh shall see the salvation of God." Where John the Baptist came only to prepare the Israelites for the coming of Christ, Christ himself came so that all people could benefit through his saving power, by the gospel. For when a Canaanite woman asked him to heal her daughter, his disciples wanted to send her away, but he told them, "I am not sent but (or only) unto the lost sheep of the house of Israel." The Gentiles were also to benefit through his ministry (see Matthew 15:21-28). The paths of all so-called christians needs to be made straight again, the same as it began with the ministry of Christ. This was done through Christ's messenger, spoken of in Malachi 3:1, as a divine ruler. Much refining and purifying shall be done through him, in the Spirit and power of Elias.

Christ came to begin the fulfilling of God's covenant with Abraham when he said, "And in thy seed shall all the kindreds of the earth be blessed," by taking on him the seed of Abraham. All believers

are of the seed of Abraham through the one seed, which is Christ (see Acts 3:19 etc.; Hebrew 2:9 etc.; Galatians 3:7). Through his ministry, Christ built his New Testament church, but it was not effective until after his death and resurrection (see Matthew 16:13-18; Hebrews 9:15-17; John 11:25-26; I Corinthians 15:12-20). He said the gates of hell would not prevail against his church, but in Matthew 11:12, he said the kingdom of heaven would suffer violence, starting with the days of John the Baptist, and that the violent would take it by force. This meant that the spiritual force among the saints would be prevailed against (see Luke 17:21; Romans 14:17; Acts 20:28-32; 2 Thessalonians 2). It is generally known that the world went through a period of dark ages, after Christ was taken up into heaven. Much scripture was taken away during this period, for as we have pointed out from Acts 3:19 etc., we do not have all the words of the prophets that were spoken from the beginning of the world. Neither do we have all the words that Christ spoke to his disciples, whom he named apostles (see Matthew 29:15 etc., Luke 6:13-16; Matthias took the place of Judas (Acts 1:15). So, there is a need of a restitution of all things, to bring them back to their original state, as the gospel was taught from the beginning of the world, and as it was established through Christ's ministry. And as we have pointed out from scripture, Christ's messenger shall come in the Spirit and power of Elias, and shall restore all things, at which time, the gospel shall be taught again as it was taught to Abraham, that through his seed, all nations and kindreds of the earth might be blessed (see Galatians 3:8 etc.; Acts 3:19).

Christ's messenger, as the divine ruler, shall be an Israelite, for Romans 9:4 says of his chosen people, "... to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Christ was born an Israelite, under the law, that he might redeem those who were under the law, that everyone "might receive the adoption of sons," and be heirs of God through Christ (Galatians 4:1-7). Christ came to begin the fulfilling of this scripture.

We find in Romans 11, the number of Israelites that will be used, is narrowed down to a "remnant according to the election of grace"; the rest were blinded. They stumbled and fell, but through their fall, salvation came unto the Gentiles. Remember, a remnant was reserved. Christ is the first fruit and root that is holy (see 1 Corinthians 15:20-23; Revelation 22:16; Isaiah 11:10; chapter 53). Matthew 1 is called "The book of the generation of Jesus Christ." There is also a lump that is holy. To find out why someone is likened unto a holy lump, we go to I Corinthians 5:6; Galatians 5:9: "A little leaven leaveneth the whole lump." This means that the Lord is going to use someone whose work is to be likened unto a holy lump, or a little leaven, to leaven the whole lump; the holy lump being a "remnant according to the election of grace," whom the

Lord will use as a little leaven, to bring life back to the whole lump, meaning the seed of the Israelites who were blinded (Romans 11:; see Ezekiel 37:1-14).

After the Lord has restored his chosen people, Israel, to their rightful estate, he is going to pour out his Spirit upon all flesh, and show wonders in the heavens and in the earth. This shall come to pass "before the great and terrible day of the Lord come" (Joel 2:25). (This will be the great and dreadful day spoken of in Malachi 4 and Act 3:22-23). But Joel prophesied "whosoever shall call on the name of the Lord shall be delivered, for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, (notice) and in the remnant when the Lord shall call." Micah 5:7, says this is "the remnant of Jacob." This remnant shall be a great blessing to those who will call upon the name of the Lord for deliverance, but a great curse to those who will not (compare this with Matthew 25:14-30; Mark 4:21-25; Luke 8:4-18). Christ as "the messenger of the covenant" is going to do a lot of refining and purifying through his messenger (Malachi 3).

Jeremiah 23rd chapter. The time is coming when the Lord will gather the remnant of his flock, the children of Israel, out of all countries whither he has driven them, "and will bring them again to their folds; and they shall be fruitful and increase." And he will "set up shepherds over them which shall feed them, etc." We are to behold or keep in mind, that the Lord is going to "raise unto David a righteous branch, and a king will reign and prosper, and shall execute judgment and justice in the earth."

Because the righteous branch shall be raised up before the king, we will study about the righteous branch first. Jeremiah 33:14-15 says, "Behold, the days come, saith the Lord, that I will perform that good

thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land." Notice, the righteous branch is to be raised up unto, not out of another tribe, for David was used as a figure of Christ, and according to the flesh, they were of the tribe of Judah (see Hebrews 7:14; Revelation 22:16).

Psalms 80:7. Figuratively speaking, Israel is asking the Lord to save them. He did save them by bringing them out of Egyptian bondage, and he did cast out the inhabitants of the land of Canaan, and planted them, and caused them to take deep root, but after they rejected Christ, they were scattered and driven among all nations, and their land became desolate. Israel, as a vine that was brought out of Egypt, prays again, "Return, we beseech thee, I Lord of hosts, look down from heaven, and behold, and visit this vine; And the vineyard which thy right hand hath planted; (notice) and the branch thou madest strong for thyself" (vs. 15-16). "Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself" (vs. 17). In vs. 1 and 2, the prayer is, "Give ear, O shepherd of Israel, thou that leadest Joseph like a flock; Before Ephraim and Benejamin and Manasseh stir up thy strength, and come and save us." This gives us the name of a man to start with: hi name is Joseph. There hall be a flock of Joseph who will be led by Christ, as the shepherd of Israel (see Genesis 49:22-26). Through them, the children of Israel shall be saved. There are other names mentioned, but w start with Joseph first, for the Lord started a certain plan with him.

(To be continued)

PRAYER

by Ken Hoare

Brothers and sisters, are we praying the way we should? When we pray do we do too much asking? Do we ask for the wrong things? Maybe we should have more prayers giving thanks for all the blessings we have received and fewer just wanting something. As we pray we always ask for this or that; lots of times we feel that we do not receive what we asked for. Often, I believe, we ask amiss. The Scripture tells us that if we have faith we will have our prayers answered, but sometimes we want what is not good for us. Therefore, we do not receive it. The Lord is not going to give us anything that is not good for us. We may think that what we ask for is well and good. The Lord knows, though, that some of these things are not good for us. Therefore, we do not receive them.

I feel that this sometimes hardens our hearts and causes us to do our own will and not that of our Lord and Master. If we are going to be God's chosen people we are going to have to do His will and not

our own. He knows what is right far better than we ever will. Why can't we hearken unto Him? I feel that we should humble our hearts before the Lord so that we will do His will and not our own. We definitely have to have our hearts right in the sight of God if we ever hope to receive the blessings He is going to pour out upon His people in these latter days.

How are we going to get our hearts right? Are we not going to have to follow what our ministry teaches and what we read in His word — far more than we do? We all try to do what is right but we are only human; so, many times we fail and come up short. When we fall short do we ask for forgiveness and try not to do it again? Or, do we find ourselves, in our hearts, making excuses for ourselves?

And the ministry — are they sometimes afraid to come on too strong, instead "softsoaping" it so as not to hurt someone's feelings? When they are truly led by the Holy Spirit they do not have to worry about

these things; what they say will be God's words and not theirs.

We can fool ourselves but we can't fool God as to our feelings and desires; He truly knows what is in our hearts. We have to really examine ourselves. Do we find ourselves acceptable or do we fall short of what God would want us to be? We have to get down on our knees and ask Him for humble hearts and for understanding, so that His will and not ours will be done.

We have to love the Lord with all our hearts, souls and might. If we do we will do all the things He has commanded, and with willing hearts, not just because we have to. I believe we have to get down on bended knees and beg the Lord for the wisdom and understanding to follow His commandments. But, first we have to be willing to be God's children and to accept the responsibilities that this places upon us. We are going to have to get our house in order, get rid of all our petty differences and feelings, be one people, and be true representatives of His Church.

All we need is faith, like that grain of mustard seed; we can move mountains! Have we this faith? We are going to have to have this faith if we expect the

Lord to work His marvelous work among us. I believe we are receiving only the smallest bit of His love and blessing; He has told us that He will pour out a blessing so great that there will not be room enough to receive it! We will not receive this until we follow all His commandments. These include having faith and putting both our spiritual and temporal houses in order.

We should pray for clean and pure hearts and ask God what we have to do to receive all that He has promised us. It is possible for Him to raise up another people to bring forth His gospel — if we fail at the task. What a privilege it is to be called His chosen people and to be deemed worthy to bring forth His word! I only hope that we do not throw away this glorious chance because of hard-heartedness or lack of faith.

Never, since the time that Christ walked on the earth, have any people had the chance to receive as much as is possible for us now. I pray that we, the people of His church, will awake and get right with the Lord. He has truly given us a marvelous work to perform. It is up to us. Do we want to be worthy and to do it?

LESSON GUIDE

STUDY OF CHRIST'S TEACHINGS

Section 1

Lesson Text. Luke 17:5-10

Who of us hasn't, who of us doesn't feel the need of an increase in faith? And what are the implications of the Lord's answer to the disciples request? Was He telling us that the mustard seed is such a little thing and our faith is ever so much smaller even than that? Or was He referring to the strength in the mustard seed? And of how few times has it been recorded that they had such a faith as to have a tree uprooted only through the exercise of that faith, or a mountain moved? (Matthew 17:20). Perhaps the terms tree and mountain are symbolic, and He was really saying that with faith nothing is impossible; nothing that is, that is not contradictory to Him. Through the exercise of faith we could not perpetuate that which is evil.

There is a saying, "Be careful what you ask the Lord for, you might get it," and it comes to my mind in connection with a request for an increase in faith. I wonder if we realize what we might be asking for, how do we think faith grows, or do we hope He will perform a miracle in giving us faith, skipping the process? Innately we all have the potential of faith, and it is like a muscle, to grow strong it has to be exercised, and to be exercised it has to have a situation which taxes it. So when we ask for an increase in faith, are we really asking for a situation which will

put what we already have, to the test? The other side of the coin of faith is trust, and trust can only go into action when there is a matter that threatens to uproot it and faith.

Sometimes people speak of wishing they had a faith like Job's, and one wonders if they would like tribulations such as his also. In fact how does one know what their faith will endure unless the trial comes? Is not something of this suggested in the Lord's answer to the sons of Zebedee who asked that one set on His right and one on His left, in His kingdom? "Ye know not what ye ask . . ." They would indeed drink of the cup and be baptized with the same baptism as He, but they didn't comprehend all that would be required of those whom should occupy so closely to Him? (Matthew 20:22-23).

To the person who has committed their life to the Lord, He has promised to give strength according to the need and I presume this would include strength of faith also. (1 Corinthians 10:13). Sometimes we think of wanting faith, falsely supposing that with sufficient faith nothing will ever trouble us again; we want to feel fortified now against all the hard things in our lives for years ahead, and this just isn't the way faith operates. Faith is more of a day by day, one step at a time steadfastness. Faith doesn't necessarily remove the mountains of difficulties and provide pleasant paths, but a strong faith doesn't flinch in its' allegiance when battered and buffeted on every side but remains staunch in it's discipleship whatever befalls.

Often, I think, we make a wish for more faith when what we actually are wanting is knowledge, a sureness that cannot be threatened by the doubts that rise up and dog our steps. In effect we are wanting the evidence which comes through the exercise of faith before we have put it to that exercise.

What is the object and purpose of faith in our lives? Is it the over simplistic assumption that we can ask the Lord for whatever we want and He will give it to us if we have enough faith that He will? Then there is another view extant that involves a blind faith that whatever good or bad happens is the Lord's will. We know this is wrong, for the Lord never willed evil; He never willed that the human family should go contrary to Him even though He permitted it. Permitting a thing and willing it to be are entirely different things. I'm sure that He never willed that Stephen be stoned or Abinadi be burned at the stake yet it was permitted. The person whose faith has put their life subject to the Lord can accept these things, knowing He can work them to ultimate good for them.

In the thoughts of one writer the first purpose of prayer is not to make requests but to give ourselves to Him; or in the words of King Benjamin, "to render to him all that you have and are . . ." (Mosiah 1:77). Is not this the real object of faith, to leave the patterning of our lives to the Lord and then be able to accept that pattern by obedience in whatever He lays before us, however often He allows the unhappy circumstances to occur?

In the Readers Digest for November 1973 page 198 there is a short piece, supposedly comical with a pathos, under a caption which says, "If you pray real hard, God can do anything. Right, Daddy?" To me this piece epitomizes the deceptive ideas that christianity has fostered with the truth of faith and prayer. Only on one condition has God promised to do all that one asks, "And if ye are purified and cleansed from all sin, ye shall ask whatsoever ye will in the name of Jesus, and it shall be done; But know this, it shall be given you what you shall ask . . ." (Book of Commandments 53:25-26). So, it is only those who pray by the direction of the Spirit who are guaranteed the fulfillment of their request; and so it is also that because we fail of this condition of purity so often, we must present our petitions always subject to His will and wisdom.

The purpose of faith must be to move us into His will, so when we ask for an increase in faith, the wish for surrender to Him better be at the center of that prayer.

Section 2

Lesson Text, Luke 17:6-10

There is such an insidious weakness in the human nature, to yearn after, and presume upon it's own importance; and it afflicts the disciples of the Lord

as well as those who give Him no place, the manner of distinction sought for being the main difference. The sons of Zebedee desired the positions, (perhaps illusionary) on His right and on His left. Baruch, as scribe to the prophet Jeremiah, apparently yearned for some prominence (great things) to come to him. There was some discussion among the disciples as to whom would be greatest. (Jeremiah 45:5; Mark 9:33-35, 10:35-40).

It is a sad commentary on discipleship if there is a measuring among ourselves, of the comparative value of our talents, of the completeness of our dedication and obedience, of the level of our righteousness, of the merits and acceptableness of our services. Vieing for eminence is no stranger to the household of God, I'm afraid, at this time any more than it was to the early church and among Christ's first chosen twelve.

Paul commented on the foolishness of the Jews for measuring themselves among themselves, (2 Corinthians 10:12, 18) for, commending ourselves is an exercise in futility. To measure ourselves by the weak members of the human family and suppose on a righteousness that will save because we can note worse failures in another is worse than futility. There is only one stature by which we can safely measure, and that is Christ (Ephesians 4:13). Such a measuring can produce two results: despair, if we have presumed on our own ability to achieve righteousness, or great humility if we recognize that of ourselves we are nothing, and only a total surrender to His spirit that His grace may take full possession of our wills will accomplish such a transition.

No one is great but the Lord Himself. Obeying a master, may make a servant a good servant, not a great person, and being good servants is all that He asked of us, and doing so we should not expect thanks from the Lord, nor honor from the fellow servants. But few desire the status of a servant. (Mark 10:41-45).

As I first stated, the desire to be counted as 'somebody' in comparison to others of our kind, is such an insidious flaw in the human nature. It makes it so hard to grasp the meaning of Christ's words about becoming as a little child; it blocks the comprehension of some of the more subtle but marvelous truths of His love for each. How can we whose ability to love is so conditioned and limited by what we see as relative merits, perceive a love that has no such boundaries, but is equal to all, without respect of lovable personalities, but operates from His own quality of being. That to Him each can be a favored child; His love and abundance of blessing and grace to each can be unlimited without shorting any other. An observation of His graciousness to another need provoke no envy or jealousy; each can be an equal recipient just for the seeking of Him, with the whole heart. (Jeremiah 29:13, Act 10:34-36, James 1:5).

It is so sad, that having denounced acclaim of the world the disciple of the Lord can still yearn for this eminence of service. Even the cry, "Here am I, use

me" can be good or not good depending on the real desire in the heart; to be used with an eye single to His glory only, or with one eye upon the honor to ourselves as the instrument. Indeed this weakness and temptation can be so great that it often becomes not only wisdom but necessary to, "not let the right hand know what the left is doing," (Matthew 6:1-8). If we really love the Lord, and our triumph is in the fulfillment of His purposes alone, it will not matter to us, which of His many instruments He chooses to achieve any given assignment.

By all means we should seek excellence in every service we are given to do, but must never seek to excel, (Book of Commandments 59:51-52). Doing all things according to His instruction, we must not prefer one above another among our brethren, but should stand aside in preference of a brother ahead of ourselves, (Romans 12:10, I Timothy 5:21).

So, when we love the Lord with all our hearts, might, minds and strength, and serve Him with diligence however obscure or prominent our appointed mission may prove to be, we are only rendering a reasonable service, only that which is our duty to do, (Romans 12:1-8, Mosiah 1:51-54).

Nevertheless, the servant receives his keep; the time comes, a 'by and by' when he is given his just due in nourishment. A laborer is worthy of his hire, and there is a recompense for righteous service. In the words of Joseph Luff, from Arraignment, given January 1927.

"Distinction on obedience waits
In heaven's economy,
And righteous service brings a pace
Celestial dignity;"

There is even a more marvelous promise than this, for although our lesson text warns us against thinking that we can possibly earn it, the Lord has said for those who have made Him their treasure, who have their lights burning and have girded themselves, (in His service?) the time will come when He will set them down, and girding Himself will come forth and serve them (Luke 12:34-37).

Section 3

Lesson Text, Luke 17:11-19

Out of the ten whom the Lord healed only one returned to thank Him. What an example of ingratitude. One can wonder how the nine could receive the blessing when there was no heart of thankfulness; and yet the marvelous wonders of the Lord's life sustaining forces are free to all; the sun shines and the rain falls upon both the just and the unjust (Matthew 5:45). If this can be true in the general case, why not in the specific? And we might ask ourselves, "how faithful are the just in expressing, and maybe in feeling gratitude for the Lord's blessings that are so continual that we may have come to regard them as simply natural, or due?" I

fear there is a vague misconception in the minds of humanity, that the normal of life should be pleasantness, and so we complain bitterly when our way proves hard and full of sorrows. A good searching look should show us that the normal of life is difficulty, pain and grief, so that rather than complaining of these things in our lot, we should be singing out our gratitude for those times when we are free of them.

The scriptures tell us to be thankful to the Lord in all things. Now if the word 'all' here means literally 'ALL' this is a requirement beyond the scope of the mere human mind to grasp. How can we be thankful for our tragedies, we ask? I would like to be able to say that the wording is 'in' rather than 'for', but it is written both ways; If we love Him one can still be thankful for some things even in the time of tragedy, but to be thankful for the tragedy is quite another matter. That requires a vision of faith and an abiding in the spirit to the point where the human powers of mind and emotion have become dormant, being completely swallowed up in the grace of the Lord. Only in the depth of His spirit of love, lost to oneself, can there be a possibility for a submissive 'thank you' for the thing which has broken the heart and crushed the soul. There is such a state, and it can be reached momentarily; how few are able to abide in it? But between those moments of spiriual elevation, we can still be thankful for the glimpse, and so we can trust Him that there is a reason, beyond the human ability to reason, that these things are, and must happen.

Perhaps it seems that we cannot force our hearts to feel thankful, and this may be true, but we can refuse to lend our thoughts to the arguments that go round of all reasons that we can't be expected to feel thankful. We are so helpless in regard to our feelings, and too place too much importance upon them; we let them run us. It is not in the feelings that gratitude must start, but in the will. Whatever we feel we can still put our thoughts upon the Lord and recount our blessings. We can use the avenue of praise through which to bring the aspects of thanksgiving into our hearts. However dark our darkness, however empty our emptiness, however deep our anguish, if we have known the Lord at all, as long as we still have rationality and control of our will, we can make our lips to praise Him for something. And we can continue in and expand this practice until our beings become permeated with a sense of gratitude and gratefulness that has no direct connection to the present plight or circumstances, but only to the awareness of His majesty.

It has been written, "the Lord inhabits the praise of His people." Therefore whether in fair times or foul, if we do not enjoy the sense of His presence we may know we have or are neglecting to praise Him. We must learn to thank and praise Him at the times it is the most difficult to do so. The quicker we do, the more completely we do, the sooner we will be brought away from the danger of despair. I hope you have been able to note, that thanking Him, praising Him holds out no promise to change anything but ourselves; there is

no promise to change the circumstances, but it will make us aware of how much, how very, very much He is in those circumstances with us.

There is so much to be thankful for. Every good thing comes from the Lord, and if I believe what I have claimed to believe about Him, I must know that in some way I do not understand the 'why' of, He permits the things that break our hearts, also. I now understand that my life is one unbroken line in His seeing; all is eternity with but a slight detour into time; and the promises which I thought pertained to time but which were not given, can yet be fulfilled when my detour is over. It is we who can err in our determining of what must apply to time and what will be in eternity. If I am faithful to my covenant with Him, I can expect all that has been good to continue on with me into eternity, and all that has been grievous to fall away.

And so the scripture tells us to be thankful. (Ephesians 5:19-20, Colossians 3:15, Hebrews 13:15, Philippians 4:6-7, 2 Nephi 6:101-104, Mosiah 1:51-52, 9:56, 11:149, Alma 38-40, 1b:88, 16:237-239, 17:68-70, Book of Commandments 49:9, 27, 60:15, 24-25, 63:12) and the exhortations to praise are so numerous that it would be indeed difficult to even sort out the best among them, lest it be those that indicate the greatest praise will be in the fruits; the result that will become apparent in our lives, (Matthew 7:16-20, Galatians 5:22-25, Ephesians 5:8-10, Philippians 1:9-11, Colossians 1:3-17, Book of Commandments 54:15-20).

When we love the Lord more for what He is, than what we hope He will do for us, we will not have difficulty in thanking Him and praising Him whatever our circumstances happen to be.

Section 4

Lesson Text, Luke 17:20-30

When shall the kingdom of God come? In this day of world wide trouble and pain and sorrow, can there be a heart among us that does not yearn to know when the kingdom of God will come and all that now hurts and destroys will be done away even though it is not given to us to know the day nor the hour, (Matthew 25:13).

But let us consider what the Lord said in regard to the kingdom. It will come into being quietly, developing among-within the people; for we cannot suppose that He meant that the kingdom was within the pharisees themselves. Yet to the disciples He said that they would not have their desire to see the day of His coming; it was not to be in their life time. And there have been many among our progenitors who have looked and yearned to see the Son of man come in their day but did not have that desire fulfilled.

The Jews looked for the coming of their Messiah, but because they didn't understand the manner of His kingdom, they missed recognizing the hour of their

visitation, and so also, what could have accrued to them had they accepted Him, (Luke 19:41-44). There have been others who have sought to appoint a day for His appearing and because He is not bound by our sense of timing there has been disillusionment to those who 'followed after them.' Perhaps these false acclaims of His coming have helped to produce the state of affairs foretold by Peter, (2 Peter 3:3-4, 9-15) wherein he also affirms that His coming will be of such an event that there will be no place for any to make claim that they have Him secreted away someplace.

Both the Lord and Peter indicate that His appearing will come as a surprise, at a time when the world will be going on pretty much as usual, even though it will also be a day of trouble, of distress of nations, mens hearts failing them for fear of whats coming; a day of perplexity. (Luke 21:25-36) I have read that the word which has been translated here has a literal meaning of 'no way out.' Is it not becoming apparent that humanity is feeling there is no way out. They cannot solve the worlds problems however hard they try.

The Lord has given us these things as signs that we might be aware and make ourselves ready, and yet the time of His coming will be so filled with the falsehoods and deceptions of the evil one, that the very elect will be in danger of missing their opportunity of watching and waiting for Him, (Mark 13:5-37).

As mortals we shrink from the thought of the terrible things which must precede His coming, when in reality they are already occurring. The very worst that could happen to us is already happening to someone, somewhere. There is desolation such as we can scarcely imagine; there is starvation, there are horrible diseases, excruciating sufferings of pain and grief, there are torturings such as only the devil could put in the hearts of men to perpetrate upon one another and upon helpless animals, there are wars with their carnage and cold slaughter, there are fears and loneliness which warp the personalities and too often hatter the mind. What worse can happen than is happening to someone somewhere right now? When we say "it will get worse before it gets better" we can only mean that it will probably get worse for ourselves, or for all people. For some it can't be any worse, when they can no longer endure they will die, which is infinitely better.

In view of these things, well we might pray as the Lord taught His disciples, "thy kingdom come, thy will be done on earth as it is in heaven," for until it does and He reigns, these things of which we noted will continue.

As thou has made thy world without,
Make thou more fair my world within;
Shine through its lingering clouds of doubt;
Rebuke its haunting shapes of sin.

INDEPENDENCE EAST LOCAL NEWS

When you see this East local news in print, summer of 1974 will be about gone. One wonders where all the time goes. It is a busy time for most of us, vacations, reunions, and those who have gardens do keep busy, and that does account for some of the time passing so rapidly.

Brother and Sister Rex Weaver invited me to accompany them on their vacation trip to Michigan, which I accepted. We left Independence Thursday, July 18, arriving in Muskegon, Michigan on Friday, July 19. We stayed a few days visiting friends and relatives there. The Weavers returned home a week later. I visited relatives in Ludington, Michigan for several days, returning home by bus on Friday, August 2nd. My trip was most enjoyable.

Many from our Local attended the Missouri Reunion July 26, 27, 28th, and all reported having a very enjoyable time both spiritually and socially. Our local services were postponed for that week end.

On August 4th our congregation was somewhat smaller than usual, as some of our group were attending the Wisconsin Reunion, the Sheldon family, the Sarratt family and Brother Kenneth Smith and the Temple family was vacationing in St. Jons, Michigan. They reported a good Reunion also.

We have been having some very good sermons this summer by our local Ministry. The highlights of some of them are: "The importance of teaching our children the Gospel," "Having more love for one another," "What are we doing with the Gospel?" "Are we honest?" "What are our Spiritual values?" "Do we have endurance of faith?" There were so

many good thoughts, it is impossible to write them all.

We were so happy to have with us Sister Darl Hunholtz of Milwaukee, Wisconsin, with her daughter and husband, Brother and Sister Smith Brickhouse and family. The Brickhouse family have moved here recently from Milwaukee, Wisconsin. We hope they will continue to make their church home with us.

Mr. and Mrs. Ron Caudell are moving to Tulsa, Oklahoma. Mr. Caudell has employment there. Mrs. Caudell is Sister Randall's daughter Cynthia.

I have a poem I would like to pass on to the Advocate readers.

I think that I shall never see
A Church that's all it ought to be,
A Church whose members never stray
Beyond the straight and narrow way.
A Church that has no empty pews
Whose Pastor never has the blues.
A Church whose Deacon always "deak"
And none are proud and all are meek.
Where gossips never peddle lies
Or make complaints or criticize,
Where all are always sweet and kind,
And all to others faults, are blind.
Such perfect Churches there may be
But none of them are known to me
But still I want to pray and plan
To make my Church the best I can.
East Local Reporter
Ruth Randall

A REMARKABLE SACRAMENT SERVICE

The sun of mid-morning marked a line of shade near the house at Wake-Up Camp. It was Sunday, July 7, 1974, and some, making farewells, had left for their homes miles away. The Bemidji Local Church was about the business of holding a sacrament service with the remaining souls of Wake Up Camp in attendance.

Whispering breezes lost their sound as beautiful voices blended in the beginning music and the opening devotions took place. Elders and Priests were in their stations prepared for the expected observance. At one side in the rear of the seats a young man arose in the assemblage and addressing the Pastor stated his desire to be baptized. A bishop certified that a previous interview had established the full sincerity of the young man's desire. It was determined at this point that the important event should not be delayed and those attending moved to the lakeside where the ordinance of baptism in water was accomplished. The body of people then returned to the service of the day and the young man received the laying on of hands

for the spiritual baptism then was accepted and congratulated as a brother in Christ.

It is often said that coming events cast their shadows before them and so it was this Sunday in Bemidji, for in a like fashion, before the service was ended three more souls announced desire for baptism and each time the assemblage went to the water and returned to continue the service. A young baby girl was blessed, and all the newly baptized received the spiritual ordinance and partook of their first sacrament.

The hands of the clock indicated nearly four o'clock in the afternoon when the service finally came to an end. It had been a marvelous happening, and four souls had begun the walk of faith in the fellowship in Christ.

Baptized: Scott Harris, Emory Pinder, Sue Harris, and James Johnston. The baby blessed was the infant daughter of James and Judy Johnston. May the blessings of the Most High God attend them all.

L. Reed
Bemidji Local Secretary

WAKE-UP CAMP 1974

Wake-Up Camp started with the usual flourish of getting tents set up and readying the place for the many friends and acquaintances soon to arrive.

Thursday evening the first meeting of camp was both a welcome and organization meeting. George Reed led the meeting and ask for volunteers for the following jobs: (Guest Book circulation and Treasurer, Curtis Lee) Curfew, James Johnston and Loren Bryant) (Life Guards, Mark and Scott Harris assisted by James Johnston and Emery D. Pinder) (Kitchen Police detail, Terry Lee and Susan Harris) (Camp Photographer, Scott Harris) (Game Equipment, Kevin Tucker) (Musical Equipment, Mark Harris) (Talent Program, Sandy Perkins) (Music for the Evening Services, Sandy Perkins and Mary Lois Bryant) (Life Guard for the kids, Caroline Winegar) (Camp Reporter, Brenda Lee).

The talent program was set up for Saturday afternoon and the hayride Saturday evening. The meeting was closed by Scott Harris.

Friday morning at 6:00 the call came to rise and shine, that gave us one hour to open our eyes before the prayer service at 7:00 a. m. The meeting was opened by Max Lee with prayer by Mark Harris. Max spoke on 'When you are in the service of your fellow man, you are in the service of your God.' Special prayers were asked for Kate Moyer and Forrest Maley. The meeting was then turned over to prayer and testimony. Scott Harris offered the closing prayer.

Breakfast was called at 8:30 which was followed with a volley ball game. At 10:30 a. m. Bill Morris took the young people out on the lawn. They asked questions about our beliefs and things that were bothering them. They discussed faith and understanding, for giveness, and how you should treat your fellow man. When we regrouped with the parents, Max Lee gave a summary of their meeting and Bill Morris did a group analysis of the young people. We were then asked why we came to Wake-Up Camp. Some of the comments were . . . for the love and fellowship . . . to see everyone . . . to help get the camp going . . . to learn more of what God would have us learn and for the same reason everyone else did. The meeting was closed with prayer by John Bryant.

After a splendid lunch the kids all piled into boats and innertubes and head out on the lake for a swim. When we came in from the lake we quickly changed and got ready for the next meeting in the barn. The meeting was opened by Connie McEvers and Kathy Morris with prayer by Emery D. Pinder. Thomas Maley spoke on **God, you and me**, Mark 12:30-31, "Thou shalt love thy God with all thy heart, mind, soul and strength." Diligence, don't quit, hang in there; God will reward those who diligently seek him. He also spoke of, "love thy neighbor as thyself," Mosiah 2, the importance of thy neighbor, how your experiences may help someone else and our relationship with others. The closing prayer was by Bill Morris.

Friday evening, Bill Moris led the young people in a question and answer period about the afternoon meeting. When the meeting broke up we had a half hour to arrange the tents for comfortable sleeping places before curfew was called at 11:00 p. m.

Saturday morning prayer service was opened by James Johnston and Emery D. Pinder with prayer by Brenda Lee. Calla Hope, daughter of Mike and Caroline Winegar, was blessed by Vance Harris and Arlo Gould. The closing prayer was by Emery Pinder Sr.

At the 10:30 a. m. meeting the group was split up into the ones that could play volley ball and the ones that couldn't. The ones that could, went out on the lawn and had a further discussion on God, you and me. Up in the barn Thomas Maley had made visual aids on the text, 'Put on the armor of God, The breastplate of righteousness, the shield of faith, and the helmet of salvation. When we regrouped to give a summary of the meeting, Max Lee discussed "put on the armor." I don't think anyone will forget this years Wake-Up camp.

The talent program began at 3:00 p. m. There were songs and stories, solos on a coronet and one on a violin. Three young boys did a pantomime on going to wake-up camp. Everyone was invited to join in, it was a most enjoyable afternoon.

There was a hayride for the young people followed by a hotdog roast. When the area was cleaned up there was another hayride for the teenagers and parents.

The Sunday morning prayer service was opened by James Johnston and Mark Harris. Gail Lee was administered to by Max Lee and Tom Maley, Sue Harris was then administered to by Tom Maley and Max Lee. The meeting was closed with prayer by Randy Sheldon.

At 11:00 a. m. church got started; the meeting was opened by Vance Harris and Arlo Gould. Loren Bryant and Emery Pinder Sr. served the sacrament. Scott Harris asked for baptism; he was baptized by Tom Maley with the laying on of hands by Vance Harris and Arlo Gould. Vance Harris was administered to by Thomas Maley and Arlo Gould. Emery D. Pinder then asked for baptism; Loren Bryant baptized him and the laying on of hands was by Loren Bryant and Arlo Gould. Sue Harris asked to be baptized by Emery Pinder Sr. The laying on of hands was by Barney Wentworth and Vance Harris. James Johnston renounced his baptism of the Reorganized Church and asked to be baptized by Tom Maley with the laying on of hands by Tom Maley and Arlo Gould. Julie, daughter of James and Judy Johnston, was blessed. Eva and Neva Hampton sang a special with the closing prayer by Vance Harris. The meeting broke up about 3:45 p. m. Lunch was then served and afterward the kids took off for a much deserved swim.

The evening service was opened by George Reed and Emery Pinder Sr. Opening prayer was by Vance Harris. George read from the Book of Mormon, there

was a special song by the young people. Tom Maley spoke on the purpose of Wake-Up camp and referred to the words of the song 'Resurrection.' He also discussed temptations and the power over them. The meeting was closed with prayer by Charles Pinder. Thus ended Wake-Up Camp 1974.

Our many thanks go to our host and hostess of

Wake-Up camp, George and Lovita Reed and also to our camp cook, Vivian Ness, and all those that came and helped make this camp a memorable one. My special thanks to Helen and Emery D. Pinder for helping me compile my notes for this report.

Brenda Lee

REPORT OF MISSOURI REUNION

The Missouri reunion has come and gone. Since the Collins church building is too small for the expected attendance, we arranged for a larger building at Flemington. This had been a school, and kitchen and dining room facilities were ample. At the first meeting a welcome was extended to each visitor by the Collins pastor, Elder Ed McAdoo. Two beautiful songs were used to open the service, "Is Your All On The Altar of Sacrifice Laid?" and "God's Way is the Best Way." The real spirit of those songs seemed to fill each heart present. Elder Ed McIndoo and Elder Larry Beem were in charge of the first prayer service. Saturday it was led by Bishop John Sweem and Elder Roland Sarratt. On Sunday, Apostle Wm. Sheldon and Apostle Leon Yates were in charge, assisted by Elder Richard Wheaton, Elder August Sweigler, Elder Ed McIndoo and Elder Larry Beem.

In the afternoon Apostle Archie Bell conducted a question and answer period which was very interesting and instructive. Evening speakers were Elder James Case, Elder Roland Sarratt, and Elder Oren Caviness.

There were several administrations and the blessing of an infant. Little Joy Chantel McCutchen, the daughter of James and DeLana McCutchens, was blessed by her great-grandfather, Elder Joe Yates.

We had some beautiful music in specials by both local people and visitors. Sister Konnie Caviness was the capable choir leader for the three days. She also coached the younger children in various groups. There is a real spirit of worship in a beautiful song. There were songs of praise, songs of adoration, songs of supplication.

Thoughts expressed by various ones in the prayer service are worth remembering:

"God has a way of bringing hearts together." "INVITE the Good Spirit here. If He is not invited, we will have a meager fare."

The prayer of an Indian was quoted. He said, as he stood in the rain with arms outstretched toward heaven, "Father, God, send us the rain thy spirit to cleanse us as the rain cleanses the earth."

"The reason for a Reunion is the desire to be with and to help each other. This desire comes directly from God. Help one another."

"Our attendance here is not mere circumstance. It is the working of God."

"Love God, love your neighbor, do something."

"Give flowers while one is alive to enjoy them." "This is not a sit-down gospel but a get-up-and-do gospel."

"You get just what you are willing to give."

"God helps in a temporal way also. He is there in the time of need."

"I know God is alive." "I keep counting my blessings." "If we live right, God will take us by the hand in time of need." More than one said, "I am not ashamed of the gospel of Christ."

Desires were expressed too: "May I personally keep a closer walk with God." "I want to recognize the opportunity to help others when it is presented. Make me a blessing." "May I let my light shine in my small corner."

There was a nice group of young people at the reunion. They were admonished by several speakers to constantly pray about their future lives, to ask God to lead them in all things that concern them, their studies, their work, their association with others, the choosing of their life's mate. They were reminded that God was interested in every aspect of their lives. And the wonderful thing is that when they make decisions they do not have to make them alone. He offers to guide them IF THEY ASK. God has promised. God always keeps His promises.

It is estimated that about three hundred people attended the reunion. Among the states represented, besides Missouri, were Minnesota, Arizona, Colorado, Michigan, Louisiana, Tennessee, Idaho, Illinois and Ontario, Canada.

Ruth Willard,
Reporter

How sweet 'twill be at evening
If you and I can say,
Good Shepherd, we've been seeking
The Lambs that went astray;
Heart sore, and faint with hunger,
We heard them making moan,
And lo! we come at nightfall,
Bearing them safely home!

A NEW BROTHER

The fertile valley of the Little Cannon River is shouldered in place by looming green wooded hills in the month of August. Sogn, a little community in Goodhue County Minnesota, nestles in the valley beside the stream. To this place a two-car caravan with seven souls made its way on August 10, 1974. Purpose; to baptize a young man of fourteen years who had expressed his decision to obey the commands of our Lord and Saviour.

Near the farm of Ed Linton Jr. the small river afforded a pool of depth suitable for the ordinance. The young man, Steven Davis entered the water with Priest John Gill who baptized him in the name of the Father, the Son, and the Holy Ghost.

On Sunday, August 11, 1974, in the little family of Christ at Minneapolis, Minnesota, hands were laid upon Steven for the baptism of the Holy Spirit whose presence in the service was attested by several. The little group is now one brother larger, thanks to God whose spirit and blessing have brought it to be.

The Pastor
Elder Thomas S. Maley

NOTICE

The Editorial Staff of the Zion's Advocate wishes to use this means to solicit material appropriate to print in this paper. Believing that this paper should be used for missionary purposes, we are asking for material that will definitely reflect the teachings of the Church of Christ which will be presentable to members and non-members alike. All articles should be typed in double spacing.

We discourage articles written in the attitude of debate where one tries to prove or disprove questionable points of doctrine. We encourage articles written in the strength of the individuals testimony of the truthfulness of the Gospel of Christ.

Our goal is in the hope that we can assist the missionary effort of the church to feed and nourish with spiritual food the scattered membership, the shut-ins and all those who do not have regular church privileges. Also, we would like to be a means of communicating personal interest between local churches and all church membership in general. Therefore, we are soliciting contributions representing all local churches, Sunday Schools and group activities in the church. Anything you can offer in the way of articles, testimonies, sermons, news items, poetry, etc. will be welcomed.

It is our aim to have a greater representation of writers from the church rather than to show partiality to just a select few. You, the reader are the only means by which this can be done. Your interest in this work is wanted.

The Editorial Staff,
Roland L. Sarratt
Kenneth J. Smith
Lawrence D. Beem

NOT AS I WILL

Blindfolded and alone I stand
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid
By some great law unseen and still
Unfathomed purpose to fulfill,
"Not as I will."

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Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long!
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will!" The sound grows sweet
Each time my lips the words repeat;
"Not as I will," the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness,
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all His love fulfill —
"Not as we will!"

—Selected